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NORTH INDIAN CHILDREN'S GAMES
AND DEMON-CULTUS.

BY SARAT CHANDRA MITRA, Esq., M.A., B.L.

(Read on 29th January 1912).

The recent researches of a German folklorist have shown that many of the children's games, as played in Germany, are survivals of demon-worship. One of these well-known German games is the "Blind Cow" which has its counterparts in many countries of Europe and even in India. A writer in the *Cologne Gazette* says¹ :—

"Many hypotheses have been put forward as to the origin of children's games. They used to be regarded as relics of the old German's belief in and worship of God; but this theory was given up when men learnt to distinguish between gods and demons. We have now to accept the existence of a certain relationship between children's country games and the demon-worship of primitive peoples. Some of these relations are described in the *German Folklore Journal* by Professor Singer-Bern."

¹ Vide the article entitled: "*Children's Games and Demon-Worship*" in the *Pioneer* for Saturday, September 21st 1912.

"All German children, great and small, know the charming 'Blind Cow' game. It corresponds to the French 'Blind Man's Buff,' the Dutch 'Blind Cat' or 'Blind Cuckoo,' the 'Blind Goat' of Denmark and Sweden, the 'Blind Fly' of Italy. The origin of all these games is the same. They are not simply borrowed from the Greek 'Catch-who-catch-can.' The basic idea running through them all can be traced back to the Indo-Germanic epoch. It may be accepted as a fact that, in that ancient period, there were popular junketings and merry-makings, in which one man wearing the mask of a beast-featured demon tried to catch the rest of the company. The mask seems to have been unprovided with eye-holes either as a means of making the catching more difficult or else in order to avert the 'evil eye' of the demon during the imitation of his activities."

In Northern India, there are several children's games in vogue which have a striking similarity to the German game described above and the origin of which can be explained by the demon-cultus theory put forward above by Professor Singer-Bern. Two of these North Indian games are the following :—

"*Ankhi Mundaul*," which is the counterpart of the German "Blind Cow," the French "Blind Man's Buff," the Dutch "Blind Cat," the "Blind Goat" of the Danes and the Swedes and the "Blind Fly" of the Italians, is very popular with little urchins. One boy is selected to be blind and has to stand facing a wall. The other players conceal themselves, and, while the blind player is searching for them, try to touch the wall. Whosoever among the players is touched by the blind man becomes a "thief" or "blind man" in his place. It is a very curious fact that, like the Italians, the Bengalis call this game *Kāna Māchhi* or the "Blind Fly." In the Bengali form of the game, as in the English version,

the blind man has to touch one of the players who are sitting round, and, after feeling him, has to tell out his name.

Strikingly similar to the Bengali version of the "Blind Fly," is another German children's game which is described as follows by the aforementioned writer in the *Cologne Gazette*:—

"Goethe's mother, writing to her grandchild, describes a game called 'The Cloth Thief' which is still familiar in many parts of the country. The point of the game is that the thief, originally known as the 'Witch,' has to guess the names of children who are masked with different coloured clothes and disguised under assumed names. If the witch guesses rightly, the child goes up and stands by her side. This masking, falsification of name and even, as it sometimes happened, driving off of the witch by showers of salt, were features of all the old wedding festivities. It was a survival of a religious ceremony, the driving off of malevolent demons from the hearth and home of the newly-wedded couple."

The second North Indian game of an analogous nature is that called "Dom Crow," after the scavenger tribe of that name. Each boy in turn is abused as the "Dom," and he runs away and mounts a heap of sticks or fuel-cakes made of cow-dung, shouting out, at the same time, "Raja above and Doms below!" while the other players try to drag him down. Whosoever succeeds in maintaining his position on the heap of dung-cakes, is regarded as the winning-party.

If we apply Professor Singer-Bern's theory to the explanation of the evolution of the two North Indian games described *supra*, we find that the "blind man" in the games entitled "*Ankh Mundaul*" and "*Kāns Māchhi*," and the "Dom" in the "Dom Crow" represent the masked demon of the German children's games who tries to catch the rest of the players, while the latter try to evade being caught by him.

Many of the games are survivals of old customs. The game of "*All Round the Mulberry Tree*" is probably a relic of some old custom of dancing round a sacred bush—a custom which is still prevalent among some of the aboriginal tribes of India. The Oraons of the Chota Nagpur district, on the occasion of celebrating their harvest-home festival, fetch a branch of the sacred Karam tree (*Nauclea parvifolia*) to the accompaniment of singing and dancing, erect it in the village and decorate it with lights and flowers. Then a feast is held, and, after partaking of the viands and drinks provided therein, they spend the day in dancing and singing round the branch. Next morning, it is thrown into the nearest stream in the belief that the ill-luck of the village will depart therewith.

Similarly, "*Green Gravel*" and "*Jenny Jones*" are funeral games. "*Forfeits*" are survivals of the world-wide practice of divination, while "*Cat's Cradle*" is a typical example of the string puzzles which are played all over the world alike by civilized and savage peoples. The German game of the knotted handkerchief appears to be a relic of the life-and-death struggle for the Golden Bough, as will appear from the following remarks of the aforementioned writer in the *Cologne Gazette*.

"We can all recall the game of the knotted handkerchief we played in our youth. Unlike the "*Blind Cow*" game, this was no variation of the Catch-who-catch-can. In the older form of the game, the knotted handkerchief was hidden by the first possessor of it behind one of the company. If the latter noticed what had been done in good time, he possessed himself of the handkerchief, and whacked with it the original owner; if he failed to detect the hiding of the handkerchief behind his own back, the original owner retained possession and whacked the other. Even this simple game takes us back to primitive times. It goes back to the life-and-death strug-

gie for the Golden Bough, so ably explained by Mr. Frazer, for in the very oldest form of the game the handkerchief was really a bough."

Some of the modern games can be traced back to remote antiquity. The game of draughts was played by the Egyptians so far back as B.C. 1400, and probably long before that. "Hot Cockles" is depicted on the wall-paintings of ancient Egypt. A wooden toy-bird with wheels under its wings, which has been discovered in the Fayûm cemetery, exactly resembles those still in use among the Yakut and Aino children. Among the ancient Greeks, young girls used to play at a game with five astragaloi or little stones which were thrown into the air and caught on the upper surface of the hand. Among the larger representations of this game may be mentioned the marble statue of a girl with astragaloi in the Berlin Museum, and a Pompeian wall-painting in which the children of Jason are depicted as playing the same game, while Medea is threatening their lives with a drawn sword.¹ This game is still played in many countries and specially by young girls in Bengal, among whom it is known as *ghasiti khelâ* or *play with pebbles*. The "Ostrakinda" or the ancient Greek "game of the shell" is identical with one still played among the Navajoes of New Mexico. The Italian game of *morra* wherein both players open their clenched right hands simultaneously with the speed of lightning, whereat each has to call out the number of fingers extended by the other, was known to the ancient Greeks under the name of *δακτυλῶν ἐπαλλαγὴς* and to the ancient Romans under that of *Micare digitis*. On a vase-painting in the Pinakothek of Munich, Eros and Anteros are represented as playing this game.² It appears to be identical with the

¹ *The Life of the Greeks and Romans Described from Antique Monuments*. By E. Guhl and W. Koner. Translated by F. Hueffer. London: Chatto and Windus. 1882. p. 271.

² *Op. cit.*, p. 272.

modern English game of "Buck, buck, how many fingers do I hold up?" The English and German game of "The Fox in the Hole" is a modification of the Greek Askobasius on "Empusæ ludus" and bears some similarity to the Athenian torch-race, as is testified to by the following extract from the aforesaid interesting article in the *Cologne Gazette* :—

"In England and Germany, there is a game played under the name of "The Fox in the Hole." In early times this was related to the Greek Askobasius or "Empusæ ludus." In one of Goethe's poems dating from 1789, we find the line "The fox is dead; now for his skin." This still very popular game, from which the poet quotes this line, consists in a light being handed round, and the person in whose hands it goes out has to pay a forfeit. This bears a certain resemblance to the Athenian torch-race in which a man, at first on foot, afterwards on horseback, had to career round the pottery-market, and at the end hand over the torch which must be still burning or he is counted beaten. The art of course consists in moving rapidly, and yet not at such a pace as would extinguish the flame."

While on the subject of the connection of children's games with demon-cultus, it will not be out of place to mention here that, in South Canara in the Madras Presidency, the villagers believe that certain *vidhadassas* or demons, called Kamla Asura, preside over the fields. Every year, usually in the months of October and November, before the second or sugge crop is sown, buffalo-races, which are a very popular form of sport, are held for the purpose of propitiating these demons. It is popularly supposed that, if for any reason whatever the races are not held, the crops would fail. The Koragas or field-labourers keep awake and sit out the whole night just preceding the Kamla day, performing a ceremony called Panikkulani, or sitting under the dew. They sing songs to the accompaniment of instrumental music about their devil Nieba,

and present to him offerings of toddy and a rice-pudding boiled in a large earthen-pot, which being broken, leaves the pudding as a solid mass. On the morning, wherein the races are to be held, the Holeyas or agrestic serfs scatter manure over the field, in which the races are to take place, and plough it. On the next day, the seedlings are planted out. For the purpose of propitiating the various demons that haunt the countryside, cock-fighting, wherein hundreds of birds take part, is held on the days following the races.¹

THE FUNERAL CEREMONIES OF THE NAGAR BRAHMAN OF KUTCH, KATHIAWAD AND GUJARAT.

By S. S. MEHTA, Esq., B.A.

(*Read on 26th February 1911*).

Sri Śankaracharya while commenting upon the celebrated Vedānta Sūtras of Vyāsa, describes the condition of *being*, just when the human ego enters the jaws of death. The vital airs that constitute Life or the sum total of individual existence or, *Jiva*, in one word, enters "*Hita*"—Nādi, as has been observed elsewhere. The *Hita* is a Nādi, that opens only to receive the dying ego; and when it has got the *Jiva* in it, *Jiva* is made alive to actions and occurrences of the three Times—Past and Present and Future—and is communioned with Eternity.

On this religious principle has been based, more or less, the ceremonies performed by Gujarati Hindus generally, at and after death. The dying person, at the very last gasp, is made to lie on the flat earth, (with cow-dung besmeared

¹ *Omens and Superstitions of Southern India*. By Edgar Thurston, London: T. Fisher Unwin 1912. pp. 298-9.

over it); and a ghee lamp—a lamp fed by clarified butter—is lighted in front. The head is always towards the South, the direction presided over by Yama, the God of Death. Peace, death-like peace, has been enjoined to be kept, while the Soul is passing out of the body; and the crying, moaning and lamenting rites are strictly prohibited especially so much as not allowing the dying person to hear even in the faintest manner, any part of it. (*Vide* “Garuda Parāṇa”).

Wheat flour, clarified butter—ghee and sugar are mixed up to prepare a sweet ball for the dog; and it is considered as necessary that the dying person should cast a passing glance at it. Sesamum, Tulsi and sweet flowers are scattered over the earth, besmeared with cow-dung and Gangetic water; and Tulsi leaves, curdled milk and a gold piece are placed in the mouth of the dead person, with a view to wish him speedy journey through “Vaitarṇi”—River—The Grecian Hades—to the regions of the Blessed. “R. E. P.”—The hymn of Eternal Rest is sung while the dying person is breathing the last respirations; and when the fire of life has passed out; the symbol of celestial fire fed by ghee is kept kindled there.

Before the corpse is tied up with linen and a string; or wrapped up within a silken cloth and a string, the family priest recites some Mantras—the Vedic hymns—and then, the closest blood relation, or the brother of the deceased generally performs all ceremonies, as dictated by the Priest, after performing a purifying ablution and with wet clothes on; among Brahmans as a rule, and among Nagar Brahmans particularly. He is required to go round the corpse at least four times, if not seven, and adore the deceased by means of flowers, sesamum and holy straw called Darbha, mixed up with holy waters. When the ceremonies at this moment are over, the corpse is allowed to be wrapped up and bound up as required. It is, then, raised up and lifted up on the

shoulder only, by keeping the head in the first instance, towards the South, which is a quarter dedicated to the Hindu God of Death.

When the dead body is laid on the ground prepared for the purpose of burning it, *i.e.*, near the funeral pyre which is not ignited as yet, it is untied entirely; and with but one loose loin-cloth that is allowed to be left with the corpse, it is bathed with water; and then again, some more rites and ceremonies are performed before the pyre receives the material of a human body for being consumed. In the case of a woman under confinement succumbing to death, more elaborate rites are performed.

The funeral pyre is next kindled along side of the recital of Vedic Mantras; and then, the nearest blood relations lift up the corpse and lay it on the pile.

If a person died as a householder, he is generally consumed on the funeral pyre. If, however, one died in the capacity of a "*Sanyāsi*," he is, as a rule, buried under ground, after some holy and elaborate rites are performed. A *Sanyasi*'s dead body is not bound up in a cloth, with a string; but it is entirely exposed to view till it is carried to the burial-ground; whereas the dead body of a householder is not exposed even on the side of the face. The performance of rites in the case of a *Sanyasi* is absolutely different from the same in the case of a householder, and it deserves consequently a separate treatment for a greater justice to be done to it.

The dead body is allowed to burn and burn away, and yet no one who has not performed ablution before it was removed from home, is allowed to touch it. Those that put on silken clothes or wrap round their bodies some upper garment made of silk absolutely and wool only in exceptional cases, or those that continue for the time being to wear wet clothes, are alone entitled to touch the fire, and arrange the pile of

fuel, burnt as well as unburnt, according as speedy consummation requires them to act.

When, moreover, the corpse comes to be all but totally consumed by the flames, clarified butter or ghee is poured over it; just as before igniting it, sandalwood pieces and ghee are put in. Then, the burning-hot cinders have to be quenched with water that is poured over them only by the nearest relations of the deceased who have kept themselves aloof or pure from the touch of others all along. And when the pile is quite devoid of burning materials, bones from burnt-up matter are being searched and collected. These pieces of bones are placed in a small earthen-pot along with some wheat-flour, ghee and milk. The spot over which the funeral pyre was raised is dug up in the centre, and about three feet deep a pit that is formed receives these contents therein. When the son or the nearest blood-relation performs the ceremony of digging the pit, he is made to bathe once more with fresh water; and then in the same condition of having wet clothes on, he does the necessary rites as dictated by the family priest, who goes on reciting Vedic Hymns. Next, when this ceremony is over, the mourners headed, of course by the chief mourner, are allowed to lament aloud if they like; and then turn their way homeward back. Be it remarked in passing that the very funeral performance is sanctioned only within the point or period of day time, *i.e.*, as long as there is the faintest remnant of the Solar ray to be observed in the horizon; or else, if the time be very short, and if nightfall is drawing near, the burning process is postponed till the next day.

And now comes another bath for all; and the chief mourner, who has performed all rites, and who is religiously entitled to do so, gets his moustache and beard shaven clean; which he is obliged to do, even before performing the initial ceremony.

Nowadays it is only necessary to do so previous to all performance, but the custom differs with different subcastes of Brahmans.

Having, again, taken the last bath for the day, the mourners assemble in a place generally leading to the house of the deceased; to which they all repair, with a loud bewailing moan, which is uniform and unanimous. The chief mourner, after a short time, dismisses the crowd, and repairs to rest or fresh lamentations with his nearest kinsmen, particularly females, to be ultimately relieved from it for rest.

The next day dawns and the family priest is ready with his rites and materials of performing them. It is a belief, according of course to Religious Scriptures—the Dharma-Sūtras as well as Dharma-Sastras, that the "*Preta*" or the Ego, before it resumes the real Soul-Form or Spiritual Form; and comes to be reckoned among the *Manes*, after leaving Earthly and Earthly holds and tenements—stops at the mouth and near the bank of Vaitarni, the Grecian Hades, before crossing it to reach the region of Hell or Heaven, as the merit or the demerit of the deceased requires him to repair to. The *Preta* assumes, it is believed, as enjoined by scriptural texts, a Spiritual body there; and each day, up to the 11th day especially, the *Preta* builds one part of the said body. Accordingly, rites and ceremonies, accompanied by Vedic Mantras, are performed, with a view to nourish, substantiate and appease that part of the body; and they aim at assisting, by the force of these performances, in the required formation.

The site chosen now is not the home nor the cemetery, but a watery reservoir. Peppal tree or a Banyan tree grown by the side of it, comes to be selected in the neighbourhood, but outside the precincts of the town or village; and there the nearest blood-relation goes in the company of the priest,

"Tachaki"—is a popular word to denote the third day's performance only; but on the remaining eleven days, the ceremonies *de facto* are all alike; and yet the attribution is for each day separate and variable. In the meantime funeral sessions, too, are held for nine days; the 8th day is "Besamanu", when the sittings are allowed to continue for a pretty long time; on the 9th the mourners that accompanied the dead to the burning place, are, as a rule, required to attend that day's sitting; and the interval of time is very short, indeed. The 9th day has, therefore, been significantly styled—"Uthamanu"—as opposed to the previous day of longer sitting. This cannot be changed, as the practice prevails also among many Hindus generally. The mourners are collected in a place, and they go in a body to the same reservoir of water wherein the obsequial rites are being performed till the close of the 12th day. The family priest carries a small grass-bundle to feed the cow with; and the whole collected assembly repair to a temple supplied with a reservoir of water; where hands and feet are washed by each attending individual, and prayers are offered to the Family Female Deity generally; and here they separate from one another, leaving the nearest relations of the deceased to return home.

Now, to conclude, when a spiritual body of the kind described above, is being built up, every day, during the 12 days after the death of an inmate of a house, along with other rites, obsequial water is required to be sprinkled and wheat-flour-balls are to be offered as oblation. Oblation and Libation Mantras and corresponding movements of the body of the performer of rites, are an essential part of the systematic ceremony. Bath and the presence of the family priest, the family Deity and Peppal or Banyan tree, are inseparable concomitants. The performer of rites sits segregated, i.e., at a respectful distance from every thing, even from all relations and kinsmen; and is allowed to take only "Sāttvic" food,

i.e., any preparation from Wheat, Milk, Rice, and hardly any other vegetables except Potatoes. Strictly pursued, the traditional practice requires salt to on no account form part of the cooked food. He is not allowed to touch anybody or any thing; and is generally his own cook; or, at best, his wife alone can cook his food; sister or mother, in certain cases only. In fact, segregation is observed strictly for 10 days, as a rule, by the agnates; 3 days by the cognates; but for full 12 days by the inmates of the house in which the deceased lived and moved and enjoyed his being. On the 11th day, near blood-relations get their beard and moustache clean shaved, their clothes washed, and every apartment of the house besmeared with cowdung, if the floor be not paved with stone; just as on the day of death, the portion of ground on which the corpse lay, was besmeared with cowdung before laying the dead body thereon, and was washed first by cowdung, cow-urine after the corpse was removed from there to the burning ground. But the peculiarity of segregation observed in the case of the chief mourner who performs the ceremonies, is that he is not allowed to touch even his brother, sister, wife or mother or any nearest relation for 12 days. When, moreover, 11 days are over, on the 11th day, the day on which the whole spiritual form is supposed to be finished by virtue of ceremonies performed, is celebrated by almsgiving; which, as a rule, must be of the type of eatables; i.e., all kinds of food with which the recipients, generally Brahmans, can be immediately fed; other kinds of raw food and clothing being meant to be given away on the 12th day. On the 12th day all the requisites and perquisites on a small scale are collected from the market and arranged on a spot with a view to be exhibited to the sight and tacit sanction of relatives; and are given away as alms to Brahmans, headed, of course, by the family priest, who is loaded with necessary gifts, even on each one of the 12 days of obsequial perfor-

manoes. And then for three fortnights, fortnightly ceremonies with alms-giving are done; next monthly ceremonies for eleven months are duly performed, crowned with the gift of a milch cow, and lastly comes in the funeral anniversary when the spiritual form has been already put on by the Ego that gives up the Preta form. Thence forward only once a year funeral rites are performed; but the Śraddhas that have some connection with a corresponding rite of "Dosalān" obtaining among Parsis, demand all a separate treatment, for which no space can be allotted here.

FURTHER NOTES ON SORCERY IN ANCIENT, MEDIEVAL AND MODERN INDIA.

BY SARAT CHANDRA MITRA, ESQ., M.A., B.L.

(Read on 26th March 1918).

In my previous paper on *Sorcery in Ancient, Medieval and Modern India*, I have stated that, in the 16th century A. D., a terrible class of sorcerers called *Jigarkhars* (or *Liver-eaters*) carried on their pernicious practices in Northern India. They were believed to steal away other peoples' livers, deprive them of their senses, and then take away from them some substance like a pomegranate-seed which, after the performance of certain rites, resulted in the death of their unfortunate victims. They were also credited with the possession of the power of doing many other evil deeds, as is borne out by the testimony of Abul Fazl whose striking description of these notorious sorcerers has been already quoted by me.

The same belief was also prevalent in the seventeenth century of the Christian Era. The author of the Persian history entitled *Khulasatu-t-tawarikh*, which appears to have

been composed between the years 1695 and 1699 A. D. by an inhabitant of Pattiala named Subhán Rái Khattri, has given the following description of these magicians in the course of his account of the province of Thatha on the north-west frontier of India :—

“The sorcerers of this country are notorious in all directions. By glances and spells they take away the livers of men, especially those of children. The glance of the magician has the greatest influence upon all men at the time of eating meals. It is said that, in the course of time, the sorcerer acquires such power that every one at whom he looks grows insensible. When the victim is in that condition, he robs the liver and eats it, sharing it with his brother magicians; and he dies. When the magician wishes to make anybody like himself, he gives him a bit of the liver to eat and teaches him spells. He rides on the hyæna, a carnivorous animal of the woods, tames it by the might of spells, and gets news from a distance by its help. When he is caught, witch-doctors cut open the calf of his leg and extract a grain resembling the seed of the pomegranate. It is given as food to any one who is under the malign influence of sorcerers, and he is cured by the grace of God. These magicians know such magic and incantation that if you throw them into a river after tying a mill-stone round their neck, they do not sink; nor do they burn in fire. But when those who are experts in such matters wish to bring back one of them from the path of sorcery, they brand both of his temples, sprinkle his eyes with salt, and keep him suspended in a room for 40 days; he is given food without any salt, and counter-spells are recited to him. By this process the sorcerer is made to forget his own spells, and he turns back from his wicked ways. The practitioners of witchcraft are mostly women; only a few are men. I have seen with my own eyes the harm done by these godless persons, who have taken away the livers of children. These godless

people live in every town; but the city of Thatha abound in them."¹

The most noteworthy feature of the aforementioned account is the belief that a *Jigarkhar* did not sink, when thrown into water even after tying a mill-stone round his neck. This has a striking similarity to the following ancient method of testing witches in England: "The victim, being stripped naked and cross-bound, was cast into a pond or river, in which it was held that it was impossible for her, if guilty, to sink." (Brand's *Popular Antiquities*, p. 598.)

The women of Kamrup in Assam were also considered to be great adepts in sorcery. The aforementioned author, in his account of the province of Bengal, has placed on record the following remarks about these female sorcerers:—

"Near it is Kamrup, also called *Kaonra*. The beauty of the women of this place is very great; their magic, enchantment, and use of spells and jugglery are greater than one can imagine. Strange stories are told about them, such as the following. By the force of magic they build houses, of which the pillars and ceiling are made of men. These men remain alive, but have not the power of breathing and moving. By the power of magic they also turn men into quadrupeds and birds, so that these men get tails and ears like those of beasts. They conquer the heart of whomsoever they like and bring him under their command. They can foretell the movement or repose (of the planets) of heavens, the dearth or cheapness of grain, the length or shortness of the life of any one. Cutting open the womb of a woman of full pregnancy, they take out the child and read its future."²

¹ *The India of Aurangzeb*. By Prof. Jadunath Sarkar, M.A. Calcutta: Bose Brothers. 1901, pp. 68-9.

² *Op. cit.*, pp. 42-4.

During the sixteenth century A.D., the women of Bengal also were credited with the possession of considerable magical powers. The great mediæval Bengali poet Mukundarām Chakravarti, who was born about 1547 A.D., in his well-known Bengali poem entitled *Kavikanth Ohandi*, has referred to their *दीना* or magical incantations for bringing others under control in the following among other passages:—

श्रीपथ प्रबन्धे कहे मुकुन्द विगारद ।

बुढ़ाके नाकरे बस दाख श्रीपथ ॥

“The learned Mukunda says in the chapter on incantations that the potent spells are powerless to bring the old man (referring to Mukundarām himself) under control.”

He has also mentioned the gruesome ingredients of sorcery which were in use in his time and among which were “the claw of the tortoise, the blood of the raven, the skin of the snake, the tooth of the crocodile, the wing of the bat, the gall of the black dog, the entrails of the lizard and the owl of the tree-holes.” These bear a striking similarity to the materials of the hell-broth brewed by the witches in Shakespeare’s *Macbeth*, namely, “the toe of frog, fillet of a fenny snake, scale of dragon, wool of bat, gall of goat, lizard’s leg and owlet’s wing.”

The belief in sorcery was also rampant in India during the latter half of the seventeenth century and the beginning of the eighteenth. The great Venetian traveller Niccolao Manucci, who sojourned in India from 1653 to 1708 A.D., and lived in the court of the great Mogul Emperor Aurangzeb, has stated that even that great Oriental potentate was a firm believer in magic and, on one occasion, requisitioned the services of a sorcerer to predict to him which of his sons would succeed him on the throne of Delhi, as would appear from the following passage of his *Storia Do. Mogor*:—

"In connection with the narrative I have already inserted, I will recount what happened in the year 1702. Reflecting on the great sins he had committed, and desirous of knowing which of his sons would become emperor and destroy the rest, Aurangzeb caused a famous magician to be sent for several times. The man repeatedly excused himself from attending. But as kings are powerful and can do what they please, he was obliged in the end to go to him.

"The king had him brought into his room, and then set forth the desire he had to know which of his sons was fated to be an emperor. The magician became rather terrified at this proposal, and attempted to protect himself by finding out what were the king's wishes. But finally he was persuaded by the king's soft words, and encouraged by a promise that no one should be allowed to hurt him.

"In about twenty minutes he caused four severed heads to appear at the four corners of the royal bed; they were the heads of Aurangzeb's four sons. While the king stared in horror at such a sight, the magician told him none of the princes would be allowed to reign. Without uttering a word, Aurangzeb waved his hand for him to go, ordering the eunuchs to let him pass out and conduct him home in safety.

"When the magician had left, the four heads disappeared, and for that night the king did not sleep. After having ordered the bedstead to be burnt, he knelt on the bare earth in prayer."¹

The belief in witchcraft and sorcery is still a living article of faith with the ignorant and the backward classes of people in India and with the semi-savage aborigines who dwell in

¹ *Storia De Mogor or Megal India* (1653-1708). (Indian Texts Series), By Niccolao Manucci Venetian. Translated with Introduction and Notes by William Irvine, B.C.S. (Retired) M.R.A.S., Vol. IV. London: John Murray. 1908. pp. 233-234.

the hills and jungles in various parts of this country. Cases of alleged sorcery, after ending in the murder, with the cruelest of tortures, of the supposed sorcerer, now and then crop up as instances of moral atavism in various parts of India, and come before the Courts of Justice for trial of the offenders. In the province of Bengal alone, in the course of the last few years, two such cases came up in appeal before the Calcutta High Court, which illustrate, in a remarkable manner, the truth of the foregoing observations.

In the first case which is reported at page xxvii of the *Calcutta Weekly Notes*, Vol. XIII for 1908-1909, the appellant Sukha Urson killed one Daria Chamar by striking him with an axe. The deceased was believed by the accused and other members of the community, to which the former belonged, to possess powers of witchcraft and to have exercised those powers to the injury of the accused and others by causing the death of their relatives and cattle. The Judicial Commissioner of Chota Nagpore found the accused guilty and sentenced him to pay the extreme penalty of the law. Against this sentence, the accused preferred an appeal to the Calcutta High Court. But Justices Holmwood and Ryves, who heard the appeal, held that, although the murder was premeditated and carried out treacherously, nevertheless having regard to the low state of intelligence obtaining among the people of which the appellant was a member and also taking into consideration the fact that Sukha did not realise the wickedness of his act in killing the deceased but on the contrary possibly thought he was doing a meritorious act in ridding the community of a dangerous enemy, the lesser penalty allowed by law would satisfy the ends of justice, and, therefore, commuted the death-sentence into transportation for life.

The second remarkable case of witch-murder came up in appeal before Mr. Justice Carnduff and Mr. Justice Imam of the Calcutta High Court and was heard by them on Wed-

nesday the 31st July 1912. The facts of the case are that a woman came to the village named Baramishia and, while sitting under a tree, the accused Binode Manjhi, a Santal, also happened to come there. He began to belabour her with a *lathi*, till her cries brought two neighbours to that place. They arrested the accused and removed the woman to Fatahpar where the Sub-divisional Magistrate of Jamtara (in the Santal Parganas) was camping. When the accused was brought before the Magistrate, he said that his wife had died some time ago and that, supposing the woman to be a witch who had caused the death of his wife and was going to kill him also, he beat her with the *lathi*. The woman did not regain consciousness and died in the camp. Thereupon the accused was sent up for trial before the Sessions Judge of Bhagalpore who, agreeing with both the Assessors who found the appellant guilty, held that, in killing the woman, the latter was actuated more by some savage impulse or lust for blood than by any belief that the deceased had exercised her malignant influence to his detriment, and, therefore, sentenced him to death. Against this sentence the appeal was filed to the Calcutta High Court. Their Lordships confirmed the order of conviction but commuted the death-sentence to transportation for life.¹

It will be seen that the accused in the first case was an Uraon and in the second a Santal both of them being members of aboriginal races which inhabit Chutia Nagpore and the Santal Parganas. These people live in constant dread of witchcraft and the evil eye. Whenever any man's cattle die mysteriously or his wife or children fall ill without to them any apparent reason, he would ascribe the death or illness to the nefarious practices of some witch. Woe betide the unfortunate woman on whom his suspicion falls, for he will avail himself of the earliest opportunity to kill her under

¹ *Vide the Pioneer for Saturday the 3rd August 1912.*

the impression that he is thereby ridding the community of a terrible source of danger. That this actually takes place in those parts of the country-side which are inhabited by these simple-minded children of nature, is borne out by the testimony of an eminent ethnographer who has written about them as follows:—

“Even now, superstitious as in earlier days, the Santal lives continually in fear of witchcraft and the evil eye. The law makes no provision for such things as these; therefore the man aggrieved must seek redress among his own kindred at the Manji Than. If a man's cattle die mysteriously, or his crops wither without apparent cause, or his wife or children fall sick and he has reason to suspect the evil eye, he calls together the village, submitting the facts and his suspicions for their consideration and decision. The Ojha, the village witch-finder, is called into request, and by means of the ordeal or many incantations, he discovers the guilty person with whom is the power of the evil eye. Then the Panchayat deliberates. In past days, terrible scenes disgraced the Santal judgment-hall. The witch, in many cases, strangely enough, a young and comely girl, quite unlike the hag—the ancient hag—of Western fancy, but too often suffered brutal treatment at the hands of her accuser and the terrified villagers. Scared beyond measure at the supernatural, they were often not content until they had beaten the unfortunate victim to death and put themselves beyond the influence of the evil eye. Outcasting and exile from the village were comparatively mild punishments with which the supposed witch was lucky to escape. Occasionally even in these days, a woman is beaten to death by the villagers on conviction of the sin of witchcraft; but seldom now does the Panchayat venture on any more drastic measure than driving the obnoxious individual from the village.”¹

¹ *The Story of an Indian Upland.* By F. B. Bradley-Birt. London: Smith, Elder & Co. 1905. pp. 222-3.

What Mr. Bradley-Birt has written about the Santals holds good also of the Oraons and the Mundas. A Christian Missionary gentleman, concealing his identity under the initials "S. C.," has contributed to the *Catholic Herald of India* the following graphic account of what is done by the two last-mentioned tribes whenever there is an outbreak of sickness among them or their cattle and they suspect that some one in their communities is a *dain-bisabi*—a sorcerer or witch—who is causing all this mischief:—

"There is a superstition here in Chota-Nagpore so deep-rooted, so universal, so frequent in its application and so baneful in its results, that it may well be included as an essential item in the picture of the social life of these people. If there is sickness in a village among the people or their cattle, it is firmly believed to be the fault of some individual. The question is, who is the culprit? The village Elders squat in solemn conclave on the dancing ground, which is the *Place publique* or Village Square. Many a heart must beat with anxious fear, for there is no knowing on whom the awful stigma will be fixed. The Elders have decided that the state of things is serious and public safety demands that the culprit be found and his evil influence checked. A deputation waits on the Soka as the Mundas call him or Oja among the Oraons. These are professional men who have gone through the necessary training and novitiate; they are the witch-finders and general intermediaries between the evil spirits and men. They lay claim and their claim is universally acknowledged, to being able to find out which evil spirit is displeased and what sacrifice is necessary to appease his wrath and who the party is who has roused the spirit's ire. The culprit pointed out is at once declared *dain-bisabi*—sorcerer or witch, and everyone looks on him with aversion and avoids him. He is compelled to make the necessary sacrifices and offerings which come to a good sum—a ruinous sum some-

times to a poor man. If he is a Christian, of course he may not make the sacrifice and propitiatory offerings—hence persecution—and, if there was not a wholesome fear of the Missionary, violence.

"The British Government, of course, does not countenance such proceedings and is ready to punish the persecutors—but in most cases it is impossible to get legal evidence. Occasionally (rarely indeed) we have succeeded in getting such men punished. However, fear of punishment holds them in check when Christians are concerned.

"But in the cases of Christian families far distant and much scattered we have great difficulties. A few years ago I had a sensational case. Let it be understood that when a father or mother is declared *dain-bisahi* the whole family is under ban. The only Christian family in a certain village was thus ostracized. Backed by my influence they stood their ground bravely and for several months kept their enemies at bay. The latter did not dare to proceed openly in the usual way, but they were determined not to give up the punishment of the family for its supposed witchcraft. So one night a band of men attacked the Christian's house with the intention of destroying it and beating the devil out of the *dain-bisahi*. But they reckoned without their host. They began by throwing stones on to the roof and smashing the tiles—an unpleasant surprise to a family at the dead of night. When they thought they had sufficiently scared and cowed down the inmates, they began to close in on the hut. The grown-up son of the Christian sent an arrow flying into the group indistinctly visible in the darkness—there was a yell of pain—one of the enemy had received the arrow in his abdomen—there it struck deeply embedded—an arrow with a barbed iron head which could not be extracted. They took the wounded man between them and fled. For three days they kept quiet, but when the man with the arrow was asked to explain how he got it, a story was trumped up of a

wanton attack on the part of the Christian out of ancient feud about a woman. The *Mantî* or head of the district took up this story, though he knew better; and the Police were easily won to their side. My Christian and his son were taken into custody and marched off to headquarters in Chaibassa. The D. S. P. and the Deputy Commissioner were both appealed to by me and the case was thoroughly looked into and the real culprits punished. The man with the arrow was carried into Chaibassa—the arrow-head was extracted and he recovered. A few days after his return, he and his wife and only child all died of cholera—another proof of the evil powers of that Christian *dain-bisahi*.

"Sometimes the *Oja* declares that the devils will not be appeased by sacrifices,—blood or banishment alone will satisfy. Or it is declared to be a case of *evil-eye*—the presence of the person in the village is disastrous.

"In the good old days before the British Government came with their notions of law and order, of respect for life and property, the treatment of the *dain-bisahi* was summary and drastic. He or she was either burnt alive or beaten to death—to drive the devil out. Even now the latter remedy is resorted to occasionally and cautiously.

"When I was in Mahnadand, a pagan woman in a village about 4 miles away, was accused of exerting this evil influence. She was banished from the village, but her husband and children were allowed to remain. After some weeks the poor woman being anxious to see her children, came quietly in the night to her home. It was a moonlight night and unfortunately someone saw her gliding by like a ghost. He quietly carried the news from house to house—the *witch has come back*. In no time men gathered with sticks, the poor woman with ears sharpened by anxiety heard the stir and murmur, and fled. Too late! She was overtaken in the fields and mercilessly

beaten to death. Her body was dragged to a rivulet hard by and buried in its sandy bed. In this instance the Police did their duty well and intelligently and made out a pretty clear case. What technical flaws were found in Daltonganj I cannot say, but the culprits all came home in triumph—scot-free—ready to do another *witch* to death.

"As the people here are poorly fed and clad and housed, and as they are regardless of even the most elementary rules of sanitation, you may imagine how often there is sickness among them—to say nothing of their half-starved and ill-kept cattle. Hence constant ill-will, suspicion, anger and strife in pagan social life which necessarily incommodes our Christians living in their midst, and puts an extra thorn or two in the bed of roses of the jungle missionary."¹

In Bengal, the ill-educated and ignorant folks (and, in some cases, even educated persons) still believe that ghosts can possess persons and that it is the *ojha* or exorcist alone who can expel the demon from the afflicted individual. In my previous paper, I have already stated that one of the methods of exorcism adopted by the Bengali exorcist is that the possessed person is made to sit on a wooden stool just in front of the former who, then, throws dust or mustard-seed upon the latter; whereupon the victim screams. Then the latter is thrashed with a twisted cloth, or beaten with a shoe; and the spirit is ordered to leave him. Another method is that the possessed person is ordered by the exorcist to raise a vesselful of water with his teeth without spilling any of the contents thereof. In the meantime, the exorciser recites certain *mantras* until the evil spirit quits the victim's body. This belief and the latter method of exorcism are strikingly

¹ Vide the article entitled: "*Witch-finding in Chota Nagpore*" in the *Englishman* (daily) for Thursday, the 6th February 1913, quoting from the *Catholic Herald of India*.

illustrated in the following weird ghost-story from Chinsurah in the Hughly District, which created quite a sensation at the time:—

“Strange happenings are reported from Chinsurah, where the residence of the late Babu Bhagawan Chunder Pal, formerly cashier of the Calcutta office of the Alliance Bank of Simla, Ltd., was for about six weeks the most interesting spot in the town. Babu Bhagawan Chunder was a nephew, it may be mentioned, of the late Maharaja Durga Churn Law.

“What made the house so interesting was the alleged presence of a ghost, which was at first thought to be a benevolent spirit, but which gradually turned hostile and on Saturday last described herself to an exorcist as the late wife of a late Commissioner of the Burdwan Division.

“An *Empire* representative who called upon Babu Bepin Behary Dhur, cashier of the Alliance Bank, and Babu Baidyanath Seal, one of whose relations was ‘possessed’ by the ghost, was given the following statement:—

“About six weeks ago, Srichurn Pal, youngest son of the late Babu Bhagawan Chunder Pal, a youth in his teens, heard a voice at the dead of night declaring that somebody was offering him millions in wealth. He reported the matter to his relations the following morning, but it was not believed. The same words were repeated to the boy on successive nights, the phenomenon taking place earlier in the evening as the days went on, but no visions appeared. The boy was asked if he wanted millions, his relations were asked the same question, and upon their replying in the affirmative the spirit introduced itself as follows:—“I was a great money-lender in England. Several years ago I came to Calcutta and put up at Chowringhee. Babu Bhagawan was an intimate friend of mine. I was invited to dinner at the Commissioner’s residence in Chinsurah where I died the same evening of cholera and was

buried in the local burial-ground. The boy Srichurn I saw while he passed my grave one evening and he at once became an object of affection to me. I must do him good."

"These words were spoken in Bengali and heard by a large number of people, including the neighbours of the boy, and the spirit used to talk to everybody, sometimes in Bengali, sometimes in English. The widowed mother of the boy was promised palatial buildings where she would reside with her son and the spirit expressed a desire to watch over and guard the boy, living, as it said it would, close by.

"Dr. Rajendra Nath Ghosal of Chinsurah, who is a student of spiritual science, asked for an interview with the spirit. The request was granted and he was sent for. He asked for a photograph of the spirit, which was declined. The doctor wondered how a spirit could talk without a medium and told the spirit that Theosophists believe that it is impossible for spirits to talk otherwise and mentioned Mrs. Annie Besant's name in this connection. That lady was abused by the spirit.

"The wife of Babu Romesh Chander Mondal, a resident of the place, interviewed the spirit and inquired of the whereabouts of her son, who had left home some time ago. She was told to go to Jubbulpore, where the spirit said, her son was living on pay of Rs. 35. The spirit, curiously enough, absented itself for an evening, and at the next 'appearance' told all that it had gone to Jubbulpore to influence the mind of Romesh Baba's son, who had promised to return home. The missing boy was sent for, but could not be traced by the parents.

"Other people were similarly told many things and the remarks made in the office about the spirit by the cashier of the Alliance Bank and other assistants of the office were also referred to by the spirit in its daily talk.

"The grandfather of the boy Srichurn, who refused to believe in the existence of the spirit, was one of those who were molested for the opinions they held.

"When Romesh Babu returned disappointed from Jubbulpore and some prophecies made by the spirit did not eventuate and when Srichurn's mother was being constantly asked to exchange her son for the promised millions, everybody concluded that it was a malevolent spirit and must be got rid of.

"It is believed among Hindus that evil spirits do not call anyone more than three times, but good ones do, and acting under this belief, the boy was, a few evenings ago, instructed not to reply, as he used to, unless called for the fourth time. He was called three times and waited the fourth call but it did not come. Upon this, the boy swooned. The particular place where the spirit was supposed to come was always strewn with fresh flowers, but on that evening the flowers got scattered about the room almost simultaneously with the boy fainting away. When Srichurn came round he said he was frightened at the sight of some dreadful phantom he saw.

"The family were naturally alarmed and decided to send for an exorcist, 'Reja' as he is called in Bengali. Babu Binode Behary Modak of Hidaram Banerjee's Lane, Bow Bazar, grandson of the celebrated exorcist Ganga Moyra, arrived at the house at 7 in the evening on Saturday last.

"The exorcist had great trouble in compelling the ghost to yield, but finally succeeded, after it had avowed itself to be the spirit of the wife of a deceased Commissioner.

"As a test of success of the exorcist a big vessel of water was caught by the boy between the teeth and carried to the street, where the boy fell down, emaciated and almost reduced to a skeleton. But the exorcist, according to a plan pre-arranged with the ghost, sprinkled some water on the body of the boy, who at once was brought to a normal state.

"There have been no further visitations in the house since."¹

Illiterate people, in many parts of India, still believe that diseases and the numerous other ills that the flesh is heir to, can be cured or got rid of by means of sorcery. Acting under this belief, many of these unsophisticated folks requisition the services of so-called sorcerers or magicians who, taking advantage of the credulity of their clients, often cheat the latter out of large sums of money or valuable jewellery. These articles of jewellery or ornaments are requisitioned for by the alleged magicians as medium for performing incantations upon. The clients lend these articles on the faith of the magicians being really capable of performing thaumaturgic feats. But they are disillusioned when they find that the alleged magicians are arrant knaves and have decamped with the valuables. The truth of the foregoing remarks is strikingly illustrated by the two undermentioned cases of belief in alleged sorcery and consequent swindling from Southern India and Bengal respectively:—

"Two men were, some years ago, sentenced to rigorous imprisonment under the following circumstances. A lady, who was suffering from illness, asked a man who claimed to be a magician to cure her. He came with his confederate, and told the patient to place nine sovereigns on a clay image. This sum not being forthcoming, a few rupees and a piece of a gold necklace were accepted. These were deposited on the image, and it was placed in a tin box, which was locked up, one of the men retaining the key. On the following day the two men returned, and the rupees and piece of gold were placed on a fresh image. Becoming inspired by the god,

¹ Vide the article entitled "*An Alleged Ghost: Weird Story from Chinsurah*" in the *Statesman and Friend of India* (daily) for Thursday, the 2nd May 1912.

one of the men announced that the patient must give a gold bangle off her wrist, if she wished to be cured quickly. The bangle was given up, and placed on the image, which was then converted into a ball containing the various articles within it. The patient was then directed to look at various corners of the room, and repeat a formula. The image was placed in a box, and locked up as before, and the men retired, promising to return next day. This they failed to do, and the lady, becoming suspicious, broke open the box, in which the image was found, but the money and ornaments were missing."¹

In the second case which is from Bengal, the supposed sorcerer, who gave himself out to be a gout-expert, swindled his patient out of a gold *bala* or wristlet by pretending to cure the latter of his malady by means of incantations pronounced over that ornament, as would appear from the following paragraph which appeared in the *Statesman and Friend of India* (daily) for Sunday the 19th January 1913:—

"An Indian living at Bally was, on Monday last, the victim of a robbery by a man who pretended to have supernatural powers for the cure of gout. He asked the complainant to produce a gold *bala*. This ornament was soaked in oil and rubbed over the body of the patient. This ornament was placed in a bundle containing several other ornaments and was ordered not to be removed till the following day. The man returned the next day with a bundle similar to the one in which the jewellery was concealed. He took out the *bala* with which he had rubbed the patient's body the previous day, and again performed the same ceremony. Eventually he went away with the bundle containing the jewellery, leaving behind his own bundle which contained only a quantity of rags. The

¹ *Omens and Superstitions of Southern India*. By Edgar Thurston, London: T. Fisher Unwin. 1912. pp. 267-8.

police were informed and a brother of the accused was traced. His house was searched and a large quantity of jewellery of various sorts, shapes, and sizes was seized. The value of the jewellery seized by the police is valued at some thousands of rupees. The gout-expert is still at large."

HOLIKĀ CELEBRATION.

By S. S. MEHTA, Esq., B.A.

(Read on 30th April 1913).

Holi is a festive day among Hindus and the details are known to a great extent to many. It was a festival celebrated among the Hindus of the 14th century; and no further back can we trace the same to past eras of literary or religious periods.

The Vedas say nothing about the Holiday. The times coming next to the Vedic Period, i.e., the time of the composition of "Brahmans" succeeding that of the "Sambitas," as well as the period of the Aranyakas and the Upanishads following close in the wake, are all as partial to the season of spring as to other seasons. No mention, in fact, of Vasanta Panchami or Holi Holidays, i.e., the bright half of Magh 5th, and the bright half of Falguna to the last, i.e., and i.e., the 15th day, has been made as deserving a special claim upon the Hindu Society, till at length we arrive at the period of Dharma-Śāstras and not Sūtras as well as at the period of the Purāṇas, when we find a classification of the Hindu year into six different seasons, and their proper celebration as suited to the agricultural needs of social life. In the Purāṇas, too, there is no mention made of the various forms and methods of celebration as they are at present resorted to. Later Purāṇas that claim their birth legitimately

during the middle ages somewhere between the 8th and 14th centuries, A.D., may speak of a giantess Dhundhá by name and may give ample scope to the fertile imaginations of the time working upon figures of speech and rhetorical allegories; but with them we have nothing to do for the present purpose.

Amongst ancient Hindus, moreover, the year had *four nights* dedicated to *four different seasons*; and *four festivals* affiliated to *four different classes* into which the Hindus were divided. (1) Siva Rátri was dedicated to the God Siva and falling in the Spring Season; and at the same time, (2) Moha Rátri was a night dedicated to the Infatuation engulfing all souls in the Vernal Season. Next to them come two more nights, one of them closing the monsoon more or less; and it has been styled the (3) Mahá Rátri which has been dedicated to Lord Krishna; and the last is (4) Kála Rátri, which closes the Agricultural year of the Hindus.

Bearing so much in mind, we proceeded to distinguish the other set of festivals which brings in a sort of cross division. (1) Balev, that is a festival for the Brahmanas, solely closes the Monsoon to a certain extent; or rather talking more accurately, opens the curtain for the closing part of the Rainy Season; (2) Secondly, Dasera which is a festival mainly intended for the Kshatriyas with its rites corresponding to the Armilæstrium of the Greeks, to a great extent, almost closes the curtain in the Annual Drama of Nature; (3) So that Dewali totally closes the same, and is affiliated to the Vaisyas. But these have to be finished by the Holi festival chiefly intended for the Vulgar classes at the end of the Vernal season.

So much for this. This classification and the celebration of Holi Holidays came into being only from the middle centuries. Classical writers and well-known authors of Sanskrit literature make no mention of them. Kalidas describing as

Thomson does in English, all the Seasons, their natural beauties and everything relating to them, makes hardly any mention of these festivities. Nor does Bhanubhuti do so, with his fondness for the horrible and his zeal to narrate Tantric forms of worship. We descend to the days of Sri Harsa and he it is in whose well-known Drama "Ratnavali," we find mention made of several games for the delight and unrestricted pleasure of Society only in a small measure. These games were:—"Dola Yátrá;" "Madan Puja;" Madan—Mshot-sava." These and such other games peculiar to certain seasons that have a parallel to the English May-Pole-Dance in the same season nearly have been pretty well described in a well known *Purāna*—*Bhavisyottara*—and have been preserved in a small measure in the writings of Sri Harsa, such as the dramatic composition of *Ratnavali* and others.

Dola Yátrá is reported in books to have been observed as a festival and the agricultural tribe as well as ordinary classes of people flock to farms and fields during the Vernal Season. On Magha Bright 5th generally and popularly known as "Vasanta Panchami," the season of Spring sets in; and it terminates with the commencement of the month of Chaitra. Dola Yátrá is a game played before the Falguna Bright 15th and as described briefly in Sanskrit books, people, young and old, rich and poor, all repair to open farms and fields, tie on to very hard and strong trunks of trees, very big and tough and enduring ropes, and provide rural swings and rustic saws for themselves in the open air. Each one, owner and proprietor of landed estate, enjoys the pleasure in his own place, and there is also a public place of resort where congregate ordinary masses of people. When the Spring puts forth budding products of all kinds in the animal and vegetable kingdoms, there becomes manifest a peculiar vigour among human beings; and the human mind but naturally yearns for open air, and delights peculiarly in observing and living for

a time in the midst of trees and shrubs. Dola Yātrā—is a pilgrimage or a mere repairing to open farms and gardens for enjoying the swinging game, wherein many feats too happen to be performed. Days and nights are passed for a short time, and Matheran-Mahableshwar trips are enjoyed by the joy-loving primitive souls that actually dote upon bare nature.

This sort of pleasure continues for about a month; and in the meantime, trees are wedded to creepers; Mango to *Mādhavi* creeper; *Asoka* to *Priyangu* creeper and so on. God of Love is also regarded as ranging supreme from tree to tree and creeper to creeper. The sprouts are conceived of as procreations; and the buds of some of the trees are looked upon as projections in the form of pregnancy. Young girls kick at creepers and trees and play numerous games. These games have given a peculiar feature by tradition to the very act of presenting buds and have provided a basis for the convention of poets. Classical Sanskrit authors have continued, consequently, to hold that *Asoka* puts forth buds by means of the kick of a female, the *Priyangu* does so by a mere touch of her, and so on, as nicely put forth in the verse :—पादा धातुं
दृष्ट्वा किल कुरुबकौ प्रेक्षणी द्वयनाभ्यां स्त्रीणां स्पर्शां त्रिषु यं विविक्तिसिद्धि कुल
सीधु यं दृष्टुं चेकात् । &c., &c.

Anyhow games of a diverse kind and of rural origin were played in those early times. Next, again resuming the historical present tense, the very God of Love is created out of the wet ashes and earth and his likeness is put before young girls for worship. It is the same idea of creation out of destruction that inspires the heart of young girls to play the game of making idols representing the God of Love who is believed to bring fructification to them. He was burnt to ashes by *Śiva*, and so from ashes, the original soil he is to be created; just as from the very body of the tree, the sprout buds forth in the form of a new tree.

These games, as a rule, come after Holi-Holidays of the present times. In earlier days, the present form of the game did not exist. In Ratnāvali—the Drama named above—Kāuśāmbi—the capital of the Hero who is the ruling king—has been described as covered over with golden juice and as reflecting on her very face the rays of the Sun. It is here then for the first time that we find the use of syringes as a favourite instrument of players; and it is here that we come across Saffron powder and Saffron water, the karvikāra flower, and so on. Men and women join promiscuously together to enjoy the game, and they throw powder and sprinkle water so far as to befool themselves at the top of their bent. But as yet no dust nor dirt nor clay and mud were made to bespatter and bedim the faces and figures of players.

The first ancient extant work in which any definite mention happens to be made about Holika is the Prakrit work called "Sattasai" of Hala. Prakrit dialects are known to have come into being only during the 10th or 12th and the 16th centuries. But as the custom was observed during the time—earlier time—of Ratnāvali, boys and young men brought home their idols made up of clay as noted above and fell to a vulgar mode of worshipping the God of Love represented by the idols. He it was who was supposed to be burnt on a big pyre made up of cowdung cakes alone. Subsequently, came in the idea of burning alive the demoness Dhundhā as derived from Purāṇik legends, operated upon by Prākritic times, and the spread of the Vallabhāchārya creed that came into existence during the 15th century A.D. Up to the days of Ratnāvali, we do not come across any attempt to collect cowdung cakes and arrange a big conflagration to burn some one with. The attention of the then residing inhabitants of Kāuśāmbi was confined to light and frivolous past time, but not vulgar and practically injurious games as we see in our own days.

Next, was ushered in a generation, in the midst of which the clay idol was burnt up; and they do the same way in many places of Kathiawad at the present moment. The custom, however, seems to have originated with the North, inasmuch as it happens to have been preserved with rigorous exactitude. This ceremony is done on the 15th Bright of Fālguna and on the next day, the hot ashes are allowed to grow cold on the 3rd Dark Fālguna, when begins another ceremony for young girls, *i.e.*, virgins, in which, of course, elderly women and old matrons also take part, just as in the foregoing week, boys and elderly men used to make clay idols and worship them and join one another in the playing of the Holi game, by means of Kesuda water, Saffron water and so on. These females now, in their turn, create the God of Love for themselves; but it is not he round whom their prayers and adorations come to be focussed. It is *Gāuri-Gorā*—meaning to say, the holy consort of Śiva, *viz.*, Pārvatī in her virginhood who is created out of clay, and worshipped. The material of worship is primitive in its simplicity. Cotton which is fresh produced from fields is brought by virgins, at the close of their light excursions; and it is virgins alone again that weave yarn out of it, only as much as would prepare a decent dress for the deity under adoration. Saffron and Karnikar flowers of virgin purity are sometimes taken up as other materials; but really speaking, everything required for the rite of worship could be supplied adequately by cotton alone and saffron. Alms are given every day, but on the 3rd Bright of Chaitra, when the ceremony terminates, they have to be necessarily distributed, according to individual capacity.

Moreover, just as legends differ in identifying the idol burnt in the big blazing fire, some calling it the God of Love and associating him with the wrathful burning to which he was subjected by the mortal fire issuing out of the third eye of Śiva; and some calling it the demoness Dhudhā and repre-

sending her as Sin of all kinds and forms, incarnate; so also the observance of the Holika festivity is seen to be different in Kathiawad from that done in Maharashtra Territory. The big fire produced from cowdung cakes is common to all; wet clothes and muddy faces with dirty bodies are ordinary features of the play prevailing in both the countries. But among the people of Kathiawad, it is a game in which newly-married couples are allowed to indulge, in a less offending manner, among higher and more civilized classes; and when in the midst of a joint Hindu family, the essential forms of modesty are required to be observed, the brother of the bridegroom who is as a rule younger than the latter, plays the so-called Holi game of syringe and saffron water alone, excluding all dirt and mud, with his sister-in-law. No brother can play this game with his sister, as it refers and relates necessarily to connubial games, more or less. As far as my own knowledge goes, among Dakshinis, females are absolutely not allowed to take any part in any such practices. Among Northern Hindus, Marwaries and others, the game is carried on at the full swing; and indecency as well as obscenity are allowed as a special license during these few days of vulgar festivity. Among the higher classes of Kathiawad, to whom the harmless mode of playing is alone welcome, neither mud nor dirt nor dust is allowed to soil the hands or any part of the body; and on no account is an unguarded word allowed to be uttered. Of course, quite the reverse is the case with the vulgar among Kathiawad people. They have all sorts of deafening obscenities that would grate upon the ears and at the same time prove offensive to the heart.

In some cases, Northern India people, again, connect the observance with the lewd gambols of Krishna as they call them; and fail to spy a figurative sense in the various delineations of Krishna's Sportive Youth which was full fraught with deeper meaning. Anyhow, the game as it is being played now appears to be quite offensive.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, the 29th January 1913, at 6 P.M. (S. T.) when Lt.-Col. K. R. Kirtikar, I.M.S., (Retd.), *President*, occupied the Chair.

The Minutes of the last meeting were read and confirmed.

Congratulations to the Hon. Secretary for the Honorary Degree of Ph. D. conferred upon him by the University of Heidelberg for his services towards philosophy :—

Before the business of the meeting was proceeded with, the President thus addressed the meeting on the above subject :—

"Before we begin the regular work of to-day's meeting, allow me to perform a very agreeable duty. Since entering these rooms I have heard with great pleasure that our learned Secretary, Shams-ul-Ulma Jivanji Jamshedji Modi, has been honoured by the ancient University of Heidelberg with the distinction of Doctor of Philosophy. Already our own benign Government have honoured him with the high distinction of Shams-ul-Ulma. In congratulating Dr. Modi on my own account and also in the name of our Society I may observe that it is an apt recognition of the valuable services rendered to our Society and to other literary bodies in various fields of knowledge. In literary activities, linguistic, antiquarian or anthropological, he has no parallel. May he live long to enjoy

the honour and cast further light and lustre on our Society. It is not only Dr. Modi personally that is thus honoured. It is also, I deem it, an honour to our Society. I now request Mr. Masani to place before you a resolution congratulating our energetic Secretary." Mr. R. P. Masani, M.A., moved the following resolution:—

"That the Anthropological Society of Bombay places on record its sense of gratification at the degree of Ph. D. conferred by the University of Heidelberg (Germany) on Shams-ul-Ulma Ervad Jivanji Jamshedji Modi, B.A., who, as Honorary Secretary of this Society and in divers other spheres of scholarship and erudition, has rendered most useful and valuable work for a long series of years in the cause of religious, philosophical and anthropological studies and research. The Society tenders to Shams-ul-Ulma Dr. Jivanji Modi its sincere congratulations on this well-merited distinction and trusts he will long be spared by Providence in sound health and mental vigour to continue his scholarly and literary activities."

While moving the resolution Mr. Masani said—The attainments of Dr. Modi and his achievements in the fields of learning were so conspicuous that he did not think he should take up the time of the meeting by any attempt at recounting them, especially after what had already been said by the Chairman. He might however add, with particular reference to his own community, that as a religious divine of the Parsees, as a close student of the Avestic lore, as an esteemed authority on Zoroastrian scriptures, and as a very popular author and lecturer on religious, social, literary and philosophical subjects, Dr. Modi stood head and shoulders above his contemporaries. He had been greatly impressed by the constant strenuous devotion of Dr. Modi to scholarship in the midst of arduous official duties and he submitted that in that respect Dr. Modi had taught them a lesson and set an example

worthy of emulation by the younger generation. Mr. Masani also drew attention to the fact that as the Honorary Secretary of the Society for a number of years, Dr. Modi had done more for the Society than any present or absent member. It was therefore a matter of great gratification to them that the work of such a distinguished colleague had been recognised by the Heidelberg University.

Mr. S. S. Mehta, B.A., in seconding the above resolution spoke as follows:—

“In seconding the important Resolution moved so ably by Mr. R. P. Masani—if at all it be necessary to second such a resolution as this—I have to re-echo the esteemed opinion of our worthy Chairman who remarked that our learned Secretary Mr. Modi has hardly any parallel. His silent unostentatious literary and philosophic work has achieved for him the great honour; and we as the younger and junior members of the Society have got to try to follow his example in point of research work, wherein he has made a mark. We only wish, he may live many more long years to come and make additions to his literary glory still further.”

The President then placed before the meeting the resolution which was unanimously carried with acclamation.

The Hon. Secretary thanked the President and the members of the Society for the resolution they had recorded. He said—It is always gratifying for one to find that his humble literary work is appreciated by co-workers. So he was pleased to find that the recognition of his work in the field of Iranian literature by the Heidelberg University was so kindly received and endorsed by the Anthropological Society with which he was associated for more than 25 years. He owed a good deal to the Society which gave him many opportunities to learn and study. To the younger members of the Society he would say that the humble success of his literary life, if they

would call it a success, was to a certain extent due to his policy to be always ready to study the questions on Iranian subjects put to him for elucidation by anybody. He had made a point to reply to all literary questions and in order to reply well, to thoroughly study as much as possible the subject or the questions. As an instance, he referred to his book entitled "Aeyidgâr-I-Zarîrîn Shatroiha-I-Airân, and Afdiya va Sahigîya-I-Sistân." It was one of his several publications of which he was pardonably proud. The subject of one of the treatises translated therein, viz. "Shatroiha-I-Airân," "The Cities of Iran," on the study of which he had read two papers before the B. B. R. Asiatic Society was suggested to him by the late lamented Mr. Jackson, whose death at the cruel hands of an assassin was so much deplored. He, through a mutual friend Mr. Jehangir Dossabhoy Framji, wanted to know an outline of its contents from a geographical point of view. To reply to Mr. Jackson's inquiry about it, he first hastily studied and translated it and then latterly devoted his leisure time for about a year in identifying the geographical names, given in the treatise. There were a number of papers read before the Anthropological Society and other Societies, the study of the subjects of which he had begun to give through replies to the inquiries of friends and other inquisitive students. Among the congratulations that he had received for the honour from friends and admirers, he appreciated most those from two bodies—one from the Board of the Trustees of the Parsee Panchayat and the other from this Society, because they came from bodies under whom and with whom he had worked for a number of years. He concluded by again thanking the Society for their kind congratulation and for their appreciation of his work.

On the proposal of the President, Lt.-Col. K. R. Kirtikar, seconded by the Honorary Secretary Mr. Modi, Mr. W. S. Millard was elected a member of the Society.

The following paper was read :—

"North Indian Children's Games and Demon-Cults" by Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the Paper concluded the proceedings.

THE TWENTY-SEVENTH ANNUAL GENERAL MEETING OF THE SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 26th February 1913, at 6 P.M. (S. T.) when Lt.-Col. K. R. Kirtikar, I.M.S. (Ret.), President, occupied the Chair.

The Minutes of the last meeting were read and confirmed.

The Hon. Secretary read the Twenty-seventh Annual Report and the Financial Statements of the Society for the year 1912, and then said that the statement of accounts was audited and signed by only one of our two auditors, Mr. Rut-tonshaw K. Dadachanjee, as Mr. S. T. Bhandare was absent on leave and was out of Bombay.

Mr. S. S. Mehta proposed that the statement of accounts as audited and signed by one auditor be adopted. Rao Bahadur Purshotam B. Joshi seconded the proposition which was carried unanimously.

The Hon. Secretary proposed that Lt.-Col. K. R. Kirtikar, I.M.S. (Ret.), be re-elected President of the Society for the ensuing year. The proposition was seconded by Mr. Rustom P. Masani and carried unanimously.

The following other office-bearers were then elected for the ensuing year :—

Vice-Presidents :

James MacDonald, Esq.

Rao Bahadur Purshotam B. Joshi, F.R.G.S.

Members of Council:

Rao Bahadur Sadanan L. Bhandare.

Dr. Rustom N. R. Ranina, L.M. & S.

Rustom P. Masani, Esq., M.A.

Kishanlal M. Jhaveri, Esq., M.A., LL.B.

Dr. V. P. Chowan, L.M. & S.

Honorary Secretary and Treasurer:

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D.

Auditors:

Rattonshaw K. Dadachanji, Esq., B.A., LL.B.

Dr. V. P. Chowan, L.M. & S.

On the motion of Mr. S. S. Mehta, a hearty vote of thanks was accorded to the President and the Committee and the Hon. Secretary and Treasurer for the valuable services they had rendered to the Society during the past year.

Mr. S. S. Mehta, B.A., then read his paper on "Funeral Ceremonies of the Nagar Brahmins of Kathiawad and Gujarat."

A vote of thanks to the author of the paper concluded the proceedings.

THE ANNUAL REPORT OF THE COUNCIL OF THE
ANTHROPOLOGICAL SOCIETY OF BOMBAY.

(From 1st January to 31st December 1912.)

The Committee begs to submit the following report of the work of the Society during the year 1912 :—

Number of Members.—At the commencement of the year, there were 78 Life, Special and Ordinary Members. The name of 1 Ordinary Member has been removed from the roll owing to his death. 12 New Ordinary Members and 1 Special

Member were elected during the year. Thus 90 Members were on the roll of the Society at the close of the year.

The Committee is pleased to note that during the year under report 13 new members have been duly elected.

With a view to widen the scope of usefulness of this Society, printed circular letters dated 4th May 1912 were sent to some District Officers and others requesting them to join this Society. But the Committee regrets that the appeal has not been successful. The Committee begs to draw the attention of District Officials and others to the following extract from the article of "The Academy" of 14th September 1912 (p. 335) reviewing the Honorary Secretary's "Anthropological Papers" published during the year under report.

"Such associations as the Anthropological Society of Bombay justify their existence and perform a public service when their members add to the stock of common knowledge by such papers as are to be found collected in this volume. They supply a deficiency which undoubtedly exists. In these days of pressure, few officials have time or strength for more than the disposal of current work; their knowledge, therefore, of the native among whom they live and work is of a very superficial character; native customs, their origins and effects, the motives which sway them, in a word, their lives are a sealed book, and the ignorance may lead to administrative failures in such matters as famine, plague, sanitation, medical relief, education, etc., where the beliefs and sentiments of the masses cannot be altogether disregarded. In such papers, experts and specialists can write freely and fully."

The Committee is pleased to note that while favourably noticing the work of the Honorary Secretary, both the *Athenæum* dated 13th July 1912 and the *Academy* dated 14th September 1912 have also appreciated the work of the Society.

Obituary.—The Society has to announce with regret the loss by death of the following two members:—

1. Rao Bahadur R. S. Jayakar.
2. P. Kershasp Dadachanji, Esq., I.C.S.

Meetings.—During the year under report, altogether eleven meetings were held. Of these, one was the Annual General Meeting, nine were Ordinary Monthly Meetings and one was the Silver Jubilee Meeting.

The Society completed its 25 years on 7th April 1911, having been founded on 7th April 1836. This occasion of the Silver Jubilee of the Society was duly celebrated by a special gathering held in the rooms of the B. B. R. A. Society, Town Hall, Bombay, on Wednesday, the 7th February 1912 at 5-45 p. m. (S. T.) which was presided over by the Hon'ble Sir Basil Scott, the Chief Justice of Bombay, who had taken very active part in the work of the Society in its earlier years and had acted as its Honorary Secretary for 6 years. The occasion was also celebrated by the publication of "the Silver Jubilee Memorial Number—Extra Number."

A detailed report of the Proceedings of the Silver Jubilee Gathering has been published in Journal No. 6, Vol. IX (pp. 409-423) of the Society.

It was resolved at the meeting of the Society dated 31st January 1912 that a subscription list be circulated among the members of the Society requesting them to subscribe their mite towards the expenses of the Silver Jubilee of the Society in commemoration of which a special Silver Jubilee Memorial Volume was published in the last year. Letters were addressed to all members of the Society inviting their mite towards the expenses of the Jubilee. As a result Rs. 367-11 were collected.

Communications.—At these 11 meetings, the following 16 papers were read:—

1. "The Tiger in Malay Folklore, Proverbial Philosophy, and Folk-Medicine," by Sarat Chandra Mitra, Esq., M.A., B.L.
2. "Why Thursday is called Jum'i-Rāt in India" by Maulvi 'Abdul Wali, M.R.A.S.
3. "A Few Stories of Witchcraft, Magic, etc., told by Niccolao Manucci in his 'Storia Do Mogor' or Mogul India (1653-1708)" by Shams-ul-ulma Jivauji Jamshedji Modi, B.A.
4. "The Use of Saffron and Turmeric in Hindoo Marriage Ceremonies" read by the President, Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.), as his Presidential Address.
5. "The Thunder-Myths of the Primitive Races" by Sarat Chandra Mitra, Esq., M.A., B.L.
6. "The Wedding Sand in Knutsford (Cheshire, England) and the Wedding Sand (बिंदु) in India" by Shams-ul-ulma Jivauji Jamshedji Modi, B.A.
7. "Village Gods and Ghosts of Savantwadi" by J. A. Saldanha, Esq., B.A., LL. B.
8. "The Persian Origin of the Kurds and the Tajiks" by Shams-ul-ulma Jivauji Jamshedji Modi, B.A.
9. "Some Bihari Mantrams or Incantations" by Sarat Chandra Mitra, Esq., M.A., B.L.
10. "The Customs observed on St. Agnes' Eve by the Christians, and the Customs observed on the Gauri Punja Day by the Hindus" by S. S. Mehta, Esq., B.A.

11. "Mazdaism and Vaishnaism: A Parallel" by A. Govindacharya Swamin, Esq., M.R.A.S.
12. "Notes on two Human Skulls from Northern India, with illustrations," by Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.)
13. "The Peacock in Asiatic Cult and Superstition" by Sarat Chandra Mitra, Esq., M.A., B.L.
14. "A Few Notes on the Folklore about the Peacock" by Shams-ul-ulma Jivanji Jamshedji Modi, B.A.
15. "The Festival of the Cuckoos and the Origin of the name and practice of Sati" by Rao Bahadur P. B. Joshi, F. R. G. S.
16. "Birth Customs and Ceremonies of the Parsis" by Shams-ul-ulma Jivanji Jamshedji Modi, B.A.

Mr. W. S. Millard, the Honorary Secretary of the Bombay Natural History Society, sent with his letter dated 27th April 1912, a skull which he had received from Mr. W. H. Wolff of the B. B. & C. I. Ry.

The same gentleman also sent to this Society, with his letter dated 20th August 1912, some notes and drawings of a skull which he had received from Lieut. R. W. G. Hingston, I.M.S., of 21st Cavalry, Jhelum.

Both these skulls were from Northern India.

The President, Lt.-Col. K. R. Kirtikar, I.M.S., (Retd.), read before the Society on the 30th October 1912, a paper on the subject of these skulls entitled "Notes on two Human Skulls from Northern India, with illustrations."

Journals.—Nos. 2, 3, 4, 5 and 6 of Vol. IX were published during the year.

Presents.—Journals and Reports of learned societies and other publications have been received in exchange for the Society's Journal as usual, during the year under report.

A list of this is given at the end of the Report.

Finances.—The invested Funds of the Society stood at Rs. 2,600, and the cash balance at Rs. 16-4-2 on 31st December 1912.

LIST OF JOURNALS, &c., RECEIVED IN EXCHANGE OF THE JOURNAL OF THE SOCIETY DURING THE YEAR 1912.

From Calcutta.—The Journal and Proceedings of the Asiatic Society of Bengal, Vol. VI, No. 12, Vol. VII, Nos. 5 to 11 and Extra No. Vol. VIII, Nos. 1 to 3; and Vol. LXXV, Pt. 1 (1912).

Memoirs of the Asiatic Society of Bengal, Vol. III, No. 5 (pp. 277-353).

Index to Numismatic Supplements I to XVI in the Journal Asiatic Society of Bengal, 1904-1911.

From Madras.—The Popular Scientific Journal, June 1912.

From Bangalore.—The Commercial Review, Vol. I., No. 1.

From Allahabad.—Index to Rare Mughal Coins noticed in the Numismatic Supplements 1 to XV of the Journal Asiatic Society of Bengal.

From Travancore.—Census of India, 1911, Vol. XXIII, Pts. 1 and 2.

From Jannagar.—The Ayurved Rhasya, Vol. X, No. 1.

From Kolhapur.—The Vendatin, Feb. and April 1912.

From London.—The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XLI (July to December 1911), Vol. XLII (January to June 1912).

Fourth Report.—Welcome Tropical Research Laboratories at the Gordon Memorial College, Khartoum.

From Paris.—Archives Sociologiques, Bulletin Nos. 18 to 22.

Bulletin Mensuel Nos. 13, 14, and 15 (1911).

Bulletins et Memoires de la Societe D'Anthropologie de Paris, No. 6 of 1909.

Revue Anthropologique Nos. 11 and 12 (1911), 1 to 8 (1912) and 10 (1911).

Journal Asiatique Recueil de Memoires et de Notices Tome XVI, No. 3, and Tome XVII, Nos. 1 to 3.

Tome XVIII, Nos. 1 to 3, and Tome XIV, Nos. 1 to 3.

Anthropologie Bolivienne, Tome 1 to 3.

From Berlin.—Zeitschrift für Ethnologie, Hefts III-VI (1911), Hefts I and II (1912).

From Leipzig.—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, IV Heft (1911) and Hefts I, II (1912).

Jahrbuch des städtischen Museums für Volkerkunde zu Leipzig, Band 4, (1910).

Baessler-Archiv.

From St. Petersburg.—Bulletin de L'Academie Imperiale des Sciences de St. Petersburg, Nos. 15, 16, 17 and 18 (VI Serie 1911); Nos. 1 to 14, (VI Serie 1912).

From Stockholm.—Svenska Landsmal ock Svenskt Folkliv, H. 1 to 4 (1911).

From Rome.—Rivista di Anthropologia, Vol. XVI, Fasc. II-III; Vol. XVII, Fasc. I-II, Crania Habbessinica Contributa All'Anthropologia Dell'Africa Orientale (1912).

From Firenze.—Archivio per L'Anthropologia e la Ethnologia, Vol. XLI, Fasc. 1-4.

From Luzern.—Renward Brandstetters Monographien Zur Indonesischen Sprachforschung IX, Das Verbum 1912.

From 'S-Gravenhage.—Bij dragen tot de Taal Land-Eh Volkenkunde van Nederlandsch-Indie, Deel 66, (1911).

From New York.—Bulletin of the New York Public Library. Vol. XV, No. 12, (1911), No. XVI, Nos. 1 to 10 (1912).

Anthropological Papers of the American Museum of Natural History, Vol. I, parts 1 to 6; Vol. II, parts 1 to 3; Vol. III; Vol. IV, parts 1 and 2; Vol. V, parts 1 and 2, Vol. VI, parts 1 and 2; Vol. VII, parts 1 and 2; Vol. VIII, Vol. IX, part 1, and Vol. XII, part 1. 43rd Annual Report of the American Museum of Natural History for the year 1911.

From Washington.—Bureau of American Ethnology, Bulletin, 47 Censers and Incense of Mexico and Central America April 17, 1912.

Annual Report of the Bureau of American Ethnology (1905-06).

Annual Report of the Smithsonian Institution (1910).

From Chicago.—Field Museum of Natural History Publication, Report series Vol. IV, No. 2; Anthropological series Vol. VII, No. 4, and Vol. IX, Nos. 1 and 2.

From New Haven.—Journal of the American Oriental Society, 32nd Volume, Parts I, II, III.

From Cambridge (Mass).—Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University, Vol. V (1911).

From Philadelphia.—Proceedings of the Academy of Natural Sciences of Philadelphia, Vol. LXIV, Part 1.

From Halifax.—The Proceedings and Transactions of the Nova Scotian Institute of Science, Vol. XII, part 3, Vol. XIII, parts 1 and 2.

From Santiago.—Boletín del Museo Nacional de Chile, Tomo III, Numero 1.

From Pennsylvania.—The Museum Journal of the University of Pennsylvania, Vol. II, (No. 4.) (1911) The Museum Publications of the Balyonian section Vol. I, No. 1, Vol. II, Nos. 1 and 2.

University of Pennsylvania, Egyptian Department of the University Museum-Expedition to Nubia, Vols. VII and VIII.

From Mexico.—Anales del Museo Nacional de Arqueologia Historia Etnologia, Tomo III, Num. 6, 7, 8; Tomo IV, Num. 1 and 2.

Anales del Museo Nacional de Arqueologia Historia y Etnologia De Mexico (1912).

Boletín del Museo Nacional de Arqueologia Historia y Etnologia, January to May 1912.

From Manila.—The Philippine Journal of Science, Vol. VI, Nos. 4 and 6, Vol. VII, Sec. D, No. 1.

From Hanoi.—Bulletin de L'Ecole Francaise d'Extreme-Orient, Tome XI, Nos. 1 to 4, Tome XII, Nos 1, 2 and 4.

From Wien.—Annalen des K. K. Naturhistorischen Hof-museums, Band XXV, Nos. 1, 2, 3 and 4. Band XXVI, Nos. 1 and 2.

Mitteilungen der Anthropologischen Gesellschaft in Wien, Band XXXI, 3 to 6 Heft, Band XXXII 1 and 2 Heft.

From Buenos Aires.—Anales del Museo Nacional de Buenos Aires, Tomo XIV, Serie III.

Anales del Museo Nacional de Historia Natural Tomo XXII.

From Sydney.—Sciences of Man—Journal of the Royal Anthropological Society of Australasia, March and April 1912.

From Tokyo.—The Journal of the Anthropological Society of Tokyo, Vol. XXVII, Nos. 304 to 309, Vol. XXVIII; Nos. 310 and 311.

Journal of the Indo Japanese Association No. VII (1911).

From Formosa.—Report on the Central of the Aborigines in Formosa (1911).



THE HONORARY TREASURER'S REPORT

For the Year 1912.

STATEMENT A.

SHOWING THE NUMBER OF MEMBERS OF THE SOCIETY.

Members remaining on the roll on 31st					
December 1911	...	...	...	...	78*
Add—					
Members admitted during the year 1912	...	13			
				—	91
Deduct—					
Name removed on account of death	...	1			
Members remaining on the roll on 31st					
December 1912	...	...	...	...	<u>90</u>

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

BOMBAY, }
31st December 1912. }

* The figures in the last year's report under the heading "Members remaining on the roll on 31st December 1911" (in Statement A) has been given as 77. It ought to have been taken as 78 because though H. H. the Nawab of Junagadh had died during the course of the year, his subscription as a Special Member was received during the year and the State continued as a Member.

STATE

Statement showing in detail (a) the amount of
(b) the actual amount received, and (c)

	Rs. s. p.	Rs. s. p.
Balance remaining to be recovered from the previous years ... ..	... ..	60 0 0
AMOUNT PAYABLE FOR 1912 AS UNDER—		
<i>Life Members.</i>		
8 Life Members (from whom no further subscriptions are due) —	.....	.....
<i>Special Members.</i>		
H. H. the Nizam, G.C.S.I. (newly elected)	100 0 0	.....
The Administrator of Junagadh ...	15 0 0	.....
		115 0 0
<i>Ordinary Members.</i>		
68 Members continuing from the year 1911	680 0 0	.....
1 Member free (Honorary Secretary).	.....	.....
12 New Members elected during the year 1912	120 0 0	.....
		800 0 0
Total ...	.....	975 0 0

MENT B.

subscriptions payable during the year 1912,
the amount remaining to be received,

<i>Life Members.</i>	Rs. a. p.	Rs. a. p.
8 Life Members (from whom no further subscriptions are due) ... ..	.....	.....
<i>Special Members.</i>		
H. H. the Nizam, G.C.S.I.	100 0 0	.....
The Administrator of Junagadh	15 0 0	.....
<i>Ordinary Members.</i>		115 0 0
71 Members paid subscriptions for the year 1912	710 0 0	.....
<i>Payment in Arrears.</i>		
Arrears of subscriptions received during the year 1912 as under:—		
2 Ordinary Members for 1910	20 0 0	.....
3 Ordinary Members for 1911	30 0 0	.....
Total amount of subscriptions received during the year 1912 ... ..	.....	760 0 0
1 New Member paid his subscription for 1912 in 1911 ... ..	.....	875 0 0
1 Ordinary Member died without having paid his subscription for 1912 ... ..	.....	10 0 0
1 Ordinary Member died without having paid his subscription for 1912 ... ..	.....	10 0 0
Arrears of subscriptions, remaining to be recovered as under:—		
1 Ordinary Member for 1911	10 0 0	.....
7 Ordinary Members for 1912	70 0 0	.....
		80 0 0
Total ... ..	.....	975 0 0

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.

STATE

Statement showing the Receipts and Expenditure of the

RECEIPTS.	Rs. s. p.
Balance with the Bank of Bombay on 1st January 1912	623 10 4
Amount of Subscriptions received during the year 1912, as per Statement B	875 0 0
Interest realized on Invested Funds during the year 1912	88 0 0
Amount realized by the sale of journals	129 7 3
Miscellaneous Receipts including Rs. 367-11-0, being the donation of members towards the Silver Jubilee expenses	371 7 0
Total ..	2,087 8 7

We have examined the accounts and found them correct. We have examined the vouchers and also the Bombay Bank's Safe Custody Receipt for the Securities.

R. K. DADACHANJI,
Auditor,

MENT C.

Anthropological Society of Bombay during the year 1912.

EXPENDITURE.	Rs. s. p.
Establishment	479 8 9
Postage and Stamps	93 7 9
Stationery, Printing and Binding Charges ...	60 7 0
Cost of printing the Journals including Rs. 501-11-0, being the cost of printing Silver Jubilee Extra Number, Short History of the Society and Proceedings of Silver Jubilee Meeting on 7th February 1912	1,244 6 0
Miscellaneous Charges (including Rs. 173-14-0, being the expenses of refreshments on the Silver Jubilee Meeting Day	193 6 11
Balance with the Bank of Bombay on 31st December 1912	16 4 2
Total ...	2,087 8 7

Invested Funds:

Government Promissory Notes bearing 3½ per cent. interest,
Rs. 2,600-0-0.

BOMBAY, }
21st December, 1912.

JIVANJI JATSHEDJI MODI,
Honorary Secretary and Treasurer.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 26th March 1913, at 6 P.M. (S. T.) when Lt.-Col. K. R. Kirtikar, I.M.S. (Ret.), President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following paper was then read :—

“Further Notes on Sorcery in Ancient, Mediæval and Modern India,” by Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 30th April 1913 at 6 P.M. (S. T.) when Lt.-Col. K. R. Kirtikar, I.M.S., (Retd.), President, occupied the chair.

The minutes of the last meeting were read and confirmed.

The Honorary Secretary announced that the Government of Bombay have been pleased to sanction, in response to the Society's application dated 4th September 1912, an annual grant of Rs. 500 for a period of three years beginning with the year 1913-14. Thanks were voted to the Government for their liberal gift.

Mr. S. S. Mehta, B.A., then read his paper on “Holika Celebration.”

A vote of thanks to the author of the paper concluded the proceedings.

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(1913.)

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THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY
OF
BOMBAY.

THE CELEBRATION OF NINE NIGHTS
AND THE BHAVAIS

By S. S. MERTA, Esq., B.A.

(Read on 30th July 1913.)

Among the Nagar Brahmins of Cutch, Kathiawad and Gujarat, the custom of celebrating the festivity of the Nine Nights or Navaratri has been preserved up to now, in a way that *is likely to interest us with its account at this day of our progressive civilization.* The festivity is hallowed with religious ceremonies; and the agriculturist is pushed into the background by the well-established householder. It occurs during the month of Āśvina and from the first to the end of the ninth night, the adoration is continuously made. Having passed through the ceremonials lasting for fifteen days and based on the scriptural belief that the deceased ancestors are re-born immediately in the form of shrubs and plants, the average householder enters upon the performance of rites of Nine Nights. These festivities are feast days, more or less; and the whole dark half of Bhādrapada is taken up by the doing of "Mahālaya Śraddhas," corresponding, in some measure, to the "Dosalas" of the Parsi.

On the first day of Āśvin, moreover, earthen pots that are kept ready, are besmeared with a white pigment of chalk, and Saffron spots are laid over them. These pots, as a rule, are

nine in number, and they represent the nine nights, dedicated to the worship of nine Female Deities. They have nine or eighteen holes; or holes that are generally multiples of the number nine, and the pots are covered up by cocoanuts stripped of the upper rough hairy coating, but supplied with a shaggy mass at the extremity to represent the hair of the Deities. Between the pots and the nine cocoanuts, are placed green leaves and certain special shrubs, marking eternal growth and increasing prosperity.

A room, spacious enough, is chosen for the purpose, and in the wall facing towards the east, pictures of Female Deities of as many descriptions as they have been noted in the *Purāṇas*, are drawn with a red dye, over a white surface; but on one wall or two walls at the most, they are drawn by the skilful lady of the house. In the north east corner, extending from the northern to the eastern side, fresh black turf, unploughed of course, is piled up, one cubit and a quarter in square measure, and five to seven inches deep. On this, grains of seeds of necessary eatables are scattered, and the nine earthen pots are arranged in the form of a triangle—four, three and two; or in a circular order. This is optional, just as it is almost at the discretion of the housewife or house-matron to draw or paint pictures of female deities and male demons on the walls. Again, they are required to draw the picture of Ganesh first, and place him in a very conspicuous middle place.

Next, all materials of worship being kept ready, the family preceptor performs the ceremony or makes the householder do it, as relating to the Invocation of the Nine Deities in the nine earthen pots. Formal invocation and *Avahana* which signifies dedication of the householder's self to their daily worship for nine days long. The worship is more ceremonious at night time, and though it is required to be performed twice a day, still, the one that is done during day time does not hold so great an importance as that performed at night. It is a belief that has descended to us from a very

long time past that generally at the time of both the twilights, praises of the deities under reference must be duly sung and the worshipping ceremony must also be performed; since the raids and inroads and excursions, made by the Nine Deities, multiplying their forms generally into myriad-folds, but particularly into 64 yoginis, are supposed to be made and finished during day time and then at peaceful rest, they can be supposed to enjoy their sportive mood during the hours of the nights which are of course nine in number.

Praises and prayers are both confined to the exploits done by the Deities when all male deities failed to achieve success in fighting their battles against harassing demons that luckily enough sought and secured some extraordinary boon from one of the three highest *Godhoods* in the Hindu Pantheon; but from Śiva especially. These praises and forms of prayer are all, as a rule, directed towards the act of defining and describing the creation and the cremation of the world and then the destruction as well as total annihilation of individual demons, as also demons as a class and a race. The householder who leads the worship, generally, observes fasts, and lives upon milk alone for 8 days together, and on the 9th day, he takes a variety of full dishes to his heart's content. Or, he is allowed to take roots and fruits, or as a third alternative, to take one meal, according as there should be a sanction of family tradition for observing one or another of the modes of fasting.

In Ambaji, near Vadnagar and in Bahucharaji, it has been customary to perform these rites and rituals, as described above; but the worshipping part is conducted by no other class of Brahmanas, as long as a Vadnagara Nagar Brahmana is available. Therein, male worshippers are supposed to forget their sex and actually to behave all along as females. Accordingly, the plays and sports and games that have come down to us, have been allowed to contain many performances of female rolé. These are popularly known as Bhavaïs; and our

late Rao Saheb Mahipatram Ruparam Nilkanth has collected and edited a book on the Bhavaïs of Gujarat. These Bhavaïs are multiform ; and the principal ones among them have been graphically described in the Book. They resemble, as I have shown in a separate book edited under the auspices of the Gujarat Vernacular Society, the Masques of the Western people, placed almost during the middle ages, and of which Ben Johnson, Fletcher, and even Shakespeare have made some use, as precursors of their own art of dramatic composition, Hari Kirtana, or Haradas Bavá, Paráyana and Bhavai have such a deep significance in the ethnological and anthropological studies of our country that we cannot safely ignore them nor dismiss them so lightly. Claiming, therefore, as they do a separate treatment, each may be commended to all students feeling anthropological interest for the purpose of pursuing it to some length.

These Bhavaïs, then, are played out, and therein, too, Ganesh is the opening and presiding deity and other female deities are predominant over male deities. But it is foreign to our purpose to enter deep into the subject by putting forth dry details. Trained from their very births to turn dust into deities, the Hindus of Gujarat were not in need of having a Carlyle among them to speak and preach to them that "*there is no anomaly or paradox in pronouncing that man is himself the creator of his own creator*." The Hindus of Gujarat, i. e., all classes, join in worshipping the nine deities at night, in open air assemblies in the different localities of a town or a village ; and there they establish the same form of earthen pots, etc.,—as noted above, to represent their Idols, capable of inspiring them with religious heroism, commercial spirit of exploits and agricultural skill for progressive acts. This is what the contents of the Bhavaïs expound. The word, however, has assumed in our days a rather degraded meaning among certain classes ; but the spirit of the term has been duly preserved in tact, by the devotees of the female deities in different parts of Cutch Kathiawad and Gujarat.

The Bhavaïs which are merely a subordinate function of Nava-Râtri, come to a close on the termination of the well-known *Puja*, as they style the ceremony in Bengal. In Bengal, they take up more days to consecrate the work of worship and they even close business of a temporary nature for a short time. In our parts, too, nearly five or six decades ago, much the same was the case; but now nothing of the kind is found among the vast majority of our people. In a cosmopolitan town like Bombay, Nava-Râtri is not even much heard of and least noised abroad.

To resume and descend to the last part of the observance of this custom, it should be remarked that the 5th and the 8th days, are very important days; for on those days, the well-known demons "Madhu," "Kaitabh," "Dhumra Vilochana," "Shumbha," "Nishumbha" and such others were killed by the female deities; and on the 8th "Mahishâsura" of terrible prowess and almost invulnerable, was pounded to dust by the deities all combining into one Highest Form of *Mâyâ*, and, then all the demonish horde was annihilated. Consequently, the ninth day is duly celebrated by the performance of what is called the appeasing "Naivedya" ceremony. On the night of the 8th day, a Big Grey Pumpkin is taken to represent the head of "Mahishâsura," and it is pierced with a dagger and placed before the earthen pots in the room by the individual householder or in an open-air-place by the leaders of the congregation, daily meeting there. All sorts of entables are collected and arranged in front of the deities; and fried gram as well as other objects representing different parts of the carnal self are kept ready, during the latter part of the same night. Soon as that night comes to a close, and the early morning of the 9th day dawns, the ceremony of appeasement has to be performed. All the members of the family are gathered together and they enjoy the feast

But, in the meantime, on the floor itself, a square with bent sides of the four open corners as I may put the figure to be

i.e., a "Sákhia" ॐ is drawn, and saffron powder is spilt over it, and the pumpkin is placed over it with a big knife pierced into it. Fried gram, wheat cakes and flowers are put on all the corners of the holy square as well as in the middle by the side of the pumpkin; and all these except the pumpkin are scattered at random in all the directions over the roof.

The last ceremony of requesting the deities to retire comes to be performed only on the ninth night. The "Juvára"—or the small shrubs that have grown and overgrown the earthen pots are regarded as a suitable index to read the future; and the growth leads the observer to make a tolerably correct forecast for the coming agricultural year. These tender shrubs are considered to be holy gifts from the deities and till the 10th or the Dassera day is over, they wear them in or on the turbans.

A FEW TIBETAN CUSTOMS AND A FEW THOUGHTS SUGGESTED BY THEM.

THE PRAYER-FLAGS.

By SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI,
B.A., Ph., D.

(Read on 30th July 1913.)

I had the pleasure of paying in May-June this year, a five weeks' visit to Darjeeling, that beautiful queen of the Himalayan hill-stations, which interests us—people from the south—mostly from two points of view.

Firstly, its beautiful scenery.¹ I have seen the Himalayan snows from several places in the north—from the valleys of Cashmere, Kangra, and Kulu, and from hill stations like Simla, Murree and Dharmasāla. I have walked over its snow

¹ As said by Mr. Bonwetach, in his "Hand-book to Darjeeling," the Himalayas, the Niagara Falls and the Pyramids of Egypt are considered to be "the three greatest wonders of the world."

in a shady corner of the Benihal Pass in Cashmere and on a hill at Nalkanda near Simla. Thus, I have enjoyed the Himalyan scenery from various places. But, I think the scenery of Darjeeling has a charm of its own, the beautiful tea-gardens on the slopes of the adjoining hills adding to its beauty. The sight, on a clear morning, of Mount Everest, the highest peak of the Himalayas (29,000 ft.), from the Senchal Peak (8100 ft.) and Tiger Hill (8,500 ft.), about 7 to 8 miles from Darjeeling, satisfies our curiosity of seeing from a distance the loftiest mountain in the world, but it is the great Kinchinganga, that pleases us the most. Standing on the summit of the Tiger Hill, one clear and quiet morning, on the 27th of May 1913, with the Himalayan range before me, with Mount Everest in the furthest distance, and the grand Kinchinganga presenting its brilliant and beautiful snowy front in the nearest distance, I was led to remember these first few lines of Milton's *Comus*:—

“Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial spirits live inspired
In regions mild of calm and serene air,
Above the smoke and stir of this dim spot
Which men call Earth.”

Secondly, its Bhutia people. The next thing that interests us, southerners, is the people of the different hill races of the Mongolian type that are found there. We see at Darjeeling, the people of Sikkim, Nepal and Bhutan. Darjeeling itself, at one time, formed a part of the country of Sikkim. Its district now meets the frontiers of Sikkim, Nepal, and Bhutan—of Nepal on the west, of Sikkim on the north, and of Bhutan on the north-east. Tibet is situated further to the north. “Bhutias” is the general term by which the people of these different countries, who profess Buddhism as their religion, are known here. They come from Sikkim, Nepal, Bhutan and even Tibet.

The *Darjeeling Gazetteer* says :—"The word Bhotiā means properly an inhabitant of Bhot or Tibet, and is synonymous with Tibetan. The native name of Tibet is Bod, and the Sanskrit form of this word was Bhot. The Sanskrit-speaking races of India have accordingly called the inhabitants of this region Bhotiās. The country of Bhutān was so called by the Bengalis in the belief that it was the end of Bhot (Bhotānta), and the natives of Bhutān, as well as Tibet, are indiscriminately called Bhotiās. The English word Tibet, appears to be derived from the Mongolian Thibet, which is the Mongolian name for the northern portion of the Tibetan plateau."¹

The above-mentioned native names of the country of Tibet—the Tibetan Bod and the Sanskrit Bhot—seem to signify some connection with the general belief of the early Tibetans, the belief of their very early Bon religion, which believed in the existence of spirits or goblins. We know, the Sanskrit word for goblins is *bhūta* (भूत lit. those that existed in the past), the equivalent of which we see in the words "bhūt kāl," i.e., the past times or past tense.

In the *Vendidād* of the Parsees, we have the mention of a demon "Buiti"². It seems to be the Sanskrit *bhūta*, i.e., a spirit. The Pahalvi Bundelesh³ speaks of this Buiti as But. It says :—"The demon But is that which is worshipped among the Hindus. His splendour is contained in the idols. For example, they worship the idol of a horse." Some identify this word But with Buddha, the founder of Buddhism. But it seems to be a common reference, both to the belief of the Hindus of India, and of the early inhabitants of Tibet, who believed in the influence of spirits or goblins and who had idol-worship.

¹ Bengal District Gazetteers.—Darjeeling, By L. S. S. O'Malley (1907), p. 46.

² *Vendidād* XIX, 1, 2, 43 (Spiegel, 4, 6, 139.)

³ Bundelesh, Ch. XXVIII 34; vide my Bundelesh pp. 38, 39.

The sturdy, good looking, broad-featured Bhutiās at once attract our attention at Darjeeling. Their Religion in evidence at Tibet religious customs, manners and belief also appeal to us at once, because we observe some of them, even in our daily walks, and in our frequent visits to the Observatory Hill, where they have a sanctuary or place of worship. As M. Bonvalot, the author of "Across Tibet" says: "In no country is religion so much in evidence as in Tibet. Every man has a praying-wheel in his hand which he continually turns even on horse back. Piles of stones engraved with mystical sentences are met with ; flags bearing the same mystical sentences flutter in the wind ; and in the very hills and rocks they are inscribed." M. Bonvalot¹ thus sums up, as it were, the different forms in which the Buddhists of Central Asia keep up their religion in evidence : "To the north we can see on the sides of the mountain an inscription in very large letters. These are the sacred sayings of the Buddhists, which believers can decipher miles off. Never in my life have I seen such big letters ; all the slopes of the Tien Shan would scarcely be sufficient to print a whole book. The Buddhists like to manifest their devotion in the open air, and when we leave the valley to reach by a pass the defile of Kabchigué-gol, we meet *obos*, or heaps of stones, upon most of which prayers have been engraved, at each culminating point of the undulating ground. These *obos* are generally placed on an eminence, at one of those spots where beasts of burden are allowed to halt and get breath. Advantage is often taken of these halts to make a light collation ; after that, prayers are offered that the road may be a good one, when starting on a journey, while thanks are returned because it has been good, if the journey is ending. By way of showing respect or gratitude to the divinity, stones are heaped up, and a pole is often placed in the ground, with a prayer written on a piece of canvas tied to

¹ "Across Tibet," being a translation of "De Paris au Tonkin à travers le Tibet inconnu," by Gabriel Bonvalot. Translated by C. B. Pitman (1891), Vol. I., p. 31.

the end of it; those who follow after add more stones. Workmen specially employed, and travelling lamas, engrave prayers upon slabs and deposit them at the spot. Thus the *obo* is constituted, and the shepherds, the travellers, and the tribes on the march swell its proportions every time they pass, the heaps of stones gradually acquiring such colossal proportions that they have the appearance of monuments. Many Buddhists deposit images of Buddha, and of Tsong Kaba, the great reformer; and small pyramids of earth represent chapels, as I was informed. Others deposit carved fragments of horn, pieces torn off their garments, bits of horsehair (which they tie on to a stick), or anything which come handy to them; and when they are making the presentation, they offer up prayer."

One sees religion in evidence in all these forms, on a small scale at Darjeeling and in the adjoining hill-towns.

I propose placing before the Society, in the form of a few papers, the result of my observations
 The object of the Paper. My interest in monasteries. and of my study at this station. I had the pleasure of observing their religious customs and manners at three of their monasteries and at their houses. I had visited their villages of Bhutia Basti, Tong Song, Aloo Bâri (potato-garden), Ghoom, Sukiapuri, and the village formed on the frontier of Nepaul. Their monasteries, known as *gompâs*, interested me very much, and I remember with pleasure the several hours I spent for several days in visiting them, and in the company of their Lamas or priests. Their monasteries appealed to me, because I was interested in the subject of monasteries when I was at College, where I had competed for a Prize Essay on the subject of "The dissolution of the Monasteries in England in the reign of Henry VIII." It was that interest that had led me to visit some monasteries in Italy. I remember specially my visit on 30th July 1889 of the Chartreuse or Monastery of St. Martino at Naples, which, at one time, belonged to the Carthusian monks, but is now held by the

Italian Government, and which contains a picture—valued, as I was told, at 150,000 francs—of the three Persian *Magi* going with all oriental pomp to see the child Christ. Again, what added to the interest of visiting these monasteries, was the fact, that it was believed by some, that, as Buddhism had some influence on the early Christianity, the Buddhist monasteries had some influence on Christian monasteries.

Darjeeling has three monasteries in its vicinity. One is near the Bhutiā Basti, on the road leading to Lebong. The second is situated on a hill near Ghoom. It commands a beautiful view of the country round about. The third is at Ging, about two or three miles below Lebong. It is situated in a picturesque quiet place surrounded by a number of fruit trees. The first monastery being nearer, I had paid it about six visits, and had spent a number of hours there, observing its religious services, and joining its religious processions. I had paid two visits to the Ghoom monastery and one to that at Ging.

In Darjeeling, one sees, at it were, only a tinge of the Tibetans and of their religion, manners and customs. So, I pray, that to my papers, only that much value may be attached, as to those based on one's observations at, what may perhaps be called, the borders of the Tibetan country. The result of the observations has been supplemented by the knowledge gained from a study of the books of travellers and from a personal talk with some of them. Among the travellers, I name with gratitude, Rai Sarat Chandra Das Bahadur, C.I.E., the author of the "Journey to Lhasa and Central Tibet" and of other interesting publications on Tibet, and Revd. Ekai Kawaguchi of Japan, the author of "Three years in Tibet." I had the pleasure of having long interesting conversations at Darjeeling with these well known travellers.

The first thing that draws one's attention on entering Darjeeling and on visiting its monasteries and the houses of its Bhutias, is, what can be generally classed as, the Prayer-machines of the Tibetans.

Under the subject of "Prayer-machines," I include their

Prayer-flags

Prayer-wheels, and

Prayer-beads or Rosaries.

I will speak to-day of their Prayer-flags. Mr. Walter Hepworth,

Prayer-flags.

in his article on Flags, in the Encyclopædia Britannica,¹ says: "It is probable

that almost as soon as men began to collect together for common purposes, some kind of conspicuous object was used, as the symbol of the common sentiment, as the rallying point of the common force." He adds that "flags or their equivalents have often served, by reminding men of past resolves, past deeds, past heroes, to rally to enthusiasm, those sentiments of *esprit de corps*, of family pride and honour, of personal devotion, patriotism, or religion, upon which, ... success in warfare depends."

As said in the above passage, we see, that religion, is one of the

many things, the sentiments of which are
 Question as to whether flag was first used for Religion or for War. sought to be rallied to enthusiasm by means of flags. In no religious communi-

ty, is this seen to such a great extent as among the Bhutias or Tibetans. It is a question, whether the first "common purpose," for which man began to use the flag, was Religion, or War. From the ancient history of Persia, as referred to by Firdousi, it appears that the flag first came to be used by men for the purpose of warfare some thousands of years ago. Kâveh Âhangar (Kâveh, the Blacksmith), when he raised a revolt against the tyrannous rule of Zohâk, prepared a flag for the first time in Persia. He took a wooden pole, and raised over it the piece of leather with which he covered his body while working at his workshop as a blacksmith. Therewith, he first raised the banner of revolt, and many Persians rallied round it. With that banner—the very first Irânian banner—he and his followers went to Faridun, and implored him to march against Irân, and

¹ Vol. IX, 9th edition, p. 276.

to relieve the country from the oppressive yoke of Zohák. Faridun marched with that primitive banner to Irán, and freed the country from the foreign rule of Zohák. From that time forward, the Kâvehâni banner (*i. e.*, the banner first prepared by Kâveh, the blacksmith) became the standard of Irán, and carried its army to many a victorious battle. It formed the National banner, and, though its material was changed more than once, under the national name of Darafsh-i-Kâvehâni (*i. e.* the Drapeau of Kâveh), it continued as a whole till the time of King Yazdazard, the last of the Sassanian kings, when, being embellished with rich and precious jewels by many kings, it was valued by crores of rupees. In the Vendidad,¹ which seems to have been written at some time before 1200 B. C., we find a reference to a drapeau flying over a royal city. The royal city of Bâkhdi (Balkh), where lived king Vishtâsp, the royal patron of the religion of Zoroaster, is spoken of as the city of "the exalted drapeau" (*erêdhvô drafshâm*).

But, for the present, we will lay aside the question, as to which was the first to introduce the use of flags among mankind—the Army or the Church—and simply say, that flags played a prominent part in the places of worship of many nations. In our country, we see them in the form of *Dhajâs* on Hindu temples and Mahommedan mosques. They take a prominent part in religious processions.

The Bhutia or Tibetan flags, which play a prominent part in the religion of the Tibetans as a kind of prayer-machine, differ from the flags of other nations in this, that they are, to a great extent, what may be called, Prayer-flags. The flags of the Hindu temples or Mahommedan mosques carry some religious devices, but they are not prayer-flags in the sense, in which the flags of the Tibetan *gompâs* or monasteries, or some of the flags of the Tibetan houses are. First of all, we must clearly understand what we mean by "Prayer-flags."

¹ Vendidad, Chap. I, 7.

By Prayer-flags are meant flags, (a) which have prayers inscribed on them, and (b) which, by fluttering high in the air, are believed to repeat, on behalf of the votaries who offer them, certain prayers.

(a) As to the first essential of a prayer-flag, viz, the inscription of prayers on it, the prayers may be short or long, according to the size of the flags. All the monasteries have wooden plates upon which the prayers are carved. They are generally imported from the big monasteries of Tibet. With an application of a particular kind of ink or a kind of colour, they stamp the flags with the prayers inscribed on the plates.

The votaries carry their own cloth to the *gompas* or monasteries, and the Lamas or priests there, stamp the cloth with prayers. The most common prayer inscribed on it is the well-known Buddhist prayer "Om Māni Padme Hūm, &c., "Hail! The Jewel in the Lotus Flower." This short prayer seems to hold the same position among the Tibetans, as the *Pater Noster* among the Christians, the *Ahunar* among the Zoroastrians, the *Bi'smillah* among the Mahomedans. The votaries carry the prayer-stamped cloths home and hoist them on, or rather attach them to, long wooden poles. They take these poles to their monasteries or other smaller sanctuaries as offerings, and put them up in the compounds of the monasteries. They also put them up in the front of their houses. It is said that they put them up, even when travelling, near their tents.²

(b) As to the second essential of a prayer-flag, viz., that it should flutter high in the air, the principal idea at the bottom of the custom of having a prayer-flag is, that, by fluttering in the air, it repeats, on behalf of the votaries, the prayers inscribed on it. So, the higher the pole of a flag, the greater the chances of its catching even the gentlest of breezes, and the greater the flutter. As each fluttering movement is believed to repeat the prayer inscribed on the flag, the greater the flutter, the greater the meritoriousness to the offerer.

² Vide Dr. Waddell's "Buddhism of Tibet or Lamaism" pp. 148-49, for a full explanation of this mystic formula.

³ "Across Tibet" by Benvalot, Vol II, p. 12.

In the case of other religious communities, their places of worship have generally one flag, or, at times, two or three. But, in the case of the Bhutias or Tibetans, their *gompas* or monasteries, their shrines and other places of worship have a number of them. On entering into the compounds of their monasteries, you see, at times, about 30 or 40 posted there. On grand occasions, public and private or domestic, they present a flag as an offering to the monastery, and plant it in its compound, believing, that its fluttering there would repeat a number of prayers on their behalf in that place of worship. Again, in the case of some other nations, their religious flags are generally confined to their religious places or to their religious processions, but in the case of the Bhutias or Tibetans, they are put up even at their houses. There is hardly a Bhutia house, which has not one or more flags fluttering high in the air before it. In fact, you can distinguish a Bhutia village from a distance by the number of flags you see flying there from big poles. Occasions of joy and of grief are the times when they hoist these flags. On occasions of joy they erect them for "good luck."¹

When a person dies in a house, a flag in his honour is hoisted.
 Prayer-flags and It is believed to repeat prayers on his death. behalf or for his good. If there is more than one death during the year, more than one flag is hoisted. They generally see, that the flag flutters there during, at least, the first year of the death. If the cloth of the flag is torn by the force of the wind they renew it.

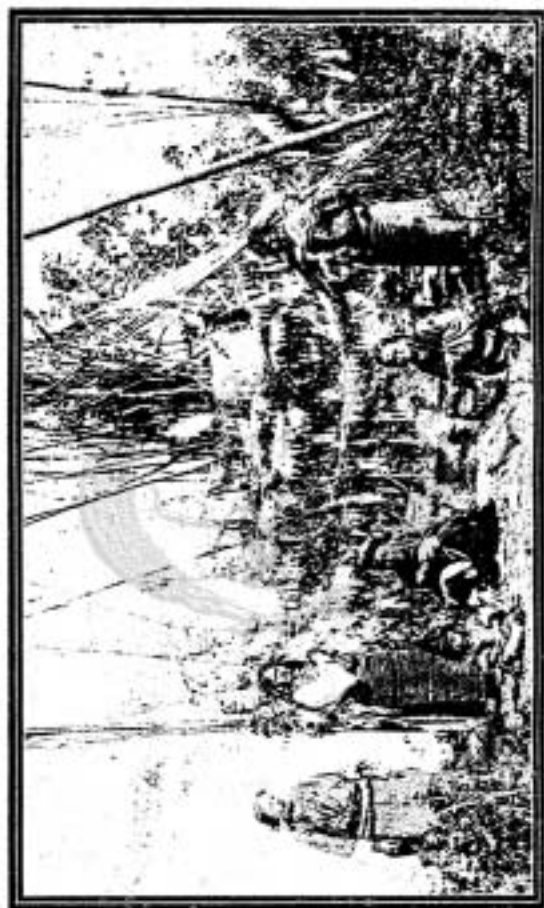
Besides these flags on long poles seen at the monasteries and near the houses of the Bhutias, one
 Variegated colours of prayer-flags. sees small flags or bannerets in various places, principally at some public or private shrines or altars, on streams or rivers, and in the hands of wandering priests or priestesses. At the smaller shrines and at the altars in the houses, these flags also take the form of a long string of cloth

¹ Col. Waddell's "Lhasa and its Mysteries" p. 145.

cut in a variety of forms. One sees such a shrine or altar on the Observatory Hill at Darjeeling. It is a sight worth seeing and even worth admiring, for those who take an interest in the subject, to see Bhutia women coming up to the sanctuary on this hill in the early morning, and to observe the devotion with which they present their offerings, and hang rows of bannerets there. I exhibit a few strings of these bannerets.

These mountain tribes live in the midst of the variegated colours of Nature. The wild flowers, shrubs and plants of the hill-forests give them, as it were, a taste for a variety of colours. The rising and the setting sun gives various beautiful hues and tints to their mountains and to the perpetual snows opposite. They live and grow as it were in a feast of colours. So, they have a wonderful fondness for colours. I have noticed this in many a hill tribe of the Himalayas. I have seen this in their mountain fairs—at the mountain-fair of Sipi at Simla on 14th May 1906, and at the mountain-fair of Siddhbâri on the way to Dādâ from Dharamsâlâ in the Kāngra Valley on 23rd May 1899. The women muster at these fairs in large numbers. It is a pleasure to see them in their dresses of variegated colours. Even their shoes display a variety of colours. At Darjeeling, they generally buy only the soles of their boots in the Bazaars, and make up the upper part at home from thick warm cloths of variegated colours according to their tastes. This taste of colours they carry to their gods, to their temples, shrines and altars.

It is said that all art had its early home in the Church. The Crude art displayed in them. Church has been the original home of Drama, Music, Painting, Sculpture and such other arts. One sees that, in however a rude beginning, on the Observatory Hill at Darjeeling. On many a pleasant morning, I was there, saying my silent prayers to Nature and to Nature's God, and hearing the prayers of the hale and hearty simple folk of the hill. The women came there, holding in one hand a home-made portfolio containing various things for offerings, and in the other a kettle or jug containing



PRAYER PLACE.

their favourite drink of *Marwa*, their god's drink. Among the various things of offering, one was a piece of cloth. They carried with them scissors with which they cut the cloth artistically—and their art was, of course, of the roughest kind—according to their taste. They then consecrated it by waving it several times over the fire burning before the altar, and hung it over the shrine or altar. The cloth took the form of a string of pendants or *toran*. Some of the pieces of the cloth were stamped with prayers. One sees, as it were, a forest of such strings of pendants on the Observatory Hill, not only over the central shrine or altar, but also over some of the adjoining trees, under the shadow of which stood some smaller shrines.

Next to the shrines, one sees such strings of pendants also on the altars in the houses. Again, bannerets in the form of strings of pendants are seen over streams and streamlets. The Tibetans believe in a class of spirits or goblins, hovering everywhere and especially on the banks of streams or rivers. So, in their honour, they put up small flags across these streams. These take the form, not of poled-flags, but of a hanging string of pendants, such as those we find hung on gay ceremonial occasions in our country. The larger a stream, and the broader its ravine or bed, the greater is the seat of the spirit. So, the string, or, if I were to speak in our Indian word, the *toran* of small flags is, at times, 100 to 150 feet long, according to the breadth of the ravine through which the stream flows. It is fastened to trees on both the banks of the ravine. At times, the stream may be hundreds of feet below their houses or roads, and at times at the distance of a mile or so. In that case, instead of going down to the stream, they put up the string bannerets near their villages on some place which they think to be over the head of the stream. I saw a very long string of this kind at the village of Tong Song, which stands above a big stream, whose roaring voice, after a heavy downfall of rain, was heard for days together on a part of the Mall.

Rai Sarat Chandra Das Bahadur, while speaking of the flag-poles about 20 to 25 ft. high with inscribed banners, which he saw at Lhasa, thus speaks of the "fluttered fringes about a foot and a half broad" seen at various places in Tibet: "These 'fringes' are cotton strips on which are printed charms (mantras). Usually the figure of a horse¹ occupies the middle of the strip. They are called *lung-ta* or wind-horse, ... The 'inscribed banners' belong to the same class of objects, and have also prayers or passages from the scriptures printed on them."²

Col. Waddell³ thus speaks of these prayer-flags: "These prayer-flags are luck-compelling talismans. They are called Dragon-horses,⁴ and bear in their centre the figure of a horse with the mystic 'Jewel' on its back, and surrounding it are spells which combine Indian Buddhist mysticism with Chinese myth, and are intended to invoke the aid of the most favourite divinities of the Lamas upon the person who offers the flag and whose name or year of birth is generally inscribed thereon. The divinities invoked are (1) He who conveys wisdom (*Manjusri*); (2) He who saves from hell and fears (*Avalokita* incarnate in the Dalai Lama); (3) He who saves from accident and wounds (*Vajrapana*); (4) He who cleanses the soul from sin (*Vajrasatva*); and (5) He who confers long life (*Amitayus*)."

¹ Vide the reference to the worship of the horse in the Pahlavi Bundahesh (Chap. xxviii 34) in connection with the worship of But. Vide above.

² Journey to Lhasa and Central Tibet by Sarat Chandra Das, C.I.E., (1902) p. 149 a.

³ "Lhasa and its Mysteries" by Dr. L. A. Waddell (1905) pp. 85-86.

Col. Waddell reproduces in his book the inscription on a flag and gives its translation as follows¹ :—

" Hail! *Wagishurari mura* !

TIGER. Hail! to the Jewel in the Lotus! Hung²! LION.

Hail! to the holder of the Dorje³ (or
thunderbolt)! Hung²!

Hail! to the Diamond Souled one²!

Hail! *Amarabhiharsantiye Swaksh*!

(The above is in Sanskrit; now follows in Tibetan):

Here! Let the above entire collection (of deities whose spells have been given) prosper . . . (here is inserted the year of birth of the individual), and also prosper—

The Body (i.e., to save from sickness),

The Speech (i.e. to give victories in disputes),

And the Mind (i.e. to obtain all desires);

PHENIX. Of this year holder (above specified) DRAGON
and may Buddha's doctrine prosper!"

One sees these prayer-flags, at Darjeeling in, as it were, their different forms of evolution, or rather of degeneration. We see them in their full forms in the compounds of the monasteries. These forms are, more or less, preserved near the houses of the Bhutias. On coming down the hill, we find near the houses of poor Bhutias the flag-poles with very sparse cloth. Then, some of them seem to be even without the prayer forms.

¹ " Lhasa and its Mysteries " by Dr. L. A. Waddell (1905), p. 87. The words in the 4 corners represent the position of the figures of these animals in the flag.

² These are the spells of the first four divinities named in Col. Waddell's above description of the prayer-flag.

³ *Dorje* is a religious instrument in the monastery. It symbolises ecclesiastical authority. It is this word which has given Darjeeling, its name.

Lastly, we find mere poles without any flag or cloth attached to them.

In the high ritual of the Tibetan Church, there is a particular process of flag-saluting in which their different gods seem to have different flags. Dr. Sven Hedin gives an interesting description of the ceremony.¹ In his description of the New Year Festival of the Court of the Tashi Lama he says :—

“ Now the religious ceremonies begin. The Tashi Lama takes off his mitre and hands it to an acolyte. All the secular lords on the open platform also take off their mushroom-shaped hats. Two dancers with gruesome masks, in coloured silken dresses with wide open sleeves, come forth from the lower gallery, the curtain being drawn aside, and revolve in a slow dance over the quadrangle. Then the Grand Lama is saluted by the eleven principal standards in Tashi-lunpo; every idol has its standard, and every standard therefore represents a god of the copious Lamaistic mythology, but only the standards of the eleven chief deities are brought out. The flag is square, but strips or ribands of a different colour project at right angles from the three free edges; there are white flags with blue strips, blue flags with red ribands, red with blue, yellow with red strips, etc. The flag is affixed in the usual way to a long painted staff, round which it is wrapped when a lama brings it out. He marches solemnly up, halts before the box of the Tashi Lama, holds out the staff horizontally with the assistance of a second lama, and unrolls the flag, and then the emblem of the god is raised with a forked stick to salute the Grand Lama. It is then lowered again, the flag is rolled up, and the staff is carried sloped on the shoulder of the bearer out through a gate beneath our balcony. The same ceremony is observed with all the standards, and as each is unfolded a subdued murmur of devotion rises from the assembly.”

¹ Trans-Himalaya, Vol. I., p. 315.

Col. Waddell, in his very interesting article on prayer-flags in his learned book on the Buddhism of Tibet¹, points to the pillars of Aśoka in India, as the source or origin of the Tibetan Prayer-flags or Burmese Prayer-posts. He says; "Both are erected by Buddhists for the purpose of gaining merit and displaying aloft pious wishes or extracts from the law; and the surmounting geese form an essential feature of the abacus of several Aśoka pillars. The change from pillar to post could be easily explained, as great monoliths were only possible to such a mighty Emperor as Aśoka; but every one could copy in wood the pious practice of that great and model Buddhist who had sent his missionaries to convert them. . . . They (prayer-flags) are called by the Lamas *Da-chā*, evidently a corruption of the Indian *Dhruja*,² the name given by the earlier Indian Buddhists to the votive pillars offered by them as railings to Stupas. . . . The concluding sentence of the legend inscribed on the flag is usually 'Let Buddha's doctrine prosper'³ which is practically the gist of the Aśoka inscriptions."

We referred above to the fact of the religion being much in evidence everywhere in Tibet, the prayer-flags being one of the ways of keeping it in evidence.

We read the following on the subject in the narrative of Bogle's Mission.

"They erect written standards upon the tops of them (mountains), they cover the sides of them with prayers formed of

¹ The Buddhism of Tibet or Lamaism, by L. A. Waddell (1895) pp. 408-18.

² Cf. the Indian word ध्वज *dhwajā* for a flag.

³ Cf. a Zoroastrian's daily prayer. "Dād Dīn Beh Mādayašnān āgahl ravāi gofāragān bād haftē keshvar jamin" &c., "May the justice, knowledge, promulgation, and glory of the good Mādayašnī religion spread over (all) the seven continents of land."⁴

pebbles, in characters so large 'that those that run may read.' " ¹

One can easily understand, why religion is more in evidence in Tibet than elsewhere, and why there are a number of prayer-flags, prayer-wheels, and big-lettered prayers on rocks, near springs and rivers in Tibet, and why they believe in the existence of spirits in streams and rivers, when he understands the difficulty, at times, of crossing these unbridged streams and rivers, a difficulty which causes the loss of many lives. Dr. Sven Hedin's description of the terror which struck him at the end of his Tibetan Journey, while crossing the Sutlej, gives us an idea of the difficulty of the road and also of the fact why religion is so much in evidence in Tibet. While observing the mode in which he was made to cross the Sutlej, suspended "between sky and water from a cable across its bed, he says;

"I have explored this river and discovered its ultimate source. Surely the discovery demands a victim! I never entertained such great respect for this grand majestic river as at this moment, and suddenly I realised the meaning of the *chhorten* pyramids and cairns of the Tibetans on banks and bridges, those cries for help against the uncontrollable powers of nature, and those prayers in stone to inexorable gods. My eyes fall on the gigantic white cauldron boiling in the abyss below " ²

The way, in which Dr. Sven Hedin was made to cross, or rather was pulled over to, cross, the river by means of a cable, was so terror-striking that the two missionaries, who had come to the opposite bank to receive him, congratulated him "on having performed the short aerial journey without mishap" and told him that "an Englishman had turned back on seeing

¹ Narratives of the Mission of George Bogle to Tibet and of the Journey of Thomas Manning to Lhasa by C. R. Markham (1878) p. 70.

² Trans-Himalaya, Vol. III., pp. 395-96.

the cable." No wonder then, that the uncultured simple Tibetans resort frequently to prayers in this land of risks and dangers. I personally realize the terror which should strike one on a similar occasion, as I had the opportunity of seeing, though not of crossing, a rope-bridge over the Jhelum in Cashmere, while going from Murree to Srinagar in May 1895. This bridge was not of the same type, but was one, over which passengers are carried blindfolded on shoulders by the villagers used to the mode. One thought, suggested to us by the consideration of all the above modes in which religion is kept in evidence in Tibet, is, that even civilized countries try to a certain extent, to keep it in evidence. The inscriptions in large characters of scriptural passages on the walls of churches and on the walls of schools in scriptural classes, and the religious paintings in places of worship are, to a more or less extent, another form of keeping religion in evidence.



THE BIHARI BELIEF IN THE EFFICACY OF "JACKAL'S HORNS" AS A TALISMAN.

BY SARAT CHANDRA MITRA ESQ., M.A., B.L.

(Read on 28th August 1913.)

The snake-charmer is a well-known figure in Indian towns and villages. He not only obtains his livelihood by exhibiting snakes to the public at large, but also ekes out his subsistence by selling charms and talismans. On the 16th March 1913, a snake-

charmer came to my place here and, after exhibiting his reptilian pets, offered for sale a lot of charms among which were सीवार सींगी or "jackal's horns," snake-stones and the like. He said that these "jackal's horns" were very potent talismans and that if a person should have one of these with him, and that if he would attend any *darbar* with it, his object in attending it would be achieved, very probably meaning thereby that whosoever would happen to have in his possession a "jackal's horn," he would attain his heart's desires. I purchased from the aforementioned snake-charmer one सीवार सींगी (—Sengi) or "jackal's horn" which I have much pleasure in exhibiting to this meeting of the Anthropological Society of Bombay and presenting to the Society's Museum.

It is a fact well-known to the zoologists that the jackals belong to the Canids or Dog family and, like the rest of its congeners, do not possess any horns. Therefore the question arises :—

"What, then, is the origin of these horns?"

The reply to this question is as plain as the way to the parish church. These "jackal's horns" are spurious and appear to have been manufactured for the purpose of sale to the superstitious. On an examination of the specimen I am now exhibiting to this meeting, it would appear that a piece of bone or tooth or horn has been embedded in a globular mass of reddish brown fur.

It is curious to note that a similar belief in the efficacy of so-called "jackal's horns" as a talisman is widely spread in Southern India. The Tamils and the Sinhalese look upon the horn as a powerful talisman and believe that its possessor can command the attainment of every desire. Mr. Edgar Thurston, an acknowledged authority on the omens and superstitions of Southern India, says :—

"One of the occupations of the Kuruvilkkārans (bird-catchers and beggars) is the manufacture and sale of spurious jackal horns, known as *narikempu*. To catch the jackals they make an enelo-

sure of a net, inside which a man seats himself armed with a big stick. He then proceeds to execute a perfect imitation of the jackal's cry, on hearing which the jackals come running to see what is the matter, and are beaten down. Sometimes the entire jackal's head is sold, skin and all. The process of manufacture of the horn is as follows. After the brain has been removed, the skin is stripped off, a limited area of the skull, and the bone at the place of junction of the sagittal and lambdoid above the occipital foramen is filed away, so that only a point, like a bony outgrowth, is left. The skin is then brought back, and pressed over the little horn which pierces it. The horn is also said to be made out of the molar tooth of a dog or jackal, introduced through a small hole in a piece of jackal's skin, round which a little blood or turmeric paste is smeared to make it look more natural. In most cases only the horn, with a small piece of skull and skin, is sold. Sometimes, instead of the skin from the part where the horn is made, a piece of skin is taken from the snout, where the long black hairs are. The horn then appears surrounded by long black bushy hairs. The Kuruvikkārāns explain that, when they see a jackal with such long hairs on the top of his head, they know that it possesses a horn. A horn-vendor, whom I interviewed, assured me that the possessor of a horn is a small jackal, which comes out of its hiding-place on full-moon nights to drink the dew. According to another version, the horn is only possessed by the leader of a pack of jackals. A nomad Dommara, whom I saw at Coimbatore, carried a bag containing a miscellaneous assortment of rubbish used in his capacity as medicine-man and snake-charmer, which included a collection of spurious jackal horns. To prove the genuineness thereof, he showed me not only the horn, but also the feet with nails complete, as evidence that the horns were not made from the nails. Being charged with manufacturing the horns, he swore, by placing his hand on the head of a child who accompanied him, that he was not deceiving me. The largest of the horns in his bag, he gravely assured me, was from a jackal which he dug out of its hole on the last new-moon

night. The Sinhalese and Tamils regard the horn as a talisman, and believe that its fortunate possessor can command the realisation of every wish. Those who have jewels to conceal rest in perfect security if, along with them, they can deposit a nari-kompu.¹ The ayah (nurse) of a friend who possessed such a talisman, remarked: " Master going into any law-court, sure to win the case." Two horns, which I possessed, were stolen from my study table, to bring luck to some Tamil member of my establishment."

The nasal bone of a jackal or fox is similarly² used as a talisman, as would appear from the following testimony of the aforementioned author from whom I have quoted above. " The nasal bone of a jackal or fox, enclosed in a receptacle, is believed to ward off many evils. The nose of a hyena is also held in great estimation as a charm. When a hyena is killed, the end of the nose is cut off and dried, and is supposed to be a sovereign charm in cases of difficult labour, indigestion, and boils, if applied to the nostril of the patient."³

In this connection it would not, I trust, be out of place to mention that medicine-men all over India use parts of the dried skulls of dogs and the furs of various animals as charms or talismans for the cure of various ills that the human flesh is heir to. At a meeting of the Asiatic Society of Bengal held on the 1st March 1911, Mr. F. H. Burkill exhibited a collection of drugs—" a Lepcha's medicine-bag"—and remarked as follows :—

" In the bazar of Naxalbari, Darjeeling Terai, I found recently a wandering Lepcha selling scraps for the cure of a variety of complaints. The sale of his medicines, he confessed, neither occupies his whole time nor satisfies his needs, for he acts as a coolie, when it suits him. He had for sale many scraps of fur

¹ Tennent, "*Ceylon*," 1860, I. 145.

² *Omens and Superstitions of Southern India*. By Edgar Thurston. London: T. Fisher Unwin. 1912. pp. 189-191.

³ *Op. cit.*, p. 191.

intended to be worn to cure sleeplessness: there were bits of the skin of all the following animals—tiger, leopard, donkey, black bear (*Ursus torquatus*), rhinoceros, musk deer, the wild cat (*Felis chaus*), the Himalayan cat-bear (*Ailurus fulgens*) which he called Optunga, and the hybrid of the yak with a cow. Most of the skins he obtains from hunters. There were dried skulls or parts of skulls of musk-deer, the red dog (*Cyon dukhunensis*) and of a musk-rat, a manis, and of what he called Karang-karung, a rodent perhaps *Lagomys*; teeth of tiger, *Felis chaus*, pig, bear (probably *Ursus torquatus*), sloth-bear and young rhinoceros; dried paws of a leopard, bear, and sloth bear; claws of a tiger; bristles of a wild pig; half of an elephant's rib, flesh of *Cyon dukhunensis*; and the dried tongue of a tiger. * * * * * There was in his collection the dried leg of some bird of prey. He had a tortoise rib, a tortoise foot, bits of the dried body of the lizard *Varanus bengalensis* and the gill-cover of a mahsir fish (*Barbus tor*)."¹

That the bones and teeth of animals form the stock-in-trade of the "medicine-men" throughout the oriental countries would appear from the following description (penned by that well-known artist and traveller, Mr. R. Talbot Kelly in his *Burma Painted and Described*) of a Burmese quack's dispensary, which included among others such uncanny charms as boars' tusks and bits of bones :—

"Although I had an interpreter with me, my ignorance of the language unfortunately prevented my full enjoyment of much of the humour of the bazaar. I was attracted, however, by the singular appearance of a middle-aged man, who, squatting on the ground, was dispensing medicaments. His hair was coiled very much on the side of the head, around which was wound his coloured "goung-boung" (or turban), one end of which hung over his ear in a jaunty manner, which belied his apparent age. He proved

¹ *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. VII., No 3 (for March 1911), pp. xcix—c.

to be the village doctor, and the strange wares spread upon the cloth before him were no less curious than his own appearance. These consisted of boar's tusks and bits of bone, dried herbs, coloured stones, and the bark of various trees, little bottles containing powders and strange compounds, and various charms which if I were to describe them, would, I fear, shock the susceptibilities of many of my readers, but from which I judged that his were largely *faït-cures* based upon superstition."¹

I shall conclude this paper with the following interesting notes on the subject of the Bihari belief in the efficacy of the so-called "jackal's horns" as a talisman, which have been furnished to me by an intelligent young Bihari undergraduate Munshi Surajdeo Prasad, 3rd clerk in the Law Department of the Manager's Office, Raj Hathwa:—

"I have no personal knowledge as to the efficacy of 'jackal's horns' as talismans, though, however, I have heard of people entertaining the superstitious belief that they are actually powerful talismans. I have held a careful enquiry into the matter. The people of this part of the country (North Bihar) do not seem to know much about it. My enquiries were confined to the old and the experienced classes who are said to possess a knowledge of the existence of such marvellous objects as 'jackal's horns' and the like, and to be skilled a little in the art of medicine. When making my enquiry I did not let people know anything about the facts stated in Mr. Sarat Chandra Mitra's foregoing note, but simply expressed my desire to learn from them their beliefs about the 'jackal's horns' and their efficacy as talismans. Most of them confirmed the belief that a man in possession of a 'jackal's horn' can attain his heart's desires and can achieve success, wherever he may go with a particular object, taking with him a 'jackal's horn.'

¹ *Burma Painted and Described*. By R. Talbot Kelly. London: Adam and Charles Black. 1905, pp. 59-60.

" There are others who say that, if a man should be in possession of a ' jackal's horn ' and if his enemy should attack him with a weapon, it would not produce any injurious effect upon the man so assailed.

" There is another set of men who adhere to the belief that if a man have with him a ' jackal's horn,' and if he unexpectedly fall in with a tiger or some other ferocious animal, the latter would only smell the man's limbs and then turn its back, leaving him wholly uninjured.

" On being asked to state if they had ever personally verified the correctness of their beliefs and tried to ascertain the truth thereof, they denied personal experience and said that their beliefs were based on the hearsay of the people and on the statements of the hill snake-charmers. They have such a strong belief in the existence of ' jackal's horns ' that the idea of the manufacturing of such horns does not even seem to have ever struck them. But they could not satisfactorily answer the questions as to which kinds of the said animals possess horns and how a snake-charmer knows that a particular jackal possesses horns so that he goes about to kill it in order to take out the horns.

" An idea suggests itself to me that a class of native Baidyas, who obtain their livelihood by wandering about from village to village in this part of the country (North Bihar), uttering the cry ' Baidya, baidya, ' and taking with them a bag containing *jaiphal* (nutmegs), *kaiphal* (another kind of nut possessing medicinal virtues) and other drugs, as also the bones, skulls, etc., of various species of animals for the purpose of selling them to the illiterate folks of the countryside, may know much about the ' jackal's horn.' On some previous occasions, I had come across some of these village doctors ; but not having any necessity to make enquiries about the " jackal's horns," I did not try to elicit the required information from them. Of late I have not met any of these men."

A FEW TIBETAN CUSTOMS AND A FEW THOUGHTS SUGGESTED BY THEM. THE PRAYER-WHEELS

BY SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI,
B.A., PH. D.

(Read on 24th September 1913.)

In my paper before the Society at its July meeting, at the outset, I divided the subject of the Prayer-

Introduction.

Machines of the Tibetans into Prayer-flags, Prayer-Wheels, and Prayer-Beads or Rosaries. I then dwelt, at some length on the subject of the Prayer-flags and exhibited some of their small Prayer-flags and their prayer-streamers of variegated hues. To-day, I place before the society, a specimen of their small prayer-wheels, and will speak on the subject of these prayer-wheels which I saw at Darjeeling in their *gompas* or monasteries, at the family altars in private houses, and in the hands of the itinerant Lamas and their laymen and laywomen.

The prayer-flags first draw our attention when entering into the compounds of Buddhist monasteries at Darjeeling. Then, the next thing that draws our immediate attention, is the number of prayer-wheels which we see arranged in a row on the two sides of the entrance to the monastery. These prayer-wheels are also spoken of by different travellers of Tibet, as prayer-barrels, prayer-cylinders, prayer-drums, prayer-mills and even as prayer-machines. They turn on an axis from the right to the left. They have Tibetan prayers inscribed on them on the outside. The axis in the hollow of the machine has a roll of paper—large or size according to the size of the machine—which is inscribed with Tibetan prayers.

It was on the morning of the 21st of May 1913, that I saw, for

The description
of a Prayer-wheel.

the first time in my life, a Tibetan *gompa* or monastery and its prayer-wheels, of both of which I had occasionally read a good deal.

The prayer-wheels or barrels, which I saw at the *gompa* of Bhutla Basti, varied in size from 2 feet in height and 1 foot in



"PRAYER-WHEELS" FOR TWIRLING
THE MYSTIC SPELL.

The one on the right has its cover
removed to show its roll of paper in-
scribed with the mystic sentence.

Om! Mani Padme Hung!



TIBETAN PRAYER-WHEEL.

diameter to 8 or 9 feet in height and 3 to 4 feet in diameter. In the above monastery, I saw in all 12 small barrel-shaped prayer-wheels—seven on the left while entering and five on the right. In the verandah on the right, I saw a large wheel, which one would rather call a machine. The worshipper on entering into the monastery, at first, turned all the twelve small wheels outside. He had simply to give a push to the wheels which then turned round for a number of times. He then thought, that he had, as it were, recited a number of prayers. He then went up the verandah and began to turn the huge wheel there. This was no light work. A weak person cannot do that easily. The worshipper sat himself down, and then, catching hold of a large strap attached to the wheel, began to pull it. Thus, the wheel turned from right to left. The movement, which one has to give to the body while turning it, is like that we observe in a person turning a grinding-mill, in our country. As, by long working at the grinding-mill, one exhausts himself, so, one can exhaust himself in the case of these prayer-machines. I think the work at these huge machines is heavier than that at a grinding-mill. I was touched at the devotion with which a pious old woman turned such a large prayer-wheel at the beautifully-situated monastery of Ging. The woman, I was told, was wandering from monastery to monastery to seek her heaven, depending upon the charity of the monasteries for her board and lodge, which were always free for such pilgrim-travellers.

These big machines had, at the top, two small sticks or pegs, projecting about two or three inches from the outer surface of the barrel. In the revolution of the barrel, these projecting pegs struck two small bells that hung from the ceiling. The bells gave a sonorous sound, which gave, as it were, a solemn harmony to the movement of the wheel and produced a kind of rude music, which, however rude, added to the solemnity of the religious place in a sequestered corner of wild nature.

These Prayer-wheels are often decorated. The projecting parts of the axis of the wheel are decorated with coloured cloths.

Again, the barrel of the machine is painted with various gaudy colours which we often see on some of the temples of our country.

Besides these wheels of different sizes which are seen in the monasteries, one sees smaller prayer-wheels in the hands of Lamas and also in the hands of laymen of both sexes. While going about for their ordinary business purposes, they carry these small wheels in their hands and turn them with a view to acquire meritoriousness at all times. While turning these, they often repeat the sacred words: "Om ! Mani Padme Hung !" i.e. "Hail ! Jewel (Lord of Mercy) in the Lotus-Flower" ¹

According to Col. Waddell, these words are believed to be "the mystic spell" of "the most popular of all the divinities of the later Buddhists, namely, the 'Lord of Mercy' (*Atalakita*, in Tibetan *Chän-rä-zi*), who is supposed to be a potential Buddha who relinquished his prospect of becoming a Buddha, and of passing out of the world and existence into the Nirvana of extinction, in order to remain in heaven, and be available to assist all men on earth who may call upon him to deliver them from earthly danger, to help them to reach paradise and escape hell." The Tibetans believe that all "these three great objects" are "easily secured by the mere utterance of the mystic spell..... It is not even necessary to utter this spell to secure its efficiency. The mere looking at it in its written form is of equal benefit. Hence the spell is everywhere made to revolve before the eyes, it is twirled in myriads of prayer-wheels, incised on stones in cairns, carved and painted on buildings, as well as uttered by every lip throughout Tibet, Mongolia, Ladak, and the Himalayan Buddhist States down to Ehotan, and from Baikal to Western China." ²

¹ "Lhasa and its Mysteries" by Dr. Austine Waddell (1905) p. 29. Vide also Dr. Waddell's "Buddhism of Tibet" pp. 148-14.

² Col. Waddell's "Lhasa and its Mysteries" p. 29. The first word *Om* (ॐ) of this mystic spell is used in India as a kind of magic word or amulet. It is inscribed on books and tablets. I have seen it even in the Gujarati inscription of a Parnesi tablet in a *dharamsala* erected at Sonjan. The *Dharamsala* was first erected by the late Mr. Vicaji Taraporewala, a Parnesi, celebrated in all the country round Tarapore, and, at one time, much known in the court of the Nizam. Having fallen into ruin, a new one is erected. The tablet of this *Dharamsala* begins with the word ॐ.

I have seen these mystic words written on side rocks, at several places, on my way to Sukhiapuri and Rangaroong. This is their most sacred prayer. It is like the Bismillah prayer of the Mahomedans, the Yathâ Ahu Vairyo of the Zoroastrians, the *Pater Noster* of the Christians. When at Darjeeling, on many a morning, at a very early hour, I heard from my bed-room the low muttering voice of a Bantia man or woman passing along the road, reciting this prayer, and turning his or her wheel.

The word "Mani" in the above short prayer, which is generally inscribed on the prayer-wheel and with the recital of which a Tibetan turns the wheel, has given to the wheel its ordinary name of "mani."¹ The Tibetans know this wheel by the name of K'orio.² This wheel is always to be turned from the right to the left.

It is said, that besides the machines of various sizes standing in the monasteries, and the small portable ones carried by the religious-minded, which we generally see in and round about Darjeeling, there are many of different sizes that are erected on the tops of mountains, and over the currents of rivers,³ where, turning by the force of winds and of the running waters, they repeat, by their movement, the prayers inscribed over them, and are believed to bring merit to the pious erectors, and good to the world round about. Some prayer-wheels are erected over fire-places, so that they may turn by the ascending currents of heated air.⁴ In Tibet, even ordinary houses of a somewhat richer class of persons have a row of barrel-shaped prayer-wheels set up in a prominent part of the building, where it can be easily turned by the inmates or the visitors of the house.⁵

¹ For a fuller account of the cult of the Tibetans, and of this "mani," vide "*Bod-Youl ou Tibet*," par M. L. de Milloué, (1906), pp. 241 et seq.

² *Ibid.*, p. 254.

³ "*Journey to Lhasa and Central Tibet*" by Rai Suren Chandra Das Bahadur, C. I. E., p. 28.

⁴ "*Diary of a Journey through Mongolia and Tibet in 1891 and 1892*" by William Woodville Rockhill (1894) pp. 56-57.

⁵ *Ibid.*, p. 366.

When one had no work to do he turned the wheel.¹ Itinerant singers carried these prayer-wheels and turned them while singing.²

Dr. Waddell speaks of the use of a kind of prayer-wheel in Tibet the like of which I have not seen in Darjeeling. It is "a stationary praying-wheel, which is turned like a spinning-top by twirling its upper stem."³ (For the figures of this prayer-wheel and the smaller hand wheels, *vide* the figures at the commencement of this paper. I am indebted to Dr. Waddell's excellent book for these figures.)

People carried and turned these prayer-wheels even while riding. Dr. Sven Hedin speaks of two old Lamas, who "as they rode incessantly turned their *Korieks*, or prayer-wheels, mumbling *Om manek padmek hum!* without for one moment tiring, their voices rising and falling in a monotonous, sleepy sing-song."⁴ The smaller prayer-wheels are placed on the outer side of the monastery, so that, even when the monastery is closed, worshippers can go there and turn them. Rai Sarat Chandra Das Bahadur speaks of a monastery which was deserted, but still it was at times visited by women for "turning the prayer-wheels outside the temple."⁵ While speaking of the castle of Diba Dongtse, he says: "Around this (the central court-yard), on the sides, the building is 40 feet high, and has three stories, along the outer edge of which, on the court-yard side, are rows of drum-shaped prayer-wheels two feet high, and as much in diameter, that take the place of railings."⁶ At times, they were placed in the passages of palatial residences of Cardinals, like that of the Potala, the palace of Delai Lama, where people turned them on their way to and back from the residences.⁷

¹ *Ibid.* p. 248. ² *Ibid.* p. 300.

³ Dr. Waddell's "Lhasa and its Mysteries," pp. 405-406.

⁴ "Central Asia and Tibet. Towards the Holy City of Lhasa" By Sven Hedin, Vol. II (1903), p. 390.

⁵ Journey to Lhasa and Central Tibet. By Sarat Chandra Das, C.I.E. (1902), pp. 24-25. ⁶ *Ibid.* p. 98. ⁷ *Ibid.* p. 168.

Now, what is the origin of this custom of turning the prayer-wheels, as a form of prayer. I think, the custom has arisen from the *form* of ancient manuscripts which contained prayers. Even now, many an old Sanskrit manuscript is found written on rolls, i.e., large strips of papers that are rolled.¹ We know, that all horoscopes in India are prepared in rolls. It seems, that in old times, when prayers were written on rolls, one had to turn such rolls to recite the prayers. For the sake of convenience, these rolls were rolled round rods or poles which acted like axis and looked like cylinders or barrels. The worshipper went on turning the roll, as he read the prayer on it. In the case of many worshippers, the prayer was mechanically read without being understood. In such a case, the worshipper hastened in his work with a view to finish his roll. The work of reading a whole prayer-manuscript being long and tedious, at times, portions here and there were enjoined to be omitted or willingly omitted. The omissions hastened and thus shortened the work. Such a process went on gradually. It seems then to have proceeded to such an extent, that it came to be understood and believed that the turning of the roll from the beginning to the end, with the recital of a short prayer-formula amounted to a recital of the whole prayer inscribed on the roll. Then, gradually, even the recital of the short prayer-formula was ignored and the process came to a mere turning of the roller or wheel. Thus, in the gradual evolution of the ways or processes of recital, we find at the bottom, what we can term "the shortening-process." It is the process, which one also finds in the case of the use of prayer-beads or rosaries, of which I will speak, later on, in another paper before the Society. The shortening-process seems to be at the bottom of all the different forms of the prayer-machines, though we cannot exactly trace—

¹ My friend Ervad Nusserwanjee Burjorjee Desai, in the course of the discussion that followed the reading of this paper, said, that he had seen an old Parsee manuscript written on such a roll.

in fact one has not sufficient materials to trace—its evolution in the case of prayer-flags.

As an instance of the shortening process, in solemn matters, one may refer to the origin of the use of the words "Hip, Hip, Hurrah". It is said, that Peter the Hermit went from village to village preaching the Crusades. He held the flag of the Cross in his hand and going to the villages shouted "*Hierosolyma est perdita*," i.e., "Jerusalem is lost." He called the Christians to a Crusade or Holy War, repeating these words and drawing their attention to the fact of their holy city of Jerusalem being in the hands of the Saracens. Afterwards, in order to save himself the trouble and the time of frequently repeating the whole sentence, he recited only the first letters,—*h*, *i*, and *p*—of the three words of the above sentence. These three letters gave him the word "Hip." So, he repeated the word Hip. When he entered the villages shouting the word "Hip, Hip", the people responded to his appeal by shouting "Hurrah". This instance, though not on all fours with our subject, illustrates, how man always tried to shorten all his work, even his recital of holy formulæ and prayers.

A FEW PARSEE RIDDLES.

BY RUSTAMJI NASARVANJI MUNSHI, Esq.

(Read on 24th September 1913.)

Dr. W. Schultz, a correspondent of the Solway Institute (Bruxelles), is now engaged in collecting all the works relating to riddles in every country of the world. The Chief of the Service of Documentation, Solway Institute, has, in his letter dated 20th March 1913, sought on his behalf the co-operation of this Society.

It is with a view to help Dr. Schultz that our learned and energetic Secretary, Shams-ul-ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D. asked me to collect some riddles among us, the Parsees. So, I have collected about 150 riddles, and to-day, I beg to place some of them before our Society in the form of a Paper before sending them to Dr. Schultz.

It appears that there is no collection of riddles among the Parsees in a printed book form. The riddles have been handed down to us from tradition and a few that are discussed in this Paper have been collected from some members of my family and from a lady friend.

Messrs. Freire-Marreco and J. Myres, speaking of Stories, Songs, Proverbs and Riddles, say as follows :—

"None of these things are to be despised as trivial. They represent the earliest attempts to exercise reason, imagination and memory, and no student of psychology or ethnology can afford to disregard them."¹

Again, "In the lower culture riddles propound real problems for solution, they describe persons or things in a metaphor and the answer must discover its meaning. Thus riddles are used as a means of education, and even as a serious test of intellectual ability. Hence their prominence in folk-tales."²

I give below a few riddles³ known among the Parsees with transliteration, translation and with explanation where necessary. This paper does not exhaust the store of riddles. They would serve as a specimen of riddles now in vogue amongst our community. Apart from their intellectual or educative value, they serve as one of the innocent and instructive pastimes of the younger folks of the community.

¹ *Notes and Queries on Anthropology* by B. Freire-Marreco and J. Myres, 4th ed., London, 1912, page 210.

² *Ibid*, page 214.

³ In the 14 riddles which are discussed in this Paper, the words at the end of the riddles following a dash (—), are the replies to the riddles.

1.—FIRE.

અગ્નિયા દાડવા બેઠવાં દાડવા,
સહવાર પેડે કે સુનાના ગાંડવા.—અગ્નિ.

Transliteration.—*Āgñā dāḍvā, bēṭhāvā dāḍvā,*
Sahvār padē kē sunānā gāṇḍvā.—ĀTASH.

Translation.—What is that thing which is buried in ground (at night time), and turned into bars of gold the next morning—FIRE.

The Parsees hold fire in reverence. So they do not extinguish it at night after the household work is done but cover it over with—bury, as it were, under—ashes. If the fire is extinguished they consider it a bad omen. So they cover it very carefully. Uncovering it the next morning from under the ashes, they kindle it with fuel when it shines, as it were, like the bars of gold.

The words “*Āgñā dāḍvā*,” with which the riddle opens, are meaningless. They seem to have been used only to rhyme with the last word “*dāḍvā*.”

2.—RAINS.

ઝાપરે ઝાપરે મધ વેરાય.—વરસાદ.

Transliteration.—“*Chhāprē Chhāprē madh verāi*—VARSAḌ.

Translation.—The honey is spread broadcast from roof to roof—RAINS.

Rain which is productive of prosperity and plenty is supposed to be as sweet as honey.

3.—HAIL.

રાજના રાજમાં નથી, રાણના બાગમાં નથી,
ખાતાં પછુ ખવાતાં નથી, તોડતાં પછુ તોડતાં નથી.—કરં.

Transliteration.—*Rājānā rājāmā nathī, rāṇānā bāgāmā nathī,*
Khātān pun khavātān nathī, toḍṭān pun toḍṭān nathī.—KARIN.

Translation.—What is it that is neither in the territory of the king nor in the garden of the queen? Eat as much as you will, yet it is in extreme abundance—and break it as you like it is not broken—HAIL.

4.—ICE.

ગરમીમાં પાણી, થંડીમાં યથાર,
દર્દીને ઝીસડ ઝીવો કેણુ કું નર? —બારા.

Transliteration.—*Garmimān pāni, thundimān paththar,*
Dardino osad évo kon hoon nar?—BARAT.

Translation.—I am water in the hot season, and stone in the cold;
I am also medicine for the patient—what man,
then, am I?—ICE.

5.—THE SUN AND THE MOON.

બાઈ સહવારે ફરવા જાય
(અને) રાત્રે ફરવા જાય.—સૂર્ય અને ચંદ્ર.

Transliteration.—*Bhai sahavare farva jâe*
(Ané) bahén ràt্রে farvâ jâe.—SURYA AND
CHANDRA.

Translation.—The brother goes out for a walk in the morning
and the sister strolls about at night.—THE SUN
AND THE MOON.

In this riddle the Sun is represented by the brother (male) and the Moon by the sister (female). The Sun and the Moon are often spoken of as male and female. "A handsome man is compared by oriental writers to the Sun, but the beauty of a woman is always compared to that of the Moon."¹ Amongst the Parsees, the red pigment mark on a man's forehead "is long and vertical like the rays of the sun, and that on a woman's forehead round like the moon."²

¹ Symbolism in the Marriage Ceremonies of Different Nations by Shams-ul-Ulama Dr. Jivanji Jamshedji Modi, B.A., Ph.D. (Bombay, 1909), p. 15. Vide also *Journal Anthropological Society*, Vol. V, p. 253.

² *Ibid.*

6.—STARS.

કોથી બરી રાઈ
કોઈથી નહિ ગણુઈ.—TARA.

Transliteration.—*Thāhī bhārī rāi*

Koithi nahi gandi.—TARA.

Translation.—A plateful of mustard (seeds) which could not be counted by anybody.—STARS.

Here the sky is compared to a plate and the stars in the sky, to grains of mustard.

7.—SHADOW.

એવી કંઈ ચીજ છે, જેને માંસ, લોહી કે હાડ નથી; અને
જે નિર્જીવ છતાં હલિ ચાલે છે.—CHHANYO.

Transliteration.—*Évi kai chij chhē jēné mās, lohēe kē hād nāhi*
anē jē nīrjēve chhātān hālē chālē chhē.—CHHANYO.

Translation.—What is that thing, which has neither flesh, blood nor bone, and which, though inanimate, moves freely about ?—SHADOW.

8.—TOWER OF SILENCE.

માણુસ છે પણ બાલગું નથી,
ધેર છે પણ કાપડે નથી.—DOKHMU.

Transliteration.—*Mānas chhē pun bollooon nāhi,*
Ghēr chhē pun chhāpsoon nāhi.—DOKHMU.

Translation.—What is that house which is roofless, and in which though there is a person, that person neither speaks, nor moves ?—TOWER OF SILENCE.

The Parsee Tower of Silence is a round houselike structure without a roof.

9.—TODDY.

જંગલ જાહનમાં દુધ ધેરાય—તાડી.

Transliteration.—*Jungal jāhānām dūdā dhērāē.*—TAADI.

Translation.—What is the milk which is dropped in a jungle?—
TODDY.

Toddy, which is a favourite drink in India, is much esteemed and appreciated as being very nutritious and pleasant when drunk moderately in the pure state. It is sweet and as white as milk. It is also spoken of as "the mother's milk" (માથાનું દુધ). Hence, it is considered in this riddle to be as good and nutritious as milk itself. The toddy palms grow in all parts of the country in unfrequented places as well as in gardens.

10.—RUPEE.

માછલી માફક ચળકે છે, રકાબીના જેવું ગોળ છે,
દરેક જણ વાપરે છે, પણ કોઈ ખાતું નથી.—રૂપિયા.

Transliteration.—*Māchhālī māfak chulakē chhē, rakābīnā jēvun gōlē
chhē, darēk jan vāpārē chhē, pun koi khātū
nāhi.*—RUPIA.

Translation.—It shines like a fish, is round like a dish. Every
one uses it, but nobody eats it.—RUPEE.

11.—NEEDLE AND THREAD.

આડથી સરખી મટકંથી તેના ઝીંક વાર જોડેલા
ચોટલા.—સોય દોરો.

Transliteration.—*Āḍē sarkhī matooklē, tēhno ēk vār jēḍō
chōṭlō.*—SOY DORO.

Translation.—What a stunted little thing! And it has a plait
of hair, a yard long.—NEEDLE AND THREAD.

12.—SALT.

સફેદ પથ્થુ સારું નહિ, ચળકે પથ્થુ નહીં કાચ.
 પીગળે પથ્થુ બરફ નહિ, સદા ખાંચે છે સારું.—નિમક.

Transliteration.—*Saféd pun sàkar nahi, chálké pun nahi kàch,*
Peeglé pun baraf nahi, sadà khàò càho sàth.—
 NIMAK.

Translation.—Though white, it is yet not sugar; bright, yet not glass; melting, yet not snow; but you always eat it.—SALT.

13.—CLOVE.

કાળો સિંહાલ, તેને માથે ચાર શીંગડાં.—લવંગ.

Transliteration.—*Kàlo sīdhālī, tēne mātḥē chàr shingḍān.*—
 LAVANG.

Translation.—A black negro, with four horns on head.—CLOVE.

14.—CARDAMOM.

ગોરી ગોરી માથ, તેનાં કાંડાં કાંડાં બાંચે.—ચીલચી.

Transliteration.—*Gori gori mâtē téhnā kārān kārān bāchē.*—
 ÊLCHI.

Translation.—Which is that mother whose skin is white and whose babes are black?—CARDAMOM.

HISTORY OF THE PATHARE PRABHUS AND THEIR GURUS OR SPIRITUAL GUIDES.

BY RAO BHADUR P. B. JOSHI, F.R.G.S.

(Read on 22nd October 1913.)

The Pathare Prabhus or as they are sometimes called Pattan (Pâtāne) Prabhus are an important and influential section of the old Hindu inhabitants of the town and island of Bombay. Like their ancient spiritual guides, the Yajurvedi Brahmans and their namesake and cousins the Pathare Somavanshis, the Pathare

Prabhus have played a conspicuous part in the early settlement and development of Bombay; and under the Hindu and Mahomedan rulers, as well as under the British Government, the members of this community have held positions of trust and responsibility in the Northern Konkan. By their manly appearance, their well known hospitality, their generous and frank disposition, their magnificent style of living, bordering on extravagance, and by their dress, habits and customs, the Pathare Prabhus seem to be deservedly entitled to the claims of a high Kshatriya descent. A correct and reliable account of this important community would, therefore, not only be of great interest and value to the Pathare Prabhus, but it would be of great use also in elucidating the early history of Bombay.

There are four accounts of the Pathare Prabhus available at present, but unfortunately in none of them has any serious attempt been made to trace the authentic history of this interesting community. This is no doubt due to lack of materials and want of knowledge as to the proper sources from which such materials could be easily secured. Mr. Nayak in his short account of the Pattana (पठान) Prabhus appears to have made a praiseworthy attempt to collect the right kind of materials, but he did not take the care to sift the grains of historical truth from a mass of legendary chaff. He had the best interests of the community at heart, but this excess of zeal carries him to such an extent that for the glorification of his community and to prove that the Prabhus are genuine Kshatriyas, he has sought the help of the legends of fictitious mortals and celestial immortals. The history of the Pathare Prabhus is so closely connected with the history of their old Gurus or Spiritual Guides that for a correct elucidation of the history of the former a knowledge of the history and advent into the Northern Konkan of the latter is essential. The latter possess *firmans*, patents and other documents in Persian, Sanskrit, English and Marathi that throw a considerable light on the early history of Bombay and Northern Konkan. Within the last twelve or thirteen years

some of these documents have come into the possession of the present writer owing to the demise of his maternal uncle who was a descendant of the Raj Guru of Bhimdev and these documents were of some use to him in the preparation of his sketch of the "Early History of Bombay."

In the Bombay Gazetteer, Volume XIII, Part I, the Prabhus are described as Pâtāne Prabhus. In Shamrao Moroji Nayak's account of this community, they are designated as Pattana Prabhus, and in the Bombay City Gazetteer they are called Pathar Prabhus. This shows that both these designations are applied to the members of this community. The question arises as to which of these two terms is the correct designation of the caste and which is of an earlier date. I am of opinion that the name 'Pāthāre' is the tribal name of the community and therefore it is of an earlier date. Let us now see what is the origin of the name 'Pāthāre.' One explanation given about the origin of the name is that the Kshatriyas of India in the course of their migration into the Punjab settled at Pathar-kota which is situated in the Southern range of the Himalayas and on the route to Kashmir. But if the Kshatriyas settled at Pathar-kota, as is alleged, it is inexplicable why the Bombay Prabhus alone and not the numerous other sections of the Kshatriyas came to be called by the tribal name of Pāthāre. Again, there is no historical or traditional evidence to support this theory. It must, therefore, be dismissed as a pure fiction. A second explanation given about the origin of the word Pāthāre is that when the Kshatriyas were pursued by the Brahman hero Parashurām, they took shelter on the back of the mountain Meru and hence the Prabhus who are Kshatriyas came to be called Pāthāris. But in the first place, as we know, the existence of the mountain Meru is a myth pure and simple. According to our Purāṇs the mountain Meru forms the centre of the Saptā-Dvīpas or seven continents of our Earth and it is believed that all the planets revolve round it. The story of the connection of the Pāthāre Prabhus with the *pāṭha* (back) of

Meru is worthy of as much credence as the myth about the existence of the seven seas of milk, honey, butter, curds, etcetera. This theory must, therefore, be rejected as puerile and fictitious. Leaving aside the region of myths and fictions, if we come to the province of genuine history the names of two royal dynasties suggest themselves to us in connection with the origin of the name Páthare. These two royal dynasties¹ are (1) the Parihars of the Puráns (or the Parihárs of history) and (2) the Imperial Pratihars of Kanauj and Rájputana.

In the Pratisarga Parva of the Bhavishya Purán a whole chapter is devoted to the narration of the history of the Kings of the Parihar dynasty. In dealing with the stories and accounts of Kings, etc., given in our Puráns, it is necessary to take great care and precaution to see that the events narrated therein are corroborated by independent historical evidence. The Parihár dynasty is known to scholars and writers on the antiquities and ancient history of India, and the late Mr. A. M. T. Jackson makes a prominent reference to this dynasty in his learned notes on the caste legends of Bhinamál.² Speaking about the Devalás of Bhinamál, Mr. Jackson observes that the Devalás are believed to have come from Kashmir with Jog Swami who is said to have been a Yaksha of the Rákshasa division of Parihár Rajputs. The other division of the Parihárs were the Gerasias of Abu who in virtue of the fire baptism of Agnikund became Kahatriyas. Mr. Jackson holds that the Parihárs were one of the principal sections of the Agnikula dynasties. "It is notable," remarks Mr. Jackson (in his Bhinamal caste legends) "that the genealogies of two of the most important Agnikula races, the Paramárs and the Chauháns go to the year 800 A.D. and taking this fact in connection with the prevalence of the surnames Pawar and Chawan among the

¹ In reality, the Parihars, Pratihars and Pratihars are the different designations of one and the same dynasty. But as in the Pratisarga Parva of the Bhavishya Purán the name Pratihár does not occur, the Puranic account is given separately under the title of Parihar Kings.

² Bom. Gaz., Vol. I, p. 1, 467.

Gurjars in such remote places as the Punjab and Khandesh, it is obvious that these two tribes and therefore also the two other Agni-kula races, the Parihars and Solankis are, if not of Gurjar origin, at all events, members of the great horde of Northern invaders whom the Gurjars led."

We find from the concluding lines of the fourth chapter of the Pratisarga Parva, Bhavishya Purān that the Parihars were Pāvakiya kings, that is, they belonged to the Agni-kula dynasties. And we have shewn above that this statement is corroborated by historical testimony. We further learn from the same source (of which interesting extracts in the original Sanskrit text are given in the foot-note ¹) that the Parihars were

१. सूत उवाच:—

भृगुवर्यं शृणु त्वं वै वंशं परिहरस्यथ ।
जित्वा बीकान्तरिहरोऽथर्ववेदपरायणः ॥
शक्तिं सर्वमयीं नित्यां ध्यात्वा प्रेम्णाऽऽरोऽभवत् ।
प्रसन्ना सा तदा देवी सार्धयोजनापतम् ॥
नगरं चित्रकूटाश्रीचकार कलिभिर्जितम् ।
कलियंत्र भवेद्भद्रो नगरेऽस्मिन्सुरप्रिये ॥
अतःकलिजरो नाम्ना प्रसिद्धोऽभून्महीतले ।
द्वादशाब्दं कृतं राज्यं तेन पूर्वेप्रदेशके ॥
गौरवर्मा तस्य सुतः कूर्तं राज्यं पितुःसमम् ।
स्वानुजं पोरवर्माणं तत्र स्थाप्य मुदान्वितः ॥
गौड देशे समापन्न्य तत्र राज्यमकारयत् ।

× × × ×

नर्दाश्मां तस्य सुतो गंगादत्त वरोवली ।
चकार नगरीं रम्यां नद्दीहां गौड राष्ट्रगाम् ॥

× × × ×

पितुस्तुल्यं कृतं राज्यं कलिवर्मा सुतोऽभवत् ।
राष्ट्रेशमुपागम्य जित्वा तस्य नृपं वली ॥
नहावतीं पुरीं रम्यां मध्यास्य सुखितोऽभवत् ।

× × × × तस्य पुत्रो महीपतिः ॥

divided into several branches, one of which founded the city of Nadia in Gauddeśh, a second branch invaded the country of the Rattas, took Mahiwati (Mahishmati?) and reigned there, and a third branch founded the city of Kālinjār. Kālinjār was the capital of the kings of the Kalchuri dynasty, and in all their grants and inscriptions the Kalchuris always styled themselves as Kalinjarpur-varadhiswar or the lords of Kalinjar, the best of cities.² This Kalinjar can be easily identified with the celebrated hillfort of Kalinjar in the Banda district of the United Provinces. Mr. D. R. Bhandarkar in his able paper on "Foreign Element in the Hindu Population" states that the earliest Kalchuri family of which records have been found and which appears to be the Imperial dynasty was that ruling over the Nasik and Khandesh districts, Gujarat and Mālwa, and reigning in all probability at Mahishmati.³ And if Mahiwati mentioned in the Pratisarga Parva referred to above, be the same as Mahishmati, just as Kalinjar is identified with the capital of the Kalchuris, then it follows that the Kalchuris were a branch of the Parihār kings mentioned in the Purāṇa. Now the Kalchuris of the Central Provinces in many of their inscriptions style themselves

जयचंद्राक्षया भूप उर्वीमावामिति स्मृतम् ।

नगरीं कारयामास तत्रशासनकारयत् ॥

कुरुक्षेत्रे हताः सर्वे क्षत्रियाश्चंद्रवंशिनः ।

तदा महीपती राजा महावत्सविषोडभवत् ॥

विशद्वर्षं कृतं राज्यं सहोद्दिनेन वै ततः ।

¹ The reference to Jayachandra and Sahoddin in the Pratisarga Parva is one of the numerous instances of later interpolations that have crept in the Purāṇa. But it is useful for the purpose of our account as Jayachandra was the last independent Hindu King of Kanauj. Sahoddin referred to above can be identified with Shāhab-ud-din Ghori who in 1198 A.D. defeated and killed Jayachandra, the Hindu King of Kanauj. The migration of the Pāthare (Prathār) Prabhus must have taken place between the invasions of the Mahomed of Ghazni and Shāhab-ud-din Ghori, i.e., between the 11th and 12th centuries of the Christian era.

² Ep. Ind. Vol. X, p. 297.

³ Bhandarkar's Foreign Element in Hindu Population, p. 14.

as Haihayas and trace their lineage to Kārtavīrya or Sahasrārjuna.¹ From the Bombay Gazetteer Vol. XIII, Part I, page 87, we find that the Kāyastha Prabhus of Maharashtra also claim descent from Sahasrārjuna. If it is correct to trace the name Pathare to the Parihār dynasty, and as the Pathare Prabhus and the Kayastha Prabhus, bear the common designation of Prabhus, would it be wrong to infer that the Pathares and Kāyasthas originally sprang from the same stock? But in this respect it must be borne in mind that the term 'Prabhu' is not the tribal name of these communities, and unless any further historical or traditional evidence is forthcoming about their common descent, it is not safe to arrive at any definite conclusion. As I have already stated the choice about the origin of the name Pathare lies between the terms Pratihārs and Pratihārs, and as phonetically it is easier to trace the name Pathare to the name Pratihār, we shall presently discuss the propriety or suitableness of the latter designation.

According to Chand, the celebrated bard of the Rajput kings the terms Parihār and Pratihār are identical, and he derives the names Parihar and Pratihār from Prithikā-Dwār or earth-portal by which he means the third champion or door-keeper.² The Puranic legend recites that on one occasion the god Shiva wanted to give a protector to the Brahmans of Mount Abu. So he created Pratihār who rose from the flame with a bow in hand. When he went against the enemies of the Brahmans his foot slipped and he was kept to guard the gates. He received the desert as his country and according to the bard Chand, he never rose to any high power.³ But this is not correct, for we know as a historical fact that the Pratihārs had risen to a very high power. They were known as the Imperial Pratihār dynasty of Kanauj. About the middle of the 8th century they had extended their power far beyond Rājputāna, carried arms as far eastward as Bengal and had established themselves as sovereigns of

¹ Ep. Ind. Vol. I, 37, 263; Vol. II, p. 5.

² Bombay Gaz. Vol. IX, Part I, p. 484.

³ Bom. Gaz. Vol. IX, Part I, pp. 484, 485.

Kanauj. They have been called Juzr (Gurjara) kings by Arab writers like Al Masudi, Abu Zaid and others, and are spoken of as constantly fighting against the Ráshtrakutas.¹ Two of these Pratihár kings, viz., Mahipal and Mahendrapál have been immortalized by the Sanskrit poet Rájashekhhar who styles them Raghukula-tilaka or ornaments of the house of Raghu and Raghugrámani or leaders of the Raghus.² The Pratihár kings styled themselves as Parama-Vaishnava, Parama-Maheshwara and Parama-Bhagawati-Bhaktas, and therefore they seem to have been the followers of Vishnu, as well as of Shiva and Bhawani.³ Rájashekhhar informs us that the Pratihár kings were descended from the Raghu-kula, that is, the family of Ráma. But instead of tracing their origin to Ráma the great hero of Rámáyana, the Pratiháras claim descent from Ramá's brother Lakshmana. In a Gwalior inscription⁴ it is said that Lakshmana got the distinction of Pratihára on account of his pratiharana vidhi or act of repelling enemies in his fight with Meghanád, son of Indrajit and grandson of Ráwana. We know that the word Pratihára is derived from पृथ + प्र (प्र) and it means to beat back or repel. Elsewhere it is stated that Lakshmana and his descendants came to be styled Pratihars, because during Rama's exile for fourteen years Lakshman acted as his Pratihara or champion. At any rate the word Pratihara came to be considered as a term of honour and it appears to have been adopted not only by the Suryavanshis but also by the Somavanshis, and hence we have among us in Bombay at present, Páthare Suryavanshi Prabhus and Páthare Somavanshis. I am, therefore, of opinion that the word Pathare is a tribal name and that it is derived from the name Pratihára (Pratihara = Padihar or Patihar = Pathara or Pathári).

¹ Jour. Bom. Asiatic Society, Vol. XXI, p. 422 and Bhandarkar's Foreign Element, etc. p. 16.

² V. S. Apte's Life and Writings of Rájashekhhar p. 9; Rájashekhhar's Karpura Manjari by Kenor and Lanman p. 178.

³ Ep. Ind. Vol. V, 211.

⁴ Arch. Survey of India, Annual Report 1903-4, p. 280.

A brief description of Kanauj and its Pratihāra kings will not be out of place here. Its ancient name is Kānyakubja or city of the hump-backed maidens. According to the legend given in the Rāmāyana this city was founded by a king Kusi-nabha who had a hundred daughters. They scornfully rejected the love of the mighty hermit Vāya who in revenge made them hump-backed; and from that time the city came to be called Kānyakubja. Coming to the historical period, we find that in 643 A.D. when the famous Chinese traveller Hiuen Tsang visited Kanauj, it was at the very zenith of its prosperity under Harsha Vardhana or Siladitya. Hiuen Tsang gives a vivid description of the city and its king Harsha. The town was over three miles in length, one mile in breadth, and surrounded by a moat and fortified by a strong lofty tower. There were one hundred monasteries occupied by ten thousand priests and the temples of the Hindu Gods numbered two hundred. Valuable merchandise was collected in the city, the people were prosperous and the houses rich and well-built. About the beginning of the 9th century when Chakrāyudha, a descendant of Harsha was reigning, Kanauj was invaded by the Gurjar Pratihāras from Rājputānā led by their King Nāgabhatta, Chakrāyudha was defeated and the Pratihāra king added Pān-chāl to his kingdom and made Kanauj the capital of his dominions. Under Nāgabhatta's grandson, Bhoj I, Kanauj again became the seat of a great empire. He reigned from 840 to 890, that is, for a period of 50 years, and various inscriptions of his period prove that his dominions included Gwalior, Oudh, Saurashtra (Kathiawar) and a portion of the Punjab. Bhoja was succeeded by his son Mahendrapāl or Nirbhara who was also a powerful prince. But during the reign of his son Mahipāl, Kanauj was temporarily captured by the Rashtra-kuta king Indra III. The next Pratihāra kings were Devala and Rājyapāla. It was during the reign of Rājyapāl that Kanauj was invaded by Mahomed of Ghazni. Early in the month of December 1018, Mahomed appeared before the holy city of Mathurā, plundered and burnt it,

and at the close of the month he marched against Kanauj. The Pratihāra king Rajyapāl was not able to offer any resistance. Mahomed captured the city and allowed his troops to plunder it to their heart's content. Many fled, many were captured and the number of those that were killed was very large. Kanauj contained ten thousand temples of Hindu Gods and all of these were destroyed by Mahomed.¹ In all likelihood it was during this critical period that the Pāthāre (Pratihāra) Prabhus migrated to Paithan.

The name Pattana or Pātāne by which the Prabhus are sometimes called is of a later origin, and appears to be a local designation. In his dictionary of the Marathi language, Molesworth states that the Parbhus (Prabhus) are divided into two sub-divisions, कायस्थ and पाताण्या. Of the distinction कायस्थ, says he, the origin is from a वैदेह (Vaidehak) father and a माहिष्य (Mahishya) mother. Of the distinction Pātānya (पाताण्या) the origin is from a Kshatriya male in commerce with his wife on the second day of her menstruation. And all this precious information is given on the authority of some 'वक्ता' or sentence in a worthless book called Jāti-rivek. This is a monstrous lie and a disgraceful libel on the fair name of the Prabhu communities perpetrated, no doubt, by some Shastris of a certain Brahman community who assisted Molesworth in his work.

Another explanation given for the origin of the name Pattana or Pātāne is that the Prabhus have lost their former power and have become a fallen and degraded community. But this theory does not stand the test of reason, research or grammar. Had the Prabhus been so called on account of their fallen condition, the proper expression would have been *patita* or *pada-bhrashṭa* Prabhus and not *Pattana* Prabhus because the word *Pattana* (पत्तन) means a town or city and not a fallen or degraded person. The Sahyadrikhand contains an account of the

¹ United Provinces Gaz., Vol. IX, 122.

origin of the Pátháre or Pattan Prabhus. As is generally the case with all mythological accounts, this account is full of poetic exaggerations. However, on a careful examination of it, I find that it gives us a clue to the correct origin of the name Pattana, and to their migration, first to Paithan and thence to the Northern Konkan. The correct date of Sahyádríkhand is not known, but it is well-known that the Peshwa Balaji Bajirao tried his best to destroy all copies of this work because it contained some passages unfavourable to the Peshwa's caste; and it can, therefore, safely be assumed that the work must be of a date not later than the seventeenth century of the Christian era. And as it is distinctly stated at chapter 35 of the Sahyádríkhand that the Pátháre Prabhus migrated from their original seat (in the United Provinces) to Paithan and subsequently to the Northern Konkan, the work must have been compiled after the Pátháres had come and settled in the Konkan.

According to the Sahyádríkhand (Chapter 28), on one occasion, King Ashwapati of the solar race, a supposed patron or ancestor of the Pátháre Prabhus, happened to go to the holy city of Paithan. While he was staying in that city the sage Bhrigu also happened to come there. But owing to his other engagements the king was not able to receive him with the honours due to his high and sacred position. Bhrigu was offended at this and being greatly enraged he cursed the king to the effect that from that day he would lose his sovereign power and that his race would become extinct. Thereupon, the King fell at the feet of the sage and implored his forgiveness. To this the sage replied that his words were bound to take their effect, but, as a favour, he granted that, in future, the King's descendants would be required to maintain themselves not by the power of the sword but by the power of the pen. And he further ordained that their family name Pátháre Prabhu shall be changed to Paithan-Pattan Prabhu or Paithan Prabhu in memory of the event. In the narrative of the Prabhus, given in the Sahyádríkhand, the author of the work distinctly hints

that the name Pattan is a local one and has its origin with the city of Paithan. In this respect the following lines from the original Sanskrit text are worthy of note :—

पैठनी पत्तने राज्ञा नवा कीपवशान्कित ।

पाठारीयः प्रसिद्धा ये पैठण्यास्व भवन्तु ते ॥

The author of the *Sahyādrīkhand* could not have been unaware of the fact that *Pratishthana* is the correct Sanskrit form of the word Paithan; but he appears to have used the term *Paithan Pattan* in order to emphasize the fact of the name Pattan being derived from the city of Paithan. We generally find that people coming from a foreign land or city are often called after the name of the place or city to which they originally belonged. Thus people coming from Mārṣād are called Mārṣādis; those from Jodhpur, Jodhpuris; and those from Karwar, are called Karwaris. Curiously enough the Gurus or Spiritual guides of the Pathare Prabhus who migrated with them from Paithan to the Northern Konkan were called Paithankars¹ as will be shown hereafter.

From all that has been stated above and from the historical and traditional evidence that has been adduced and considered, I come to the conclusion that the Pathare Prabhus are Kshatriyas, that the name Pathare is a tribal designation, and that it owes its origin to the family designation of the

¹ As I have already stated, at the commencement of this paper, some important *Firmons* in Persian and other historical documents belonging to the family of the old Raj-Guru of Ramader and Bhimader have recently come into my possession. At the request of Mr. S. M. Edwardes I. C. S., C. V. O. five of these documents were sent by me to him and Mr. Edwardes sent them to Khan Bahadur Fazlullah who was then writing the Chapter on the Mahomedan period of the history of Bombay town. Mr. Edwardes' letter to me dated 26th April 1901 is interesting for the purpose of our inquiry as it refers to the 'Paithankars'. I therefore give the following extracts therefrom:—"Fazlullah has returned to me the five Persian documents with the opinion that they refer to lands and persons not in the island of Bombay, but in the Thana district. They purport to be grants of land by the *Ghalani* to a family of *Paithankars*." Sultan Bahadur Gilani who had revolted against the Gujerat King Sultan Mahomed Begada in 1499, seized Mahim (Bombay), burnt it,

Pratihāra Kings of Kanauj and Rajputana. From their original home which, in all probability, was in the United Provinces, the Pāthāre Prabhus migrated between the 11th and 12th century of the Christian era to Paithan, and from Paithan, at the close of the 13th century (in 1294) they came to the Northern Konkan, along with their Gurus or Spiritual Guides who were, as will be shown hereafter, followers of the *Kātyāyana Sūtra* of the White Yajurveda. The late Rao Bahadur R. S. Jayakar, a prominent member of the Pāthāre Prabhu community in his paper on the "Pathare Prabhus of Bombay," read before the Anthropological Society of Bombay in 1907 observes, as follows:—"Originally the Shukla Yajurvediya Brahmins, called the Palshikar Brahmins who had accompanied the Prabhus from Paithan were their priests. And the Scriptures enjoin that their rituals and ceremonies must be performed in accordance therewith, namely, Yajurveda, since Dhanurveda is contained in the Yajurveda which is the Veda of the Kshatriyas. And since the Palshikar Brahmins belong to the Yajurveda they are their proper Priests and Gurus. Karma Kānda is contained in the Yajurveda and these Brahmins perform their own rituals and ceremonies in accordance therewith (i.e. Kātyāyana Sūtra)." That the rituals and ceremonies of the Pāthāre Prabhus were and ought to be performed in accordance with the Kātyāyana Sūtras is borne out by the following lines from the Sahyadrikhand, Chapter 36:—

यजुः शाखा स्वर्माभि । सूनं कात्यायनं स्मृतं ॥

स्वर्कर्म श्रुति संदुर्लभं । कुर्वाणित्यं यथाविधि ॥

and seized many ships belonging to the King of Gujerat. The latter sent a large force, both by land and sea, against Gilani. But the ships were wrecked in a storm and the admiral and sailors were taken prisoners by Gilani. Eventually, a large force, composed of the troops of Bedar Ahmednagar and Bijapur, was sent against Bahadur Gilani who was defeated and killed in a battle near Kolhapur. Sir James Campbell, (Bombay Gazetteer Vol. I, 83) says that there is some discrepancy between Ferishta, Rās Mālā and other authorities concerning the date of the above incidents in Gilani's temporary rule as Sultan. In this respect, the five Persian documents, referred to above, will be valuable in determining the correct date of Gilani's possession of and rule in Salsette.

That is to say, all the religious ceremonies of the Pāthāre Prabhus should be performed in accordance with the Kātyayana Sūtras of Yajur Veda and accompanied with the proper Vedic mantras and rituals.

It has been stated before that the history of the Pathare Prabhus is to some extent closely connected with the history of their Gurus or Spiritual guides who as stated above were followers of the Kātyayan Sūtras of the White Yajurveda, and who migrated with them to the Konkan. Before I proceed to give an account of the Yajurvedi Gurus or Spiritual guides of the Prabhus, for the better illustration of the subject, I consider it necessary to say a few words about the origin and divisions of the Vedas and more especially about the relative function and nature of the Yajur Veda and the Kātyayan Sūtras.

In the beginning there was only one Veda and that Veda was the Yajur Veda (एक आसीन् यजुर्वेदः). According to the Vāyu and Vishnu Purāṇs this one Veda of the Aryans consisted of one hundred thousand Mantras or verses.¹ The Charanavyuhas also supports this view. The details given in the Vishnu Purāṇ about the divisions of the Vedas are highly interesting, and I therefore give them below in their original form :—

आयो वेद ऋतुणादः । शतसाहस्र संमितः ।

ततो दशगुणः कृत्स्नः यज्ञोऽयं सर्व कामधुक् ॥ १ ॥

ततोऽत्र मत्सुतो व्याख्येष्टाविंशतितमोऽन्तरे ।

वेदमेकं चतुर्णां चतुर्थो व्यमजत् प्रभुः ॥ २ ॥

x x x x

ब्रह्मणा चोदितो व्यासो वेदान् वस्तुं प्रचक्रमे ।

अथ शिष्यान् सप्तमाह चतुरो वेदपारगान् ॥ ७ ॥

ऋग्वेदप्रायस्कं पैलं जग्राह स महामुनिः ।

वैशम्पायननानानं यद्वर्षेऽस्यचाग्रहीत् ॥ ८ ॥

जीमिनीं सामवेदस्य तथैकायकवेददित् ।

¹ Vishnu Purāṇ III, Ch. 4 ; Vāyu Purāṇ Ch. 60.

सुमंतुस्तस्य शिष्योऽभूत् वेदव्यासस्य धर्मितः ॥ १ ॥

एक आसीद् यजुर्वेदः तं चतुर्धाव्यकल्पयत् ।

चातुर्होत्रमभ्युस्मिन् तेन यज्ञममयाकरोत् ॥ ११ ॥

अध्वर्यवे बहुभिस्तुक्तमिहोत्रं तथा मुने ।

आग्रांशं सामभिश्चके ब्रह्मत्वंचाप्यथर्वभिः ॥ १२ ॥

ततः स ऋच उद्धृत्य क्रग्वेदं कृतवान् मुनिः ॥

यजुर्विच यजुर्वेदं सामवेदं च सामभिः ॥ १३ ॥

रासस्त्वथर्व वेदेन योचकमिति स प्रभुः ।

कारयामास नैत्रेण ब्रह्मरक्षं च यथास्थिति ॥ १४ ॥

सोऽयमेको महावेद-तस्मिन् पृथक्कृतः ।

चतुर्थाऽथ ततो जातं वेदादपकाननं ॥ १५ ॥ वि. पु. अं. ३ अ. ४,

Here sage Parāshara addressing his disciple Maitreya says, that, although the Veda was one in the beginning, yet it was four-footed, that is of four kinds, and it consisted of one hundred thousand verses. Subsequently, it became tenfold and, in accordance therewith, all the wish-giving sacrifices were performed. Subsequently, my son Vyāsa divided this four-footed Veda into four separate parts. Being ordained by the god Brahma to undertake this work, Vyāsa commenced to arrange the divisions. For this purpose he selected four learned disciples viz. Pāila, Vāishampayana, Jaimini and Sumantu and he taught them the Rig, Yajur, Sama and Atharva respectively. In this way, the Veda which was one and known as Yajur Veda came to be separated into four Vedas. And consequently, there arose the necessity of appointing four chief priests viz., Adhvaryu, Hota, Agnidhra and Brahma, to control the different functions of the sacrifice. The duty of Adhvaryu was performed by Yajur Mantras, that of Hota by Rig Mantras, of Agnidhra by Sama Mantras and that of Brahma by Atharva Mantras, the last being specially necessary for such Royal ceremonies as Coronation, Nirānjan Vidhi, Purification of Royal weapons, etc. In this way, the great tree of the Veda was divided by Krishna Dwaipayana Vyasa and there came into existence four different Vedas.

It will therefore, be seen that Yajurveda was the first Veda of the Aryan Hindus, and as the chief religious function of our Aryan ancestors was to perform sacrifices of various kinds for obtaining rain, prosperity and success in life, naturally, a great importance was attached to the Yajurveda. In the Bhagvad-Gita the great utility and importance of *Yajnya* or sacrifice are recognized. "By food" says our Lord Shri Krishna "all creatures exist; food is produced from rain; rain proceedeth from *Sacrifice*, and *Sacrifice* ariseth from action." In ancient India it was considered the paramount duty of kings or rulers to perform sacrifices for the prevention of famine, plague and other calamities; and as the Yajur Veda is the Veda of sacrifices and rituals, the Raja-Gurus or Royal Spiritual guides generally belonged to the Yajur Veda and Katayana Sutra. Vaishampayan and Yajnavalkya the great Raj-Gurus of King Janak were Yajur Veda. Similarly, Sureshwar the first Shankaracharya of Shringeri and all the other Jagad-Gurus of Shringeri were and have been Yajurvedis, and all the Raj-Gurus or royal preceptors of the Hindu chiefs of Gujerath and Kathiawad were and are, even now, followers of the white Yajur Veda.* The author of the Sahyadrikhand was therefore, quite justified in advising the Pathare Kshatriyas to be followers of the Katayana Sutas of the white Yajurveda as enjoined by the sage Vasishtha their first Spritual Guide.

Let us now see what the Katayana Sutas are. The Katayana Sutas or, as they are sometimes called Kattayana Shrauta Sutas are regulations compiled by the sage Katayana with the co-operation of Parashar for the due performance of sacrifices and other rituals. They consist of twenty six chapters and give us information about different sacrifices and as to who should perform them and why and when they should be performed. They explain the difference between Yaga, Yajna and Homa and the functions of the officiating priests, and furnish full particulars about Soma Yaga, Agnihotra, Purnamasa,

Mitravindeshti, Ashvamedha and other big sacrifices. Some of these important sacrifices, as has been already stated, were required to be performed by kings, and hence their Raj-Gurus or Spiritual Guides were generally followers of the Katyayana Sutras of the Yajur-Veda.

From the Mount Abu legend about the origin of the Pratiharas we find that Vasishtha was their first Guru and patron. As all Gujarāt Brahmans except the Bhargav Nāgaras are followers of the Yajur Veda (*Vide* Bom. Gaz. Vol. IX, p. 2), Vasishtha who was the head of the Mount Abu Brāhmins belonged in all probability to the same Veda. It seems that the first settlement of the Pratiharas was at Mount Abu and thence they spread into Rajputanā and Kanauj. And we have already shewn that King Nagabhatta, the founder of the Kanauj Pratihara dynasty; came with his Gurjar host from Rājputanā. From the Karpurmanjari of Rajashekhar we find that its author is described therein as " बालक इष्टाशौ निम्नरामस्त अज्ज्ञाये " that is one who had risen to lofty dignity by the successive steps of a young poet a great poet and a spiritual guide of King Nibbhara¹ (Mahendrapal). In his Bala-Ramayana² Rajashekhar calls himself a Brahman of the Yayavar family. Yayavar means a householder who maintains a sacrificial hearth and as Rajashekhar and his family came originally from Vidarbha which is the headquarter of the Deshastha Yajurvedis, so in all probability this Raj-Guru of Pratihara Kings was also a Yajurvedi Deshastha Brahman. In his account of the Prabhus, S. M. Nayak states that after their Guru Vasishtha had gone to Badrikashram, the Prabhus appointed Hemadri Pant a learned Yajurvedi Brahman as their Guru. It should be

¹ Rajashekhar's Karpurmanjari by Kenow and Lanman I, p. 8.

² समूर्तो यत्रासीद्रूपमग इवाकाल जलदः ।

सुरानन्दःसोऽपि श्रवणपुटपेयेन बचसा ॥

नवान्यै गम्यन्ते तरलविविराजप्रभृतयो ।

महाभागस्तास्मिन्नयमजनि यायावरकुले ॥ Bala Rāmāyan I, 18.

noted that the celebrated Hemadri of Devagiri and author of *Vratakhand* and other Sanskrit works was a Yajurvedi Brahman of Vatsa Gotra and members of his family came and settled in the Konkan, about the end of the thirteenth century with Bhimdeo; and from the *Kaustubha Chintamani* and *Bimbakhyana* we learn that after the fall of the Devagiri Empire Hemadri turned a recluse and passed the remainder of his life at Nandeda¹ near Paithan.

Let us now turn to the Empire of Devagiri and thence cast a glance over the history of the migration to the Konkan of the Pathare Prabhus and their Spiritual Guides, the Yajurvedi Brahmans of the *Kātyayana Sutra*. We know that up to the middle of the thirteenth century, the Northern Konkan was ruled by Kings of the Silahar dynasty. The Yadavās of Devagiri had cast longing eyes upon the Konkan, but till the year 1260 A.D. they were not able to seize it. In that year Mahadeo the grandson of the mighty Singhan of Devagiri invaded the Konkan. He was opposed by the Konkan King Someshwar of the Silahar dynasty. A battle ensued in which Someshwar was defeated and slain and the Konkan was annexed to the Empire of Devagiri. (*Early History of Bombay, Hindu Period* p. 9, Hemadri's *Rajaprashasti*, verse 17). After this the province of Northern Konkan appears to have been governed by Viceroys appointed by the Kings of Devagiri. Mahadeo died in 1271 A.D., and was succeeded by his brother Ramadeo. According to Dr. Fleet (*Dynasties of the Kanarese Districts*) in the year 1272 A. D. Mahāpradhāna Achyut Nayak was governing the province of Salsette as Viceroy of Ramadeo (*Bombay Gazeteer I. History of the Deccan* p. 248; Fleet's *Canarese dynasties*), and in the year 1290, his Viceroy in the Konkan was a Brahman of Bhāradwaj Gotra named Krishna.² In the

¹ S. M. Nayak states at p. 52 of his history of Pathare Prabhus, that Hemadri retired to Nadiad in Khandesh. This appears to have been a mistake for Nanded.

² *Early history of Bombay*, p. 13; *Bimba Bakhar*; *Bimbakhyana*, M. S.

year 1294 A. D., Alla-ud-din Khilji, nephew of the Emperor of Delhi collected 8,000 troops and suddenly appeared before Devagiri. Ramadeo never expected such an attack and so he was unprepared. He hastily collected about 4,000 troops and opposed the advance of Alla-ud-din, but being defeated was forced to retire for safety to the fort of Devagiri. Alla-ud-din seized the town of Devagiri and allowed his troops to plunder it. The inhabitants thereupon fled in different directions. Ramadeo had two sons, Shankardeo and Bhimadeo. Shankar escaped and went to collect an army to oppose the enemy. This event and the year 1294 is important for the purpose of our account, for it was in the year Shaka 1216 that Bhimadeo is said to have come to the Northern Konkan with his Raja Guru Purushottamrao and his Suryavanshi and Somavanshi Pathare followers.¹ The most widely known traditions and Maratha accounts state that there came to the Konkan with Bhimadeo nine families of Yajurvedi Brahmins (of the Katyayana Sutra), seventeen families of Somavanshis, and twelve families of Suryavanshis.² From a Persian firman or order bearing the seal of Mahomed Dill, Divan of Sultan Alla-ud-din (II) of Bedar and dated the first year of that Monarch's accession to the throne we find that in or about the Shalivahana Shaka 1212 (A. D. 1290), Bimbshah (Bhimadeo) of Devagiri, having taken possession of the province of the Northern Konkan from Karsan (Krishna), *kept it for himself*. From Dr. Bhandarkar's early history of the Dekkan we find that in the Shalivahana Shaka 1212, a Brahman of the Bharadwaj Gotra named Krishna was in charge of the North Konkan as Viceroy of King Ramdeo of Devagiri, and therefore, it is apparent, that *Karsan* from whom Bhimadeo took possession of the Konkan and *kept it for himself*, was identical with this Krishna. Here the words *kept it for himself* as mentioned in the Persian firman are significant. Hitherto the Konkan was governed by Ramadeo's Viceroy. But Bhimadeo took possession of it from his

¹ Early History of Deccan in Bombay Gazetteer I. 248.

² Bom. City Gaz. Vol. I, p. 244.

father's Viceroy and *kept it for himself*, that is, he established himself as a King or ruler thereof. Among the Hindu princes there was a custom (whenever the reigning King found that his Kingdom was in danger) to send to a place of safety, a scion of the royal house in order that the royal vansha or line may not become extinct. And it seems, that following this ancient usage, King Ramadeo, when he found that he and his son Shankar were surrounded by the Mogal Army and were in danger of losing their lives and Kingdom, must have taken the precaution of sending his second son Bhimadeo to the Konkan which was upto that time free from the attacks of the Moslem invaders. Various writers like Dr. G. DaCunha, Nayak and others have expressed conflicting views about the identity and period of this Bhimadeo or Bimb of the Konkan. But the late Mr. A. M. T. Jackson who had paid some attention to the study of this question and was collecting materials from the present writer and others, was firmly of opinion that this Bhima or Bimb was governing Konkan about the end of the thirteenth century. " Yet," observes Mr. Jackson, in his Chapter on history, Bombay City Gazetteer Vol II, p. 16, " with all this conflict of testimony one must, in the end, accept the fact that a King named Bimb (Bhims) ruled in Salsette about A.D. 1300, that he made Mahim in Bombay his capital and granted various offices and rent-free lands to his followers, prominent among whom were the Yajurvedi Brahmins and the Pathare Prabhus."

Dr. G. DaCunha, in his origin of Bombay, states that the Bhima Raja of Gujarat, after his defeat by Mahomed in 1024 " fled from Anahilwāda and to make up for his loss, he settled at Mahim." But we know it as a historical fact that immediately after the departure of Mahomed, this Solanki Bhima returned to Anahilwāda, caused the temple of Somanath to be built of stones, in place of the former wooden one and that he reigned at Anahilwāda till his death which happened in 1064 A. D.¹ Another writer Mr. Moroba Kanoba, a late judge of the

¹ Bom, Gaz 1, 169: Early History of Bombay p. 16.

Bombay Small Causes Court wrote in 1869 a small pamphlet entitled an Epitome of the history of Bhima Raja. In this work he states that the Pathare Prabhus are descended from the *Bhogila* King Bhima of Gujarat. By *Bhogila*, I think he means the Vaghela dynasty of Gujarat. This was a branch of the Solankis. The writer states that this Bhimadeo succeeded Visaldeo and reigned for forty two years. But this is not borne out by any historical evidence. From Dr. Bhagwanlal's history of Gujarat we find that Visaldeo who died in 1262 was succeeded by his nephew Arjunadeva who reigned from 1262 to 1272. In fact there was no one among the Kings of the Vaghela or Baghela¹ dynasty of Gujarat that was called Bhimadeo or Bimbdeo. In his account of the Pathare Prabhus (page 48) S. M. Nayak tells us that there were two Rama Rajas. One of them was reigning at Devagiri at the close of the thirteenth century and about the same time another Rama Raja was reigning at Paithan, and that in the year 1288 Paithan was invaded by the Moslems and in the battle that ensued Rama Raja was killed. His second son was named Bhima who after Rama Raja's death fled to the Konkan and settled there. All this appears to be a pure fiction. In the thirteenth century the whole province of Gangadhadi including the towns of Punatambe, Paithan,² Mungi, Newase, etc., was under the sway of the Yadava Kings of Devagiri; and the celebrated Saint Dnyanadeva who was a Yajurvedi Brahman who stayed not far from Paithan testifies to the fact in the concluding lines of his Dnyaneshwari that in 1290 the Maharashtra was governed by King Ramadeva of Devagiri. It is therefore evident that Bhimadeva with whom the Pathares and their Spiritual Guides came and settled in the Konkan must have been the second son of the Yadav King of Devagiri.

¹ The following are the names of Vaghela Kings from Visaldev. 1 Visaldev, 2 Arjunadev, 3 Sarangdev, 4 Karnadev or Ghdo (1296—1304 A. D.).

² Vide Paithan copperplate grant of Ramdeo of Devagiri in Ind. Ant. Vol. XIV, p. 319. Early History of Bombay p. 9.

It has already been shown that this Bhimadeo of Devagir took possession of the Northern Konkan about the year 1294 A.D. from his father's Viceroy Krishna. From a Dan-patra or grant of the rights of Sardesai and Sardeshapande made by King Bhimadeo to his Rāja-Guru Purushottamrao in the year, Shak 1221 we find that the province of Konkan contained 16 Parganās and 2 Kashās, and that the island of Mahim (Bombay) contained seven hamlets.¹ According to this grant in the month of March Shak 1220 (1298 A. D.) King Bimbashah (Bhimadeo) purchased from Changunabai widow of Govind Miskari the watan of Sardeshapande and Sardesai of Malad, etc., for 24,000 hones, and keeping it in his possession for one year and three months presented it as a religious gift to his Rāja-Guru Purushottamrao Kāvle of the Bhāradwāja Gotra on the occasion of the Solar eclipse in the month of Vaishakh in the Shak year 1221 (1299 A. D.).²

During the reign of Bhimadeo the province of Northern Konkan was divided into fourteen parganās or districts. He conferred upon his Raja-Guru Purushottamrao the title of "Nayakrao," and in addition to the Jehagir of Malad he conferred upon the Raj Guru the office (Vatan) of the fourteen Parganas.³ The Raj Guru kept the watan of Malad for himself and distributed the rest among his relations and followers.⁴ In this distribution the watan of Kelwa Mahim including the office of Guru or Raj Guru of the Pathare Prabhus was assigned to Vaijanath son of Murari and nephew of Hemadri. S. M. Nayak in his account of the Pathare Prabhus (page 39) states that after Hemadri (who was a Yajurvedi Brahman) "his son-in-law Valjanath, a Brahman of the Shākala Shakhya succeeded him" as Raj Guru of the Prabhus. This appears to be incorrect. If in this twentieth century of general enlightenment

¹ Early History of Bombay, Hindu Period p. 14.

² Early History of Bombay, p. 15.

³ Vaidya's account of the Yajurvedi Brahmans of the North Konkan pp. 22, 46.

⁴ Vaidya's account, p. 47.

and progressive social reform serious difficulties are encountered to bring about intermarriages between the Rîg Vedis and Yajurvedis, it is absurd to believe that intermarriages could have taken place between the Brahmans of the Rîgveda and Ashwâlâyan Sutra and the Brahmans of the Yajurveda and Katyayan Sutra ! As a matter of fact the descendants of this Vaijanâth pant are still enjoying the *Upâdhyâya Watan* of Kelwa Mahim, and some members of this family are still Gurus or hereditary priests of certain influential Pathare families in Bombay.

There is no record of events of any importance concerning the relations between this Raj Guru family and the Prabhus till we come to the reign of Alla-ud-din II of Bedar. In the reign of this Bahâmani King, a dispute arose between 'Nayakrao,' a descendant of Raja Guru Purushottamrao Paithankar and a Prabhu Zamindar named Deo Desle Thakur of Mâlâr concerning the *Pichhori* rights. The complaint was lodged before Diwan Mahomed Dalil who gave his decision. But as the parties were not satisfied with his decision, the Diwan sent them both "in the presence of the King highly dignified as Solomon, Sultan Alla-ud-din Ghazi in the capital of Bedar.¹" When they both stood before the King in the Adalat and were asked about their case, Râja Guru Nayakrao, the Plaintiff submitted the sanad or patent of Râja Bimba (Bhimdeo) containing the following account. "The Watan of Sardessi and Sardeshpandegiri was purchased by Raja Bimbashah and was given to the Raj Guru Nayakrao by way of charity including *Pichhori*.²" The document was proved to be true. Dev Desle in his defence, stated that he was in enjoyment of the *Pichhori* rights for a long time and that he was ready to procure his witnesses. Dev Desle was directed to give a written statement to the effect that, should he fail in proving his case, he would pay a fine of 500 honas. And when this was given the whole case was referred back to Shahabazkhan, the Zilladar of Malad for holding a public investigation. When

¹ Vaidya's account, pp. 25, 26.

² Vaidya's account, p. 26.

both the parties reached Shahabzakhn with the order of the king, he convened a meeting in the village of Chauk Mohile, of the principal persons of the Anahilwadâ district and the chief revenue officers of Salette to witness the proceedings. Out of this assembly, four persons who had completed the 80th year of their age were selected to give evidence. Green grass (Darwa and Basil leaves) was placed upon their heads and they were asked to swear by the holy grass and to speak the truth. The purport of the statement made by these octogenarians is as follows :—About the Shaka year 1212, King Bimbashah (Bhimadev) having taken the ownership and possession of the country of Anahilwada Konkan from Karsan (Krishna), kept it for himself. The Raja had brought with him his Raj Guru Purushottamrao Paithankar, and on the solar eclipse day the king presented to him the Watan of Sirdesai and Sirdeshpande of Malad, etc., together with a *dana-patra* or deed of gift. He ordered the patels of the villages concerned to fix in their villages stone slabs with the terms of the gift engraved thereon. Some of these terms are of special interest to the students of Anthropology and Antiquities as they throw some light on the social, political and religious customs of the people in the 13th century. I give them below :—

- I. One *Bira* or parcel of betel leaves consisting of 16 leaves and five betel-nuts from every village to be given annually to the Raja Guru.
- II. In the month of *Ashad* (Shaban) the gift of *Pickhori* should be given to the Raja Guru.
- III. If any one were to perform the ceremony of betrothal he should send with music publicly a *Bira* of 50 betel leaves and 10 betel-nuts as a mark of respect to the Raja Guru.
- IV. The tribute of Sri Desai for the net income of the village (is) three per cent., and of Sri Deshpandiagiri 2 per cent., in all 5 per cent.

- V. Mándava Takka or fee for the temporary erection of a booth on the occasion of a wedding.
- VI. *Prayaschitta-Madha* (Medha ?)—The tenth part of this charity (income ?) should be given when one is re-admitted after being excommunicated.
- VII. *Tūla* and *Bira*.—The mark of red powder on the forehead and the gift of betel leaves and nuts as a mark of respect on all important public occasions.
- VIII. *Ghatkapāta*.—A tax for a wooden seat for bathing the bridegroom at the beginning of the wedding ceremony.
- IX. In every Pargana, one village as Inam free from all tax.
- X. The Raja Guru should be free from all Royal taxes which are eight in number.

After the evidence was taken and the writing on the stone slabs deciphered it was proved that Dev Desle failed to substantiate his claim. His demands were therefore declared as null and void and he was ordered to pay the penalty of 500 honas to the king. Nayakrao was given a robe of honour and a firman signed by the leading persons of the assembly and sealed by the Khan.

In or about the year 887 Hijri, Nayakrao, the fourth in descent from the Raj Guru of Bhima Rāja went on a pilgrimage to the sacred waters of the Bhima Sangam on the Ghats. Here his religious ceremonies of bathing in the sacred water were conducted by a local priest named Trimbakpant Chakrávartikar (inhabitant of Chakrávartī). As it is usual on such occasions for high dignitaries to give some special gifts to the officiating priest, Nayakrao gave this Chakrávartikar two gifts, viz., the "*Upadeshadāma* and *Agrapujadām* of the Pātāne Prabhus" (that is, the perquisites of these two rites which are performed at the Munj ceremony.) It has been stated before that the

Raj Guru of Bhima Rájá had divided the *watan* into nine different parts among his relations, and that the watan of Kelwá Máhim was given to Vaijanath Pant of Vatsa Gotra. And the descendants of this Vaijanath were now enjoying the watan. On the authority of the two gifts given to him by the Raja Guru Nayakrao, this Trimbak Pandit Chakrávartikar now began to call himself Raja Guru of the Prabhus and to encroach upon the rights of the descendants of Vaijanath. Murar Bhatta Joshi and Kan Joshi descendants of Vaijanath, therefore, lodged a complaint before Nawab Chand Khan, Subha of Damaun. The Nawab, therefore, ordered that all persons in authority and otherwise of the District should be asked to assemble in the Chaak of Mahim to witness the investigation and consider the decision.¹ When the meeting was held, Kan Joshi was asked by the Nawab to state his case. He stated that he was the Dharmadhikári or Chief Spiritual guide of all Bráhmans, Kshatriyas, Vaishyas, Anulomas and Pratilomas of Kelwá Mahim and three hundred and sixty villages under it. Some years ago Begum Chand Bibi had come to Mahim with nine families of Prabhus and had taken her residence in the oart called Godhavdi. In the meantime 'the ceremony of Munj in a family of Parbhus called Páthare' took place, and Trimbak Pandit son of Narayan Pandit inhabitant of Chakrávarti on the Ghauts forcibly encroached upon the complainant's rights as Gurus and Dharmadhikaris of the place. From that time this Chakrávartikar has been taking by force all the complainant's perquisites of religious ceremonies of the Parbhus, and as the Parbhus were Zabardast (powerful) and the complainants Zerdast (helpless) they could not exercise their authority over them.² The Nawab then called upon Trimbak Chakrávartikar to give his statement of defence. Trimbak Pandit Chakravartikar stated that he inherited the Watan from his father and grandfather and that he had brought his witnesses to substan-

¹ Vaidya's account of the Yajurvedi Brahmins of the Konkan, p. 43.

² Vaidya's Yajurvedi Brahmins, p. 45.

tiate his rights. Thereupon the Nawab called upon the witnesses to stand. Accordingly they stood and they were five in number.¹ When these witnesses were brought before the Nawab, he ordered Tulsi (Basil) leaves to be placed over their heads, and they were ordered to speak the truth. And their evidence was to the following effect :—" This Trimbak Pandit Rája Guru Chakravartikar has no connection whatsoever with us in performing our religious ceremonies, because he is an Ashwaláyana (follower of the Ashwaláyana Sutra of the Rig Veda). All our religious ceremonies are performed in accordance with the Katyayana Sutas of the Yajurveda.² Our Raja Kula-Guru from long time past is Raghunath Pant Káwle Paithankar, his son Shridhar Pant, and his son Purushottampant Yajurvedi. In or about the year 1208 Ramdev and his son Bimbadev went to visit Alla-ud-din in his capital, and there he received them kindly, and Alla-ud-din taking Bimbadev as his son conferred upon him the title of Shah (Bimba Shah).³ Next year Sultan Alla-ud-din invaded and captured Devagiri, the capital of Ramadev. At this time Raja Guru Purushottamrav and eleven

¹ They were all Prabhus and their names were : (1) Dádáji Padture, (2) Shripsti Mandway, (3) Vitthoji Shankar, (4) Babajirao, and (5) Padmanji Madge—Vide Vaidya's account p. 46.

² Vaidya's account pp. 40, 41.

³ Although the date does not tally, and the ignorant witnesses cannot reasonably be expected to remember the correct dates, we find from two independent sources that Ramadeva went with his sons to pay his respects to the Sultan of Delhi. According to Dr. Fleet (Kanarese dynasties), "Ramachandra was received there (at Delhi) with great marks of favour and distinction, and royal dignities were conferred upon him, and not only was he restored to his Kingdom, but other districts were added to his dominions. The Sultan, on this occasion, gave him the district of Nawari in Gujarat as a personal estate and a hundred thousand tankas to pay his expenses home." Sir H. Elliot, on the authority of Tarikhi Firuzshahi of Zain-ud-din Barai states that Malik Kafur took Ramdev and his sons to Delhi with 17 elephants and a large treasure. The Sultan showed great favour to Ramdev, gave him a canopy and the title of Rai-Rayan. He gave him a lakh of tankas and sent him back with great honour with his children to Devagiri which place he confirmed in his possession (Elliot's History of India III, 200).

Umravs were present. Bimbashah hearing the above news fled with the Rāja Guru and eleven Umravs by sea-shore and took possession of the fort of Parnera and Bordi, Sanjān, Damaun, Bara Pardi, etc. Thus he got the territory from Parnera to Ashtāgar. He came to Mahi-Mahim (Bombay) and divided the country into twelve parts. He gave the district of Malad and some villages from the district of Pahad to the Rāja Guru as Jehagir and Watan, and the Rāja Guru divided it into nine parts and assigned one to each of his relations.¹ The Rāja purchased from the widow of Govind Mitkari, the Watan of Sir Dessai and Sir Deshpande of Malad, (in 1221 Shaka), and gave it to his abovenamed Rāja Guru in charity. In this way the Rāja Guru and his son Trimbakrao and his son Abāji (named) Nayakrao reached the dignity of Sir Dessai and Swaraj Kulkarni or independent officers. In the year 897 Nayakrao Rāja Guru went to the holy waters of the *Bhima Sangam*. There his Upādhyāya Trimbak Pandit Chakrawartikar conducted the Tirtha ceremony and received from Nayakrao two kinds of charity, *viz.*, Upadeshdāma and Agrapajadam of the Pātane Prabhus."

These facts having been adduced by the evidence of the witnesses, the Nawab informed Trimbak Pandit Chakravartikar that except the two gifts, he should not interfere with any other charity, right or income of the country² and that, in default, he would be beheaded. Kan Joshi received a robe of honour and a Sanad or document bearing the seal of the Nawab and confirming Kan Joshi in the enjoyment of the rights and charities of the Jehagir and Inam mentioned in the Sanad.³ "

During the supremacy of the Moslems in the Konkan, members of this Rāja Guru family were kept in undisturbed possession of their Jehagir and Watan, and from old records which are now in my possession, we find that even temporary rulers like

¹ Vaidya's account pp. 46, 47.

² Vaidya's account pp. 47, 48.

³ The original of this Sanad is in the possession of the present writer.

Bahadur Gilani ratified and confirmed old grants and firmans. In the sixteenth century (about 1529 A. D.) the Moslem rule was supplanted by that of the Portuguese. The Portuguese rule though not very happy, was not quite intolerable or unjust in the beginning. But in the seventeenth and eighteenth centuries, it became highly unjust, intolerable and oppressive to the Hindu residents of the Konkan. According to Nairne (History of the Konkan p. 59), the Portuguese Viceroy of Goa prohibited private as well as public temples throughout the territories of Bassein, and also all feasts, ceremonies, preaching by Brahmans, ablutions and burnings. Houses were to be searched for idols, and if any were found or forbidden practices discovered, the offender was to be sent to the galleys, and his property forfeited, half to the informer and half to the Church. There is in fact nothing in their own histories or in the accounts of travellers to show that the Portuguese rulers ever took any trouble to protect their subjects as Shivaji did in the seventeenth century.¹

In the beginning of the 18th century Antâji Raghunath, a descendant of Bhima Raja's Râja Guru was in possession of the Jehagir of Mâlâd. As Guru or Chief Spiritual Guide of the Hindus of the Konkan, he was highly respected by the people and his religious behests were duly obeyed. The Portuguese authorities of Bassein called upon Antaji to desist from preaching Hinduism or worshipping Hindu idols. He either evaded or refused to obey their unjust injunctions. Orders were therefore issued for his capture and trial before the Inquisition at Goa. Antâji and his family fled to Bombay where many Brahman and Prabhu families of Bassein and Kelwa Mahim migrated to escape from the religious persecution of the Portuguese. The Portuguese authorities now confiscated the Jehagir and Watan of Antaji. Antaji had an influential friend in Bajirav Ballal, the Prime Minister of Shâhu Râja of Sâtârâ, and so he solicited his aid against the Portuguese. On the 3rd of March 1734 A. D. Bajirav Pandit Pradhân wrote to the Honourable John Horne,

¹ Nairne's Konkan, Bom. Gaz. I, 54.

Governor of Bombay stating that his servant Antáji Raghunath had every claim to an Inam in the Portuguese territory granted by the ancient Emperors of India in proof of which he has several documents and requesting that the said documents may be examined in the British Court of Judicature, and if they be found true, an intimation may be given to the Portuguese Government to abide by what may be reasonable. To this letter the Honourable John Home, Governor of Bombay, sent a reply dated 6th March 1734 that the decision of such claims rested with the Government that granted the Inám, and that no other Government could interfere, and that being so, it was useless for the said Antáji Raghunath to justify his claims in any tribunal, nay for any Government to interfere with its authority, if the said Antáji was accused before the Inquisition over which the Royal authority itself has no power.¹ Antáji Raghunath as well as Bajirav were greatly disappointed at this and they were convinced that the best way to put an end to the religious persecutions of the Hindus by the Portuguese fanatics was the complete conquest of the Portuguese territories in the Konkan. Bajirav from this time began to concert measures for the accomplishment of this object and Antáji promised his support. From the letters written by Bajirav Ballal and Chinnáji Appa to Antáji Raghunath, some of which are at present in the possession of the descendants of Rája Guru Antáji Raghunath, we get some interesting information about the preparations that were being made for the capture of Bassein and Salsette.

In one of his letters, Chinnaji Appa, the Peshwa's brother (*Vide* letter No. 6 in Vaidya's Account) advises Antáji not to venture to live in the Portuguese territory, because the Portuguese considered him as their great enemy, and therefore he should stay at a distance of some eight or ten miles from the Portuguese limits and to carry out his plans and preparations from that place.² In a letter dated the 7th day of the Mahomedan month

¹ Vaidya's account p. 49-50.

² Vaidya's account p. 58.

of Safar (December) Shaka 1656 (A.D. 1734-5) Bajirav writes to Antáji as follows :—" In your letter you state that preparations have been completed for certain business. The men that have been collected get tired and come to me. Three places can be captured by one simultaneous attack and we shall get plenty of booty. All this should be accomplished before the Portuguese Fleet arrives there, etc. To this my reply is that all things cannot be accomplished at one and the same time. We have to consider them from all sides. You should therefore come here at once. Whatever action is to be taken will be taken with *your advice and consultation.*"¹

In January 1739, Chimnaji Appa personally took command of the army against the Portuguese and took Dahanu, Kelva, Mahim and Shirgaon. And on the 16th of May 1739 the fort of Bassein was captured.² Bajirav had given a written promise to Antáji and his brothers that after the capture of Salsette and Bassein, he would restore to them their Jehagir and Watan which the Portuguese had seized; and we find from the papers now in the possession of the descendants of the Raja Guru that in Shaka 1657 (1735 A. D.) Báláji Peshwá himself had, on the authority of his father's letter, given a solemn *kaul* or agreement to Antáji that " his rights to his *Jaam* village and to the office of Sirdesai of Malad shall be strictly maintained. In 1740 Bajirav who was a friend of Antáji died, and his son Báláji who succeeded him to the office of Peshwa failed to fulfil the pledge given to Antáji by his father and by himself. Khanduji Mankar remonstrated with the Peshwá, but in vain, and Antáji died of a broken heart in or about the year 1742 A. D.³ But on his death-bed he uttered a curse that for his breach of faith Báláji would meet with a similar fate. And we know from history that Báláji died of a broken heart in 1760 after hearing the sad news of the loss of his son and army on the battlefield of Pánipat. Antáji's brothers

¹ Valdeya's account p. 67.

² Nairne's Konkan p. 84.

³ Maratha Chronicles in the Times of India of 23rd February 1907.

Ramaachandra and Ganesh and his learned and influential cousin Tukkam Bhatt Palshikar now vowed vengeance against this faithless son of Bajirav, and as they were the hereditary Gurus or Spiritual Guides of the newly conquered districts, they succeeded in creating some dislike and distrust about the Peshwá among the Hindu inhabitants of Bassein and Salsette.¹ The Chitpáwan officials of the Peshwá now denied to Tukkam Bhatt Palshikar the right of presiding over the religious functions of the Hindus and claimed that that right belonged to the Bráhmans of the Peshwá's caste alone. Tukkam Bhatt Palshikar refused to comply with this demand. Thereupon several Chitpáwan priests headed by Govind Bhatt Joglekar and Mahadji Phadnis of Bassein forcibly desecrated Tukkam Bhatt Palshikar's Agnihotra or sacrificial altar, falsely alleging that he was not entitled to perform the Agnihotra rituals.² Tukkam Bhatt Palshikar now lodged a complaint in the court of the Peshwá Baláji at Poona. Under the direction of the Peshwá, after three years' delay, the matter was referred to the learned Brahmans of Nasik for decision. In Shaka 1668 (A. D. 1746) fifty-eight learned Brahmans of Nasik and Trimbak submitted their decision (*Sammati patra*) to the effect that Tukkam Bhatt Palshikar was in every way entitled to keep and perform the Agnihotra rituals. The concluding lines of this *Sammati patra* are interesting as they convey a veiled censure on the ignorance of the Peshwa and his kinsmen. They are as follows :—

विद्वेषेतरथा नविष्यति वृषा भेदाकरे हंसजा । स्तन्या
पानेन सन्निवेदयति तान्मान्वादि पत्रकम् ॥ ३

i.e. In this world differences arise and will arise through ignorance, and therefore this *Sammati-patra* is for those swans who are able to distinguish milk from water.

On the receipt of this *Sammatipatra*, the Peshwá issued orders that Tukkam Bhatt Palshikar should be allowed to continue

¹ Maratha Chronicles in the Times of India of 23rd February 1907.

² Vaidya's account of Yajurvedi Brahmans of Konkán, pp. 42, 43.

³ Vaidya's account of Yajurvedi Brahmans of Konkán, p. 73.

his *Agnihotra* undisturbed in future. And thenceforward Palshikar was not molested by the Peshwa's officials. But the hostility of the Peshwa's castemen who were interested in the downfall of the Raja Guru family did not cease. They tried to boycott Palshikar and his kinsmen and began to call them by the nickname of Palshi and Palshikars. And Tukkam Bhatt Palshikar was so much tired of this annoyance that at last he and his family left the Peshwa's territory and came and settled in Bombay. Tukkam Bhatt's descendants are still in Bombay, and one of them is at present a member of the Bombay Municipal Corporation.

Let us now turn to Bombay where the wise and liberal policy pursued by the English administrators had induced a large number of persons from the Portuguese and the Peshwa's territories to seek an asylum free from sectarian intolerance and religious persecution. Among these new arrivals were several families of Pathare Prabhus and of their Spiritual guides, the Yajurvedi Brahmans from Kelwá Mahim, Bassein and Salsette. It has been stated before that in 901 Hijri a dispute had arisen between Murar Bhatt and Kan Joshi, Gurus or Spiritual guides of the Prabhus and Narayan Pandit Chakrávartikar, a Rig Vedi priest of the Ashwaláyan Shákha. And we know that the claim of this Chakrávartikar to be styled as Guru or Spiritual guide of the Prabhus was on due inquiry declared as false by Nawab Chánd Khán, Subhá of Damaun.¹ As several Prabhu families from Kelwá Mahim, Bassein and other places had come and settled in Bombay in the beginning of the 18th century, priests of this Chakrávartikar family and other Rigvedi or Chitpawan Brahmans began to come to Bombay and to encroach upon the rights and privileges of the Yajurvedi Brahmans who were the hereditary Spiritual guides of the Prabhus and all other Hindu inhabitants of Bombay. A complaint was therefore lodged before the Honourable William Phipps, Governor of Bombay in 1723 by the Yajurvedi Spiritual

¹ Vide Appendix A.

Guides of the Bombay Hindus in the name of their leader Shama Acharya. On the 27th of May of the same year, a Proclamation was issued by the Governor "requiring from all the Gentoos (Hindus) of Bombay entire obedience to the orders of of Shama Acharya in what concerns their religion." This Proclamation was considered as insufficient by Shama Acharya and his kinsmen to safeguard their interests in future against the encroachment of outsiders, and therefore a request was made to the Governor for the grant of a Patent. Accordingly on the 21st of August 1723 a Patent was granted to the aforesaid Yajurvedi Brahman by J. Courtney, Chief Justice of Bombay, by the order and with the consent of the Honourable William Phipps, Governor of Bombay. The Patent states,—“Whereas various and sundry disputes have arisen concerning the right of administering the rites and ceremonies of the Gentoos in this island and have continued long time undetermined not only to the great prejudice of the person in whom the said right is vested, but also to the great detriment of this island by the unlimited license of the Brahmans resorting hither as well drawing the money of the inhabitants; as several other ill-practices tending to disturb the peace and good Government thereof, it being absolutely necessary effectually to put a stop to this evil. In order thereto the pretensions of several claimants having been impartially examined, and twelve men, heads of their religion, four for each caste having been summoned and their opinions required under their hands and they unanimously having given it, I, J. Courtney, Chief Justice of the Port and Island of Bombay, being sworn to do justice according to equity and good conscience, do, by the order and with the consent of the Honourable William Phipps Esqr., President and Governor of H. M's. Castle and Island of Bombay, confirm the aforesaid Shama Charia Brahmin in his said right of presiding over the Gentoos of this Island so far as it relates to the administering the rites and ceremonies of their religion and the ordering and directing what Brahmans shall officiate under him, hereby granting him our Patent confirming him for ever in the said right * * * .” This Patent is

now in the possession of the Yajurvedi hereditary priests of Bombay and its official copy can be seen in the old records of the Bombay High Court.

From the above it will be clearly perceived that in the town of Bombay great care was taken by the English administrators to impart impartial justice to their subjects and to adopt the needful measures for safeguarding their interests, rights and privileges. In fact peace, happiness and contentment reigned in Bombay during this period. In Bassein and Salsette the oppressive ways of the Portuguese foreigners was supplanted by the *Suudeshi* rule of the Peshwas, and it was naturally expected by all classes of Hindus that under the Swarājya of the Peshwai, their rights and privileges would be respected and that even-handed justice would be administered to all. Had Bajirav Ballal, the greatest and wisest of the Peshwas, lived a little longer, all these expectations would have been fulfilled. But unfortunately this great statesman died shortly after the capture of Bassein and Salsette, and his son Bālāji who succeeded him sadly lacked his father's patriotism, foresight and abilities. One by one he displeased his father's friends like Antaji Bagnath, Khanduji Mankar and others, and in order to glorify his own caste which, according to the late Gopalrao Hari Deshmukh, was considered very low till the rise of Bālāji Vishwanāth, he seized every opportunity to humiliate, lower or degrade, socially every other community except his own.² We have already described how Antaji and his cousin Tukkam Bhatt Palshikar were harassed and humiliated and how Palshikar and his kinsmen were boycotted and came to be styled Palshis. The Pathare Prabhus of Bassein and Salsette also did not fare better at the hands of Bālāji and his Rīg-Vēdi castemen. In or about the year 1743 an incident occurred among the Pathare Prabhus of Bassein and Chewul and this gave the Peshwa and his castemen an opportunity to interfere and pose as religious and social mentors of the people.

² Vide Deshmukh's *Historical Tales*: also *Jativedkar*, p. 68.

Several years ago a rich Prabhu named Dhakji had lost his son, and his widow who was young and handsome, wanted to remarry. Dhakji was opposed to this re-marriage through false notions of honour and prestige. This was a time when the Brahman power was supreme in the Maharashtra and consequently there was a tendency with all classes to imitate their customs and usages. "This was a period" observes the late Mr. Moreba Kanoba in his pamphlet on widow-remarriage "when the first attempt was made to put a stop to the practice of widow-remarriage among the Pathare Prabhus. The mania for imitating the Brahmans who must have given up the practice in the past seems to have caught the Pathare Prabhus, particularly to raise themselves in the estimation of the people of those times ¹." Dhakji Prabhu was fully imbued with these ideas and therefore, he had convened a meeting of his castemen and passed a resolution to the effect that no member of the Pathare Prabhu community should marry a widow. This appears to have stopped the re-marriage of his beautiful daughter-in-law. Subsequently a Pathare Prabhu of Chewul, named Keshawji Dāmāji, married a widow and he was, therefore, put out of caste by the Pathare Prabhus of Bassein, Salsette and Bombay. The Rig-Vedi Brahmans of Chewul and Rewadanda seized this opportunity of posing as the protectors of religion and usage and they lodged a complaint before the Peshwa Bālāji against the Pathare Prabhus.

In this complaint it was stated that one Keshawji Dāmāji, a Pathare Prabhu of Chewul, having married a widow was put out of caste by the Prabhus of Bassein, Salsette and Bombay, that the re-marriage of widows was a long established custom among the Pathare Prabhus and which they wanted to abolish and that they should be ordered by the Peshwa to admit Keshawji Dāmāji into the caste so that the re-marriage of widows would be practised as before.² The Peshwa forwarded this complaint to Shankarāji Keshaw Subha of Bassein for enquiry and report.

¹ *Vide*—Moreba Kanoba's "Marriage of Hindu widows" p. 28.

² Moreba Kanoba's "Marriage of Hindu widows," p. 12.

Shankarāji who was hostile to the Pathare Prabhus and their old priests the Yajurvedi Brahmans of Bassein convened a meeting of the residents of Bassein, prominent among whom were the Rig-Vedi Brahmans of the Peshwa's caste, for the purpose of finding out the origin of the Pathare Prabhus. This meeting of Shankarāji Keshaw came to the curious decision that the Pathare Prabhus were descended from Bhima Raja, that they were not entitled to the use of the *Brahma Gāyatri*, that the Yajurvedi Palshe Brahmans who had *hitherto* officiated as their priests ¹ (now) refused to teach them the *Brahma Gāyatri*, that Gosavi Khedkar, Giri Bhatt, Bapu Bhatt, Bhanu Unse and Dam Padhye of Uran were invited by the Prabhus to become their priests, and that these *strangers*, by the promise of large rewards, taught them the *Brahma Gāyatri*, and that, for these reasons, it is necessary that the officiating priests, when performing ceremonies at the Prabhu's house, should be required to make use of the Mantras contained in the Purans only, and that the long established custom of re-marriage should be enforced.² On the receipt of Shankarāji's report to the above effect, Peshwa Balaji passed his decision in the form of a letter addressed to the Brahmans of Chewul. In this letter, which is dated the 22nd of Rudiredgari Samvatsara, Shaka 1665 (A.D. 1743), it is stated :—" You will continue to perform the ceremonies at the houses of the Pathare Prabhus in the manner prescribed for the Shudras. In the district of Bassein this decision has been enforced and a copy of it, with the signature of all the Pathare Prabhus affixed thereto, has been retained by the Government. The Prabhus have also been obliged to subscribe a written statement to the effect that they will allow the re-marriage of widows, and that they will perform the Shudra rites. Also that any one refusing to comply with this agreement shall be considered guilty of having committed sin at the holy city of Benares. Also that he shall be liable to be

¹ Moreba Kanoba's "Marriage of Hindu widows" p. XII Appendix.

² Moreba Kanoba's "Marriage of Hindu widows" pp. 13 and 14 of the Appendix.

punished by the (Peshwa's) Government as well as to be expelled from his caste." ¹

Such was the justice meted out to his co-religionists, under the Hindu *Swarajya* by Balaji, the incapable and unworthy son of a capable and worthy father, Bajirav Ballal, the wisest and noblest of the Peshwas. And it is strange and worth noticing that the period when the Prabhus were harassed and humiliated by Balaji and his castemen should have coincided with the period (A.D. 1743) when the old spiritual guides of the Prabhus, viz :—Tukkam Bhatt Palshikar and other Yajurvedi Brahmans of Bassein were molested and humiliated by the Peshwa Balaji and his kinsmen. It is hardly necessary for us to state that the decision of the Peshwa and his castemen of Bassein concerning the origin and social status of the Pathare Prabhus was unjust, improper and unsupported by any texts or facts from the Shastras or any evidence from history or tradition. One reason assigned by the Peshwa Balaji for his orders against the Pathare Prabhus was that their hereditary Gurus or Spiritual guides had refused to teach them the use of the *Brahma Gayatri*. This can be easily explained. The Yajur-Vedi Brahmans of Bassein like Tukkam Bhatt Palshikar and others were simultaneously persecuted by Peshwa's castemen of Bassein, and it was impossible for them to act against the wishes of the Peshwa and his kinsmen. But as a matter of fact both the Yajurvedi hereditary priests of the Prabhus as well as the Rigvedi Bráhmans of the Ashwaláyana Shákhá have in the past not only taught the *Brahma Gayatri* to the Prabhus, but they have also quarrelled over the right for doing so as is proved in the decision given by Nawab Chand Khan in the dispute between Kan Joshi (Yajurvedi) and Trimbak Chakrávartikar (Rigvedi) and to which a reference has already been made. One great ambition of Peshwa Balaji was to raise his own caste in the public esteem and for this purpose he did not hesitate to sacrifice the rights and interests of other communities. In his 'Aitihásik

¹ Moroba Kanoba's "Marriage of Hindu widows" p. XIV, Appendix.

Goshtis' or Historical Tales, the late Gopalrao Hari Deshmukh gives us some interesting information on this subject. According to Mr. Deshmukh, the first Peshwa Báláji came into prominence through the support of Purandare. So when Báláji became Peshwa he raised Purandare to a high position. About this time Chitpawan boys from the Konkan began to come to the Deccan, but being illiterate they were employed as cooks and menials. During the Peshwaship of Baláji Bajirav, Purandare was once asked to go out on some business. For three days he was not able to start, and the Peshwa asked him the reason. Purandare replied that he could not start, because he was not able to get a Konkanya (Chitpáwan) cook. As soon as he got one, he would start. The Peshwa Báláji was ashamed to find that his caste was considered so low in the public esteem. He therefore brought two hundred Chitpáwan boys from the Konkan to Poona, and made arrangements for their education and advancement. This ambition of the Peshwa to raise his caste made him blind to the interests of other communities. Hitherto no inter-marriages could take place between the Deshasthas and the Chitpawans. By the force of his authority and promise of patronage he got himself married to girls of the Deshastha and Karhada Bráhmans. The Siraswats or Shenvi¹ Bráhmans were called *Trikarwis*, the Daivadnyas or Sonars² were forbidden the use of Namaskára salutation, the Twashta Kásars were prevented from using the sacred thread, the Yajurvedi Bráhmans of Bassela were harassed and nicknamed *Palakis* or *Palshikars*, and the Prabhus were denied the use of the *Brahma Gáyatri* and the Vedic *Mantras*! The result

¹ From a letter written to Raghoji Angria (1759-1799) by Sadashiva Dikshit, it appears that during the time of this Peshwa a dispute had arisen as to whether the Shraddh rites should be performed at a Shenvi's (Sarasvat Brahman's) house or not.—*Vide Kesari* of 7th October 1913.

² The Peshwa's government prohibited the Sonars from making use of *Namasástra* not only in their own territory, but they also asked the Bombay Government to compel the Sonars from making use of, *Namasástra* in British territory.—*Vide Forrest's Selections*, Home Series; also Bombay Government Resolution of 29th July 1779.

of this policy of religious intolerance and social humiliation was that many Pathare Prabhu families left the Peshwa's territory in the Konkan and came and settled in Bombay where their old Spiritual Guides, the Yajurvedi Brāhmans of the *Kātyāyana Sūtra* had found a safe asylum under the sympathetic and tolerant rule of the British Government. I have thus tried to give in this paper a connected and authentic history of the Pathare Prabhus and their old Spiritual Guides till the middle of the 18th century.

A FEW TIBETAN CUSTOMS AND A FEW THOUGHTS SUGGESTED BY THEM. THE PRAYER-BEADS OR ROSARIES.

BY SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI, B.A., PH. D.

(*Read on 26th November 1913.*)

In my two preceding papers on Tibetan customs, read before the July and September Meetings of the
The Subject. Society, I dwelt on two of the Prayer-machines of the Tibetans, seen in Darjeeling, viz., Prayer-flags and Prayer-wheels. To-day, I want to speak on Prayer-beads or Rosaries, the last of the three-divisions in which I divided the Prayer-machines. We are more or less strangers to the Prayer-flags and Prayer-wheels but not so to the Prayer-beads or Rosaries which form a part of the paraphernalia, or apparatus of the places of worship of many religious communities—the Hindus, Buddhists, Mahomedans, Zoroastrians and Christians.

As Colonel Waddell¹ says, "the rosary is an essential part of a Lama's dress Its use is not confined to the Lamas. Nearly every layman and woman is possessed of a rosary, on which at every opportunity they store up merit."

¹ The Buddhism of Tibet or Lamaism, p. 202,

The instruments of ritual in a Tibetan Monastery, or, as Mon. L. De Milloué speaks of them, the utensils of worship,¹ are various. Among these the rosary or the chaplet is one of the most important. They call it *Tenpa*² (*Prenba lit.* a string of beads). During the course of the ritual, it is generally placed on a low wooden platform on the left of the officiating Lama, who occasionally lifts it and turns its beads. Colonel Waddell gives an interesting and exhaustive description of the Tibetan rosary.³

I produce before the Society, a rosary, which I purchased for 12 annas from a Bhutia at a house in the village of Bhutia Basti. In itself, it is not worth that price, but its owner parted with it with some hesitation at that price, because as he said, it had the additional value of being consecrated by a pious Lama. The house-wife did not part with hers, with which she had said many a prayer before the household altar, whereat all the arrangements were well-nigh of a kind similar to that of the altar of the monastery, though on a very small scale.

The rosary of a Tibetan Buddhist Lama has 108 beads. It has two additional strings, each of 10 beads, which act as counters. Every time the 108 beads are turned, one of the beads of the first counter, which marks "units", is turned to note the recital of 108 repetitions. That string has, at its end, a *dorjé* which, representing a thunderbolt, serves as a symbol of authority in the hands of the Lamas, and which has, as such, given its name to Darjeeling, which means the seat of the *dorjé* or the ecclesiastical authority. The second string marks dozens, i. e., on the recital of 12×108 prayers, one of the beads of this second string is turned. This second string has a small bell, called *drilbu*, attached to it.

¹ "Utensiles du culte" ("Bod-Youl ou Tibet" par L. De Milloué (1905) p. 252. ² *Ibid* p. 255.

³ "The Buddhism of Tibet or Lamaism" by L. A. Waddell (1895) pp. 202-10.

Several reasons are assigned for the fact of a Tibetan Rosary containing 108 beads. 1. One is, that, the names of two of the Tibetan gods, whose names are told on the rosary, are 108. 2. The second reason is that the number of the volumes of their Kāgyur, one of the two divisions of their scriptures, is also 108. 3. The third reason is that the footprints of Buddha contain 108 sub-divisions. So, the number of beads, symbolize, as it were, all these sacred facts. 4. It is believed by some, that the number 108 was borrowed by the Tibetan Buddhists from India, where the Vaishnavas have a rosary of 108 beads. 5. Colonel Waddell assigns another reason. He says:—"The reason for this special number is alleged to be merely a provision to ensure the repetition of the sacred spell a full hundred times, and the extra beads are added to make up for any omission of beads through absent-mindedness during the telling process or for actual loss of beads by breakage".¹

The materials of which the beads of a rosary are made vary according to the god or gods in whose honor, The materials of beads. or with whose name or names, the prayers are repeated.² The materials generally used are crystal, turquoise,³ wood, amber, coral, bone, conch-shell, etc.

The Tibetan Buddhists attach a good deal of importance to the bones and skulls of their Lamas, especially to those of pious Lamas, and use them for various purposes. The thigh-bones and the leg-bones are used for trumpets. The skulls⁴ are used

¹ "The Buddhism of Tibet or Lamaism." p. 303. ² *Ibid*, pp. 150-151.

³ Turquoise, so called, because it first went to Europe from Turkey, was known in Tibet from olden times. It was known in Persia as *péroush* (پروزه) since the 7th Century. From there, it came to India and from India it went to Europe via Turkey. Vide Mr. B. Lampa's interesting article on Turquoise in the East in "The Field Museum of Natural History Publication, 169, Anthropological Series Vol. XIII.

⁴ "Of the skull he maketh a goblet, from which he and all of the family always drink devoutly to the memory of the deceased father (Friar Odoric. "Cathay and the way thither" by Yule, revised by Cordier, (1913) Vol. II, p. 254.

as bowls for drinking purposes. Other bones are used for making beads of their rosaries.

I remember a morning (22nd June 1913), when, on my way to Rangstroong, about 8 miles from Darjeeling, I met two begging Lamas on the road. I also remember having met one such Lama one morning on my way to Lebong. These itinerant Lamas were, as it were, roving monasteries in themselves, that is to say, they carried over their body almost all the requisites required in a monastery for ritualistic purposes. They carried the following articles on their bodies:—

Itinerant Lamas
as roving monast-
eries.

1. A drum.
2. A bell (drilbu).
3. A dorje or dorchu, an instrument with two knobs at both the ends. It represents a thunderbolt which is an emblem of power. Often, it resembles a sceptre.
4. A rosary in the hand.
5. A Prayer-wheel (k'orlo)
6. A conch.
7. A flag. At times, the flag was put on a long stick, which also acted as a hill stick.
8. A rosary on the neck like a necklace.¹
9. A trumpet made of a thigh bone.
10. A spear-like instrument (p'ourbon).
11. A mitre on the head.
12. A trident.²
13. A Prayer-book.

¹ Dr. Sven Hedin, in his description of these wandering Lamas, refers to these rosaries on their necks. (*Trans-Himalaya*, Vol. I. p. 362.)

² The mention of a trident among the Buddhist instruments of worship may strike one as strange. But one must know, that the latter day Buddhism and especially the Tibetan Buddhism has been a strange mixture. The early religion of Tibet was known as Bon religion. It was

Of all the instruments, the bone trumpet drew my special attention. One of the Lamas said, that it was made out of the bone of the leg of a pious Lama, and added, that the departed souls of the Lamas, instead of being offended, were pleased at the use of their bones for musical instruments during the rituals. Colonel Waddell refers to such thigh-bone trumpets.¹ M. Bonvalot also refers to blowing "into human thigh-bones with leather bags at the end."²

It is not only the Lamas in the monasteries that use the rosaries but all the religiously inclined Bhutias, male and female, also use them. It is not unusual to see many a Bhutia on the hill or in an adjoining village, moving about with rosaries in their hands and turning the beads while reciting their prayers.

As said by Colonel Waddell, even pedlars and traders "produce all sorts of things for sale with one hand, while they devoutly finger the beads of their rosary with the other."³ M. Bonvalot refers to some sanctimonious old lamas "quickly turning mills or telling their beads" in the midst of ordinary work.⁴

in the 8th century, that Padma Sambhava introduced Buddhism in to Tibet. This Buddhism is also known as Lamalism. It is a corrupted form of Buddhism. One sees in it, together with the outward Buddhistic symbolism, a mixture of Shivaistic element and of pre-Buddhistic superstitions, wherein, as said by Rai Sarat Chandra Das Bahadur, fantastic devils and demons and their rites and sacrifices take an important part. The pre-Buddhistic blood-sacrifice also continued to a certain extent.

On the Buddhist altar on the Observatory Hill at Darjeeling, one sees a number of Hindu tridents. Again, among the numerous worshippers at this altar, one sees a number of Hindus, especially the Shaivites. Not only that, but the priest who looks after this shrine is a Hindu, and it is under his guidance that both the Hindus and the Bhutia Buddhists present their offerings, and it is under his presence that the Lamas say their prayers.

¹ Vide Col. Waddell's "Lhasa and its Mysteries," p. 220, for the figure of a Lama holding "a trumpet of human thigh-bone in right-hand, and a skull-bowl in left."

² "Across Tibet," Vol. II, p. 132.

³ "Lhasa and its Mysteries" by Col. Austine Waddell (1905); p. 213.

⁴ Across Tibet, Vol. II, p. 132.

Mr. G. Clarke Nuttall, in his interesting article on "The
 The antiquity of its use. . . . is a link with the days behind History,
 its origin is lost in the mists of the dawn of
 civilization in the Far East, and though many now feel, it is a
 hindrance rather than a help to their devotions, it has un-
 doubtedly played a definite and real part in the chief great
 religions that have moulded the minds of men."

It seems, that in many religious communities, certain prayers
 had to be repeated several number of times.
 The origin of the use of a Rosary. That repetition seems to have been enjoined
 for several reasons:—

1. At one time, as in the case of the philosophy of Pythagorus,
 numbers were believed to have certain efficacy. So, certain small
 prayers, or prayer-formule were required to be recited a
 number of times, say a hundred or a thousand. That was to
 be done in the midst of their longer prayers.

I would illustrate, what I have to say on the subject of these
 repetitions of prayers, by instances from the prayers of my own
 community.

a. A Parsee has to recite in the midst of his larger prayer of
 Ahuramazda Yasht, 10 Ahunavars or Yathâ-Ahu Vairyas.

b. In the midst of the recital of the Vendidad, even the fast
 recital of which takes at least about six hours from midnight to
 morn, at one place in the long service, the officiating priest has
 to recite 200 Ahunavars and 100 Ashem Vohus.

c. In the recital of the Yâçna, in the *parayâd* or the pre-
 liminary part of the service, the officiating priest has to recite
 the 100 names of Ahura Mazda 10 times.

¹ "Great Thoughts" February 1911, p. 352. I am indebted to my
 assistant, Mr. R. N. Munsshi, for kindly drawing my attention to the
 article,

All these recitals would require some mode of calculation and some instruments for counting.

2. Irrespective of the belief in the efficacy of numbers, certain prayers were enjoined to be repeated, on account of their own efficiency. For example, a Parsee is asked to repeat his *Vispa Humata* prayer¹ three times, his *Nemo-āonghām* prayer four times. That seems to have been enjoined for the purpose of the efficacy of the prayers themselves.

3. Certain long prayers had to be recited during the different parts of a day, of a month, or a year, or on particular occasions. At times, people did not know these prayers by heart. They even did not know to read them. In that case, they were enjoined to recite shorter prayers a number of times in lieu of the long prayers. For example, a Parsee who did not know the *Khorshed* and *Meher Nyāishes*, in honour of the Sun and Mithra, the *Yazata of Light*, which he was enjoined to recite thrice during the three *gahs* or periods of the day, was allowed to recite so many *Ahunavars* or *Yathā Ahu Valriyōs* in their stead. The recital of these short prayers a number of times,—at times twelve hundred, for example, in the case of the non-recital of the *Gāthās* on the *Gāthā Gāhambār* days, required a counting machine or instrument like the rosary.

Thus, we see, that rosaries or chaplets first came to be used to count up the number of prayers that were enjoined to be recited a number of times.

The above view of the case is supported by what the emissaries of the Pope, who went as missionaries under St. Francis Xavier to Japan in the sixteenth century, said. They said

¹ This short prayer can be rendered thus :—

"I would entertain good thoughts, good words and good actions with my (i.e., as enjoined by my) reason. I would not entertain evil thoughts, evil words, and evil actions with reason. All good thoughts, good words and good actions lead to the best (state of) life (or paradise). All evil thoughts, evil words and evil deeds, lead to the worst (state of) life (i.e., Hell). All good thoughts, good words and good actions are apparent (i.e., have apparent efficacy).

"The Japanese pray on beads as we do; those who can read use little books, and those who pray on beads say on each bead a prayer twice as long as the Pater Noster"¹. This fact shows that those who knew their ordinary prayers recited or read from books. They had no need of rosaries. But, it was only those who did not know the ordinary obligatory long prayers that required the help of rosaries to say short prayers, which they were expected to know by heart.

Thus, the principle underlying this process seems to be this: At first, it was enjoined by the priest that the worshippers had to say certain prayers, either as atonements for crimes or for removal of certain difficulties, sicknesses or calamities or for the fulfilment of a certain desire. At times, the worshippers did not know these prayers by heart, or did not know to read them from the prayer books. In such a case, the priest enjoined as substitutes the recitation of shorter prayers or short prayer-formula a number of times. Thus, the Zoroastrian Mobad enjoined the recital of so many Ahunavars, the Christian Padre of so many Pater-Nosters, the Buddhist Lama of so many *Om mani padme hum*, the Hindu Brahmin of so many mantras, the Mohamedan Mullah of so many *kalamas*.

This is the first stage in the evolution of what we would term the "shortening process." For long prayers, short were substituted and enjoined to be said so many times.

Then we come to the second stage. There were many who did not know even the short prayers, enjoined to be said in lieu of the long ones whose recital was impossible for them. They, proceeding in the downward line of the shortening-process rested satisfied with the recital of only the first words of the Prayers. For example, instead of reciting the whole of the *Om mani padme hum*, a Tibetan remained satisfied with the utterance of the first word *Om*.

The most common use of beads in prayers among the laity in some religious communities seems to have crept in at this

¹Quoted by Mr. C. Nuttall, in "Great Thoughts" of February 1911, p. 359.

stage. Some means to count the number of prayers—the *Ahnavars*, the *Pater Nosters*, the *Om mani padme hums*, the *Mantras*, the *Kalamās*, were to be found. The beads supplied the means.

Then came another stage, where even the recital or repetition, of any scriptural word whatever, was dropped, and simply the turning of beads was continued as a part of one's religious life. Hence it is, that we see many a religiously inclined person turning his beads in the midst of other work, on even while moving about.

Again, it must be noted that this shortening process did not remain confined to the illiterate or to those who did not know their prayers. Others, who were in a position to say their long prayers also began to resort to this shortening process. Thus the use of beads or rosaries seems to have come into greater use in what may be known as the shortening-process or the substitution-process in the recital of prayers.

These processes have, as it were, their parallels in other kinds of "substitution-process", of which we find many instances in various communities. For example, it is meritorious to give board and lodging to travellers and to supply them with horses for going from one stage to another. So, in China, people, going on tops of hills or mountains, throw paper tents, paper horses and paper articles of food down below, with the belief that, by being wafted all round, they may bring them the meritoriousness of the charity of free lodge and board for travellers.

It is said, that in China if the drugs named in some medical man's prescriptions are not to be had, some burn the prescriptions, and dissolving the resulting ash in water, drink the solution believing that the efficacy of the drug is thereby transferred to the water.

I had the pleasure of seeing a Chinese temple at Calcutta in the evening of 3rd July 1913. I saw there a number of

coloured papers containing short Chinese prayers. The worshipper purchased these papers and burned them, believing, that with the rising smoke the prayers written on the papers ascended on his behalf to the high Heavens. It is with such a similar idea of the substitution-process that they either burn paper-horses and articles of food or fling them into the air, believing that thereby they provide animals of transport and articles of food to travellers and thus collect for themselves in the Heavens the meritoriousness of giving hospitality to travellers. I produce before the Society here a few prayers purchased at the above Chinese temple,

Among different religious communities, the number of beads
Number of beads in the rosaries varied.

1. The Buddhist rosary has 108 beads with two strings each of ten beads, one counting the units and the other the dozens.

2. Among the Brahmins, the Vaishnavites like the Buddhists have their rosaries of 108 beads, but the Shaivites have those of sixty-four.

3. The Mahomedans have rosaries made of three chaplets, each of 33 beads. These 99 beads are turned with the recital of each of the 99 names of God. There is one bead extra, the hundredth, which represents the name of God himself.

4. The Christian Catholic rosaries consist of 150 small beads with ten large ones at the interval of every 10 beads. They are turned at each recital of Ave Maria, i.e., Hail Mary. After the recital of every ten Ave Maria prayers they recite one Pater Noster, whose recital is noted by the large bead placed after every group of 10 small beads. The number 150 represents 150 Psalms. It was the duty of the pious to recite, or read during the course of every day these 150 Psalms. But in the early days of Christianity, there were hundreds and thousands who neither knew their Psalms by heart nor

knew to read them. So, they were enjoined by the priests to recite one Pater-Noster or Lord's Prayer—a short prayer which could be easily committed to memory,—for every Psalm which they could not recite. Hence, it was to count these Pater-Nosters that the rosaries first came into use among them.

In those early days, the Knights who formed religious orders—for example, the Knights of St. John—were, to a certain extent, illiterate, more illiterate than the clerks or the clergy. So, when the latter were, as a matter of course, required to recite the 150 Psalms, the Knights, not happening to know them by heart or to read, were required to repeat 150 Pater Nosters in their stead. In order to be able to do so properly, they had to carry with them rosaries.

The *tasbeâ* or rosary which a Parsee priest uses for counting the 200 Yathâ-Ahu-vairyas, and 100 Ashem-vohu prayers during the celebration of the Vendidad (Chap. XIX) is made of 100 beads.

We find, that in many cases, it is the first words of the short prayers, which the rosaries enumerate, that have given names to the rosaries.

1. The old name of a Christian rosary is Pater-Noster, which forms the first word of the Pater-Noster prayer recited with its help. Those who made rosaries were called Pater-Nosterers. The Pater Noster Row in London is said to have derived its name from the fact that the old Pater-Nosterers manufactured their Pater-Nosters or rosaries there.

2. The Mahomedans called their rosaries *tasbeâ* (تسبیح) from the fact that their "most meritorious ejaculation," Subhâna 'illâh! (i.e. 'I extol the holiness of God'! or 'O Holy God'!) was known as *tasbeâ*. This ejaculation, if recited one hundred times, night and morning, is said by the Prophet to atone for man's sins, however many or great. *Vide* Mishkât Bk. X, ch. II.¹

¹ Hughes' Dictionary of Islam; vide the word 'Tasbeâ'.

The rosary is also spoken of as *subhah* (سُبْحَة) among the Mahomedans. It consists of 100 beads, and is used by them for counting the 99 attributes of God, together with the essential name Allāh (God); or the repetition of the *tasbīh* ("Oh! Holy God"), the *Takwīd* ("Praise to God"), and the *Takbīr* ("God is Great!") or for the recital of any act of devotion." ¹ The Mahomedans use rosaries in their *zīkrs* (ذِكْر) *lit.* remembering, which is a "religious ceremony or act of devotion, practised by the various religious orders of Faqirs or Darweshes." ² Meditation, holding breaths for a long time, and dancing are included in these practices.

3. The Zoroastrians of India use for rosary the Arabic word *tasbīh*, which seems to have come down to them through the Persians. But the Zoroastrians of Persia use the words *Band-i-Yathā Ahu Vairyo* (*lit.* the knot of Yathā Ahu Vairyo) for their rosary. Here also, we find, that the words *Yathā Ahu Vairyo*, which begins the *Yathā Ahu Vairyo* prayer, recited a number of times, have given its name to the Zoroastrian rosary. It is said that the beads of this rosary are made of knots of fine woollen thread. It is made up of 100 or at times 1,000 knots. Now-a-days the Persian Zoroastrians have also begun using glass beads which they call *Mohreh* (مُهره).

In some communities, their words for the rosaries explain the purposes for which they are used. For example, among the Ceylonese Buddhist monks, a rosary is called *Nawaguna Mālā*, *i.e.* a string or garland for counting the nine virtues ³. Similarly, in modern Persia, a Zoroastrian speaks of his rosary as a "*Band-i-Yathā Ahu Vairyo*, *i.e.*, the knots (بند) for counting the *Yathā Ahu Vairyo* prayers.

¹ Dictionary of Islam, by Hughes (1885), p. 546. *Vide* the word, "rosary."

² *Ibid.*, p. 793. *Vide* the word *zīkr*.

³ Col. Waddell, *Journal of the Royal Asiatic Society*, 1896, p. 576.

We have no authentic account of the use of rosary in ancient Iran. The Parsees have no original word in the Avesta, Pahlavi or old Persian for a rosary. The word they use for it is the Arabic word تَسْبِيح (tasbih) used by the Mahomedans. Another word which they use for it is *hârdî* (હારડી) which is Gujarati and which literally means (beads) arranged in a row (*hâr*). The use of these foreign words shows that they had nothing like rosaries at first. Its use came in afterwards from other communities. We do not find the word *tasbiâ* in the old Persian dictionary *Burhân-i-Kâteh*. This also shows the later use of the word by the Persians and the Parsees. Of course, they had like other religious communities to recite some short prayers in the midst of the ritual for a number of times. But the number of recitals was not unusually long. It was 200 the most in the *Vendidad*. But latterly, a larger number began to be enjoined for recital in lieu of several long prayers. It is then that its use seems to have been introduced.

We find that many an article, first used for religious purposes, has latterly begun to be used as an article of toilet or dress. The Cross is an instance of this kind. It was, as it were, transferred from the Church to the body of the votaries of the Church, at first, as an amulet or a thing of religious efficacy. It then gradually formed the part of the dress and began to be used as a decoration in the safe-guard of a watch or in a brooch on the neck, etc.

I have seen in Italy, and especially in Naples, during my visit of the country in July 1889, many an Italian lady and gentleman carrying on their body, in some form or another as decoration, articles of ancient phallic worship, especially those found in the ruins of Pompei or Hercules.

The same is the case with the rosary. It has passed from the Church to the dressing-room as an article of dress on the necks of ladies. It is so in Tibet and elsewhere. The present

dānā-roki sākāri (दान-रोकि साकरी) i.e., the grain-shaped necklace, hanging from the neck of many a Parsee or Hindu lady, seems to have evolved from the original use of the rosary as an article of decoration. One speaks of a *moti-ni-mālā*, i. e., a pearl necklace on the neck of a lady, and *mālā jahpevi* or *feravsi*, i. e., to turn a string or rosary. The latter phrase has proverbially come to mean to say prayers. The word *mālā* is common in both the phrases.

Mr. Nuttall says of the Christians, that "the use of rosaries for personal adornment was, later, carried to such an extent that its religious office was in danger of being forgotten. So, the Church exerted its influence to put an end to this unbecoming state of affairs, and in the fourteenth and fifteenth centuries, we find various laws passed against this abuse by the ruling bodies of different Continental towns. Thus Nuremberg forbade its citizens to use any Paternoster of above a certain value, while somewhat later Regensburg put a limit (namely, three or four) to the number of rosaries which a single individual might possess, and, moreover, limited the value of each of those to ten gueldens."¹ Though latterly rosaries began to form a part of the dress, the grains which formed them continued to be spoken of as beads, which was originally a religious term, derived from the word "hidden" to pray.

The rosary has given a name to one of the Catholic feasts, viz. "The feast of the Blessed Rosary."

We find, that in many religious communities, flowers, or some vegetable products, at first, formed the beads of rosaries. Other materials came to be used latterly. As flowers play an important part in the religious services and ritual of many communities, it is natural that they served as beads at first.

¹ "Great Thoughts" of February 1911, p. 360.

The very words for 'rosaries in most languages seem to prove this fact. Col. Waddell, says of the Burma Buddhist rosaries :—

"Among the Buddhists of Burma, the rosary is known as *Tsi-pu-thi*" which literally means 'the mind-garland,' i. e., the meditation rosary. . . . It consists of 108 beads, corresponding, it is alleged to the 108 symbols in Buddha's sole or foot-prints. . . . A most rare and costly rosary found occasionally among the wealthy lay devotees is formed of compressed sweet scented flowers, pressed into cakes of a wood like hardness and then turned on a lathe into beads. Such beads retain their perfume, it is said, for ages. This is the nearest approach to the more primitive rosary, viz., a garland of flowers."¹

Again take the English word "rosary." It originally meant a "rose-bed." The German word "*rosenkrantz*" similarly means both, a "garland of roses" and a "rosary." The Sanscrit word for a rosary is (माला) *mālā*, which means a garland of flowers as well as a rosary. Our Indian word *mālī* originally means a garland-maker. Again the Indian word (माल) *māl*, when used in connection with flowers, means a garland of flowers, but as *mālā* (माला), it is used by Parsees for a rosary. So all these words indicate, that at first beads were made of flowers or some such garden-productions.

Entering into "the mists of the dawn of civilization" while tracing the origin of the use of rosary, Mr. Nuttall begins with the Brahminic faith and says :—

"The falling tears of Siva became transformed into the rough berries of the Rudraksha tree. So, ... the Hindoo had his rosary of Rudraksha berries to aid him in his petitions to Siva the terrible, or a rosary cut out of the wood of the Tulsi shrub to assist him recite the praises of Vishnu, the preserver. To this day the Brahmin believes that abstraction—detachment

¹ Dr. Waddell. Proceedings of the Asiatic Society of Bengal, December 1892, p. 190.

from the world around—is best attained by counting and repetition; so, he, still uses his Siva rosary of sixty-four beads, and his Vishnu rosary of one hundred and eight beads to attain the desired attitude of mind by endlessly reiterating his invocations over it.”¹ This shows that in India also flowers or plants served as beads.

Colonel Waddell says of the Ceylonese rosaries that “the material of which the beads are composed varies with the wealth and caprice of the owner. The commonest rosaries have their beads of cocoanut shell, or of a seed, ... Some rosaries are of *Sandal* wood, and a few are of precious stones. But no importance seems to be placed upon the particular material of the beads, as is done in Tibet, where the rosary has attained its highest development.”²

Mr. Nuttall³ relates the following interesting legend which is
A Christian legend about the first use of the word 'rosary'. believed to have introduced the use of the words, 'rosary' for a 'pater noster':

“A certain pious lad found his chief delight in making a wreath of flowers—roses for choice—to adorn a figure of the Virgin. This he did until he entered the Cloister as a Monk, when to his grief, he found that henceforth it would not be possible to continue his offering. But an old priest to whom he told his trouble advised him to repeat fifty special ‘Ave Marias’ every day and offer this exercise to ‘Our Lady’ in lieu of the flowers. She would know and understand his motive and accept his offering. This advice the young novice followed most faithfully. One day his duty took him through a wood where robbers were lying in wait for him. As they watched a favourable opportunity to attack him, they saw him suddenly stand still and repeat his customary Aves. To their surprise a beautiful vision of a woman took the prayers as they fell from his lips,

¹ “Great Thoughts” of February 1911, p. 359.

² Journal of the Royal Asiatic Society of London for 1896, p. 576.

each prayer being changed into a lovely rose, and she wove them into a garland or rosary. Needless to say, this sight convinced, the robbers of their sin and converted them to a better life" ¹.

Mr. Nuttall also gives another tradition about the origin of the name 'rosary'. He says: "A favourite appellation of the Virgin Mary in those days was *Rosa Mystica*, and since the old *Paternoster* had become by this time almost exclusively used in the glorification of the Virgin, it was more aptly termed a *Rosarium* or *Rosary* than a *Paternoster*" ².

The use of the rosary seems to have come down to the Tibetans from their own ancient religion—
Buddhism giving the use of rosaries to others.
 the *Ben* religion—in a synod of which even Persia and India had sent their sages, and whose many practices they have preserved in spite of their Buddhism. According to the teaching of that religion, the rosaries varied in form and colour according to the degree of meditation and according to the kind of offerings. ³ Buddhism confirmed its use. India knew the use of rosaries from very ancient times.

It is said on the authority of *Abdu-l-Haqq*, a great commentator that the early Mahomedans counted their prayers in praise of God by the use of pebbles.

Mr. T. P. Hughes, the author of the *Dictionary of Islam*, ⁴ thinks that it is probable that the Mahomedans borrowed the use of rosaries from the Buddhists, and latterly, during the Crusades, gave it to Christianity through the Crusaders. Its use is said to have been introduced in Christianity in A.D.

¹ "Grest Thought" of February 1911, p. 156.

² *Ibid.*

³ Bodt-Youl on Tibet, par L. de Milloné, p. 156.

⁴ Hughes' "Dictionary of Islam" (1883,) p., 546. *Vide* the word 'Rosary'.

1221, by Dominic, the founder of the Black Friars. It is said of an Egyptian ascetic named Paul of Pherma who lived in the fourth century, that when ordered to recite 300 prayers, he counted the prayers with 300 pebbles which he had previously collected. He threw out the pebbles, one by one, at every prayer.¹

This, in my opinion, explains the use of the pebbles in the Vendidad, recited during the Niranydin ceremony of the Parsees, wherein, at the end of the recital of 200 Ahunavars, pebbles are thrown on the recital of each Yathâ Ahuvairyo in the vessels containing the sacred *gao-mez* (urine) and water.

The Lamas often use their rosaries to drive off the evil spirits.

The Tibetan
rosary used as a
devil-driving in-
strument.

On the morning of 4th June 1913, I happened to be in one of their annual devil-driving processions, wherein they carried all the books of the monasteries through the village, believing that the carrying of religious books through the sheets exercised the evil spirits. In the march of the procession, the head Lama often flourished his rosary round about to drive away devils from the village.

Rev. Kawaguchi, in his above-mentioned interesting book, entitled "Three years in Tibet²" gives an account of what is known among the Tibetans as a "hail-proof temple." Therein, he says that the priest, called Ngak-pa, pronounced an incantation and flourished his rosary to drive away the storm of hail from the adjoining fields.

¹ *Ibid.*

² Three years in Tibet, by Rev. Ekai Kawaguchi (1909). pp. 271-76.

ANTHROPOLOGICAL SCRAPS.

CRIMINAL ANTHROPOLOGY.

Mr. Arthur MacDonald, of Washington, is advocating in America the establishment of laboratories—using the word in the widest sense—for the study of the criminal, pauper, and defective classes. He thinks that there is no necessity for so much crime as at present exists, and that there should be a thorough scientific investigation of the whole subject of criminal man. Mr. MacDonald has written to the Home Secretary in England pointing out that his plan does not involve great expense; that a bureau for moral, is even more necessary than one for physical health; and that, although public interest in his work has increased greatly, very little has been done on the scientific side of the subject. He suggests for a practical beginning that a few young men with psychological, medical, and anthropological training should first study the inmates (specially the young) of our penal and reformatory institutions. One of the main objects should be to investigate the causes of crime; then from the knowledge gained, a rational basis could be furnished for methods of reform. We should very much like to see some action taken in this country in the direction indicated. Mr. MacDonald, who was the President of the Third International Congress of Criminal Anthropology (of Europe), writes from "The Congressional," Washington. He has prepared an interesting pamphlet, entitled "The Study of Man," which sets forth his views, and a list of the public documents which he has written bearing on the subject (to be obtained from the Superintendent of the Senate Document Room) is given on the cover.

[*'Knowledge,' April 1914.*]

ANCIENT PERU.

One of the disappointments of anthropological research has been the conclusion at which Dr. Hrdlicka arrived after a very careful examination of all the ancient skulls submitted to him in South America, that primitive man was not evolved in this Continent. No skulls have been found there of the antiquity

of those in France or Belgium, or of our own prize Piltdown man. Scarcely less disappointing is the way in which Dr. Hrdlicka has shattered some of the traditions of the ancient races of Peru. These were much less old than has been supposed. Nearly 5,000 skulls were examined in all the ancient cemeteries and cave burying places, but there is nowhere a trace to suggest that any race ever lived in Peru except the one well-marked race of pre-Columbian Indians, and there is no sign that any groups of people or tribes have occupied the region for even so much as 2,000 years. Dr. Hrdlicka speaks of "groups," some of which superseded others, for there is abundance of evidence among the skulls of fighting, but the region before the coming of the whites was peopled by one and the same type of Indian—broad-headed, of moderate stature and physique, and on the whole remarkably free from disease. The race appears to have suffered neither from tuberculosis nor cancer, though a form of arthritis (arthritis deformans) was common among them, and the practice of bandaging and compressing the heads of infants is associated with many cases of disease of the skull. The traditions of their ancient culture and civilisation are no better borne out by the investigations. They were chiefly fishermen or agriculturists, according to their closeness to the coast. They built dwellings of reeds for habitation, as well as larger structures of uncut stones; and they were remarkably well acquainted with the arts governing pottery making and decoration. Their weapons were a metal or stone mace, a wooden club, a copper axe, copper knives, slings, and bows and arrows. Many stories have been told of their wealth, and treasure seekers have devastated their ruins and ancient buildings in the search for gold; but perhaps this treasure was also only a tradition. In any case the only precious stones known to them were the emerald and the turquoise, and they had no pearls. On the whole more money has probably been spent in finding the treasure of the Incas than the treasure was ever worth.

[*Morning Post*, 24th April 1914.]

ANOTHER RITUAL MURDER.

*Village Superstitions.**Allahabad, 17th March.*

A case of ritual murder is reported from the Azamgarh district. In connection with some enquiry the thanadar visited the burial ground. He found there four men standing by the side of a newly filled in grave. He put one or two searching questions when a sound came from the ground directly under his feet. He had the presence of mind to capture three or four grave diggers when another cry was heard. The thanadar then ordered the grave to be opened and there came to view a month old baby girl alive. The thanadar did his best for it but it died. Enquiries elicited the following story :—The girl, it seems, had one tooth when she was born and this fact, added to the disgust with which Indian parents greet the birth of a daughter, prepared their minds for other events. Three days after her birth some pigs of the village were found dead and in the village this was attributed to the presence of the baby with the tooth. The next day a calf died. The day after a house in the village was burnt down and then a Brahmin was called in to exorcise the spirit of bad luck. The soothsayer confirmed the theory that the baby with the tooth was possessed of a rakshasha but volunteered to expel it on the usual terms of liberal hospitality for himself and his party. That night the baby's father fell ill. He jumped to the conclusion that the rakshasha in his daughter was too strong for the Brahman's mantras so he determined to get rid of the baby. To kill her would be murder, but it occurred to him that if he had her buried alive he would be guiltless of blood and so the tragedy was enacted.

Times of India, 18th March 1914.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, the 30th July 1913 at 6 P.M. (S. T.) when Lt. Col. K. R. Kirtikar, I.M.S. (Retd.), *President*, occupied the Chair.

The Minutes of the last meeting were read and confirmed.

Mr. Allain St. Joes Raffin (Burdwan) and Mr. R. S. Maloney (Gadarwara, C. P.) were duly elected members of the Society.

The following papers were then read :—

"The Celebration of Nine Nights and the Bhavais" by S. S. Mehta, Esq., B. A.

"A Few Tibetan Customs and a Few Thoughts suggested by them. Prayer-Flags" by Shams-ul-Ulma Dr. Jivanji Jamsetji Modi, B.A., Ph. D.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, the 27th August 1913 at 6 P.M. (S. T.) when Lt. Col. K. R. Kirtikar, I.M.S., (Retd.), *President*, occupied the Chair.

The Minutes of the last meeting were read and confirmed.

Mr. N. B. Divetia, C.S., was duly elected a member of the Society.



A TIBETAN LADY SALUTING HER PRIEST.



**RAMA VARMA RESEARCH INSTITUTE,
TRICHUR, COCHIN STATE.**



**RAMA VARMA RESEARCH INSTITUTE,
TRICHUR, COCHIN STATE.**



**RAMA VARMA RESEARCH INSTITUTE,
TRICHUR, COCHIN STATE.**



THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY
OF
BOMBAY.

TIBETAN SALUTATIONS AND A FEW
THOUGHTS SUGGESTED BY THEM.

BY SHAMS-UL-ULMA DR. JIVANJI JAMKHEDJI MODI, B.A., PH.D.

(Read on 28th January 1914.)

Salutations are of two kinds. 1. Oral or by spoken words, and 2 Gestural, or by certain movements of some parts of the body. Out of these two heads, the Tibetan salutations, of which I propose to speak a little to-day, fall under the second head, viz., Gestural salutations.

Colonel Waddell thus speaks of the Tibetan mode of salutation. "The different modes of salutation were curiously varied amongst the several nationalities. The Tibetan doffs his cap with his right hand and making a bow pushes forward his left ear and puts out his tongue, which seems to me to be an excellent example of the 'self surrender of the person saluting to the individual he salutes,' which Herbert Spencer has shown to lie at the bottom of many of our modern practices of salutations. The pushing forward of the left ear evidently recalls the old Chinese practice of cutting off the left ears of prisoners of war, and presenting them to the victorious chief."¹

¹ Col. Waddell's "Lhasa and its Mysteries" pp. 423-24.

Mons. L. De Milloué thus refers to the Tibetan mode of salutation : (I translate from his French.)

M. L. De Milloué. "Politeness is one of the virtues of the Tibetan. He salutes by taking off his cap as in Europe and remains bareheaded before every person whom he respects ; but by a strange usage, when he wishes to be particularly amiable and polite, he completes his salutation by two gestures which appear at least strange to us : he draws the tongue rounding it a little and scratches his ears. When he presents himself before a superior, he prostrates himself nine times, so as to touch with his forehead the wood flooring ; then, drawing backward, he seats himself on the floor at the other end of the hall. If he addresses himself to some Lama of high rank, after the strict prostrations, he remains on the knees, the head inclined down to the ground until asked to get up. An indispensable element of the Tibetan politeness is the gift of a kind of scarf of silk called *Khata* (Kha-btags or dgätag), "scarf of happiness." Two Tibetans of good company (position) never approach each other without presenting the *Khata* to each other. If they are of equal rank then they are satisfied with a simple exchange of scarf. When an inferior is received by a superior, the first thing he does, after prostrating himself according to the etiquette, is to present respectfully a *Khata*, which the superior, whatever be his rank, receives with his own hand ; then, at the moment when he takes leave (to depart), the high personage, in his turn, gets a scarf placed by one of his men on his shoulders ; and if he wishes to honour in a special way, he himself passes it round his neck. This usage is so universal, that one does not send a letter without joining to it a small *Khata* inside for that purpose.

"These scarfs are made of a kind of gauze of very light silk, at times united and at times loose. They are more large than broad and terminated at both the ends with fringes. Sometimes, the most beautiful (scarfs) carry, below the fringes, worked up in the stuff, the sacred formula of invocation, *Om ! Mani padmé*

Houn (O ! the Jewel in the lotus. Amen) ! They are always of a bright colour, especially white or red, preferentially white. They are made of all dimensions and of all qualities, and naturally the value of the *Kāata* depends upon the rank of the person who offers and of the person to whom it is offered." ¹

According to M. Bonvalot, the Tibetan—"in order to salute us, lifts up his thumbs and protrudes an enormous tongue, while he bows profoundly." ²

Further on M. Bonvalot speaks thus of these and other similar expressions of approval. "They express disagreement by joining the thumb-nails, and agreement by putting them just the opposite way. Putting the thumb up means approval and satisfaction ; raising the little finger denotes hostility, while to keep it in this position and at the same time to shake the head signifies dislike. The two thumbs placed perpendicularly one above the other, with the tongue hanging out, denotes superlative approval" ³ For an expression of thanks also, the same form of salutation is resorted to. M. Bonvalot says of a Tibetan :—"He thanked us effusively, with uplifted thumbs and protruding tongue, for all the presents we had given him ; and when we gave him back the meat . . . he prostrated himself." ⁴

Dr. Sven Hedin also refers to the common mode of saluting by protruding the tongue. ⁵ At first this mode seemed to him "a mockery." ⁶ He also refers to the custom of taking off the cap while saluting. That was done with the left hand, when they at the same time scrat-

¹ *Red Yowl on Tibet*, par M. L. De Milloué (1906) pp. 60-61.

² Across Tibet, being a translation of "De Paris au Tonkin à travers le Tibet inconnu," by Gabriel Bonvalot, translated by C. B. Pitman (1891), Vol. II., p. 2.

³ *Ibid.*, p. 98.

⁴ *Ibid.*

⁵ *Trans-Himalaya*, Vol. I., p. 185.

⁶ *Trans Himalaya*, Vol. I., p. 244.

ched their heads with the right one.¹ In the midst of their conversation they often shot out their tongues "from politeness and friendliness."² He refers to another form of saluting, viz. that by rubbing foreheads.³

According to Rai Sarat Chandra Das Bahadur, in the Bardonia district of Khamti, "when two acquaintances meet they touch each others' foreheads together by way of salutation."⁴ According to Mr. Rockhill, the Editor of Mr. Sarat Chandra Das's book, this mode is also prevalent among the Mahomedans.⁵

Mr. Sarat Chandra Das says farther: "Among the Golog people it is customary to greet one another with a kiss, and whoever omits the kiss when meeting or parting with an acquaintance is considered rude and unmannerly."⁶ Mr. Rockhill⁷ has some doubts about the custom of kissing, which, as Mr. Sarat Chandra Das himself says, is prevalent only among the Golog people and is held as "gross immodesty" at Tashilhunpo.

Mr. Rockhill⁸ thus speaks of the mode of salutation in Central Tibet:—

"In Central Tibet the salutation consists in sticking out the tongue, pulling the right ear, and rubbing the left hip, making a slight bow at the same time. Throughout Tibet, to say a thing is very good, they hold up the thumb with the fingers closed, and say "*Angé tumbo ré*" 'It is the thumb,' i.e., it is the first. Second class is expressed by holding up the index with the remark "*Angé nyiba ré*"; and so on down to the little finger, which means that it is the poorest of all, "*Ta-ma ré*," "It is the last" "

¹ *Ibid.* p. 284.

² *Ibid.* pp. 284, 434.

³ *Ibid.* Vol. I, p. 100.

⁴ *Journey to Lhasa and Central Tibet*, p. 197.

⁵ *Ibid.* note.

⁶ *Ibid.*

⁷ *Ibid.* p. 197, note.

⁸ "The Land of the Lamas" by W.W. Rockhill, p. 200 n. 1.

⁹ "The Land of the Lamas" by W. W. Rockhill, p. 200.

Mr. Rockhill thus speaks of the mode of salutation in another part of Tibet, the region of Dre'Ch'u, the river of golden sands : "The mode of salutation among the people in this section of the country is novel. They hold out both hands, palms uppermost, bow with raised shoulders, stick out their tongues, and then say *Oji, oji*. When desirous of showing respect to a person, or expressing thankfulness, they stick out their tongue and say *Ka-drio*." ¹ This mode of salutation by "holding out both hands, palms uppermost, and bending the body slightly" is prevalent among the Mongols also. ²

In another book of travels, Mr. Rockhill speaks thus of the above named mode as observed by him :—

"The lower classes here, when saluting superiors, are in the habit of bending the knee very low, putting the right hand beside the right cheek and the left hand under the elbow of the right arm, at the same time sticking out the tongue." ³ When they express immense pleasure, they loll out the tongues as far as they can. ⁴ Mr. Rockhill also refers to the mode of rubbing the foreheads. They kow-tow or bow three times and then crouching in front of each other make their heads touch. ⁵

From the above accounts of the Tibetan modes of salutation, we gather, that the principal modes are the following :—

Summary of the modes.

1. The protruding of the tongue ;
2. Bending the head or making a bow ;
3. Scratching the head ;
4. Scratching the ear ;
5. Removing the cap ;

¹ "The Land of the Lamas" by W. W. Rockhill p. 209.

² *Ibid.* p. 144.

³ "Diary of a Journey through Mongolia and Tibet in 1891 and 1892, p. 241.

⁴ *Ibid.* p. 240.

⁵ *Ibid.* p. 280.

6. Pushing forward the ear, either the left or the right ;
7. Raising the thumbs of the hand with the fingers closed ;
8. Prostration ;
9. Remaining on the knees with the head inclined to the ground ;
10. Kissing one another ;
11. Rubbing the hip ;
12. Holding out both hands, palms uppermost ;
13. Bowing with raised shoulders ;
14. Bending the body slightly ;
15. Rubbing of foreheads.
16. Presentation of a scarf called *Khata* as a mark of politeness ;
17. Remittance of letters with scarfs attached to them ;

At times some of these modes are combined together and form one mode of salutation. At different places, at times, the same mode of salutation, for example, the protruding of the tongue, is a little varied. These different forms of salutations suggest to us several thoughts in connection with our known methods of salutation.

The first thing that draws our special attention, because we do not see the like of it in the salutations of other modern nations, is the method of thrusting out the tongue. According to Dr. Sven Hedin, they thrust out the tongue often, even in the midst of conversation as a kind of politeness.¹

One of the cruel ways of punishment in olden times, especially by tyrants and despots, was to cut off one's ears, nose and tongue and even the head. So, by this way of salutation, the person,

¹ Trans-Himalaya, Vol. I., pp. 284, 436.

who saluted, said, as it were, to the person whom he saluted, that his tongue, ears, nose, etc., were at his disposal, and that he may cut them off if he liked. Col. Waddell takes this form of salutation as an excellent example of self-surrender, referred to by Herbert Spencer, lying "at the bottom of many of our modern practices of salutation."

According to Dr. Sven Hedin¹ and M. L. De Milloué,² they at times scratched their heads and ears as symbols of salutation. What does this scratching signify? I think the signification is the same as that of the above mode, viz.; the thrusting out of the tongue and the pushing forward of the ear. Dr. E. B. Tyler, in his interesting article on salutation,³ while referring to the "ceremonious weeping" of some members of the rude races who meet after some absence, says that "they renew the lamentations over those friends who have died in the meantime. The typical case is that of the Australians, when the male nearest of kin presses his breast to the new comer's, and the nearest female relative, with piteous lamentations, embraces his knees with one hand, while with the other she scratches her face till the blood drops."

This custom shows that the act of scratching some part of one's body was an expression of ceremonial salutation, not on occasions of joy, but on occasions of grief; and that, at times, it was carried on to the extent of dropping the blood. So, it seems, that the act of scratching in the Tibetan mode of salutation, signified that the saluter was prepared to shed his own blood, or, in other words, to lay his very life at the disposal of the person whom he saluted out of respect. We learn from the *Shāhnāmah* of Firdousi, that the scratching of one's body as a mark of grief, or as a kind of ceremonial mourning salutation to the dead, was known to some of the ancient Persians. For example, we find Tehminā,

¹ Trans-Himalaya; Vol. I., p. 15.

² Bod-Youl ou Tibet (1906) p. 60.

³ Encyclopedia Britannica, 9th Edition. Vol. 21, p. 236, col. 2.

the wife of Rustam, scratching her body till she bled, in grief for the death of her son at the hand of his father.¹

(a) The bending of the head or making a bow, (b) the doffing of the cap, (c) the prostrations, (d) remaining on the knees with the head inclined to the ground,—all these are ramifications of one and the same form, viz., the submission of the head to the person saluted. That is another way of expressing one's willingness to place himself or herself, placing one's very life, at the disposal of the person held in respect and saluted. When one doffs his hat, as a mark of salutation, he in fact submits his head before the person whom he salutes, so that he may do whatever he liked with it. All our modern civilized forms of salutation are connected, in one way or another, with this ancient mode of salutation, though their original signification seems to have been lost. Our Indian phrases *પાદ પૂજ* (Gujarāṭi), *पादा पदार्प* (Marathi) "to lie at one's feet" and the Persian phrase *پای بوسیدن* "to kiss one's feet,"—all these are different expressions of a kind of prostration before a higher power or person.

In this form of salutation, at first, people actually prostrated themselves at the foot of the altar of the deity or of a person. Then, to save the trouble of this long fatiguing process, they

بزد چنگ و بدرید پدراپش¹
درخشان شد آن لعل زیبا زش

.....
مرآن زلف چون ناپ داده کمند
بالگشت پیچید راز بن فکند
روان گشتم از روی او جری خردن
زمان نازمان الدر آمد لگون

simply bent, and, placing their hands at the feet, raised them to their foreheads. Then, as the next step in the evolution of the shortening process, simply bowed a little and raised to the forehead the hands, which were stretched forth a little. The next step was the use of only one hand instead of two.

The Western method of salaming by simply lifting a finger to the forehead is another step in the shortening process. But, in the case of an inferior saluting a superior, that shortening process is not allowed. For example, a soldier must salute his officer by raising his hand to his forehead, but the officer in return, salutes by merely raising his finger to his forehead. A soldier in saluting his officer not only raises his whole hand to his forehead, but also, after doing that, moves it in a straight line and then drops it, perhaps indicating thereby that he is prepared to let that head be cut off in obeying the legitimate orders of his superior.

The military salute on ceremonious occasions, wherein the officers hold their swords before the Governor or Royal personage, and the latter touch the swords, is another form of expression on the part of the officers, to signify that their swords were at the disposal of their superiors. In one way, they say, that they are prepared to use their swords for all legitimate orders given by their superiors; in another way, they say, that the superiors are at liberty or have the privilege, to use the sword over them if they disobeyed their orders. In other words, in whatever sense you take it, he offers his life through his superiors to the service of the State.

The salutation of a lady is the next step in the evolution of the shortening process. She neither raises her hand nor even her finger but simply nods. The form of salutation of an Indian lady, Hindu and Parsee, on ceremonious occasions seems to be an expression of a similar kind, though not of the same nature. In the form of salutation, known among us as *evāma* (འཇམ་མཁའ་ལྷོ་མཁའ་), she does not offer her head to you to signify respect or obe-

Salutation of
ladies.

dience. She neither raises her hand or finger to her forehead, nor nods her head, but passes her hands round your head and raises them towards her own forehead. In this process, she does not offer her head to you, but offers to take, off your head, all your difficulties and dangers, griefs and sorrows. Mark her self-sacrificing words on the occasion. She says *Tamdra uparhi mari jãu* (འཇམ་དཔལ་མའི་མཚན་ལོ།) i.e., I will die or I die for you. Thereby, she says, that she is prepared to alleviate your difficulties and grief, and even to die for you for that purpose.

The Masonic salutation in the First Degree, wherein the saluter, instead of passing his hand aside from the forehead like a soldier, passes it similarly across the throat, is a surer indication of that kind. The modes of salutation to their deities, which I saw in the Tibetan monasteries at Darjeeling, as observed both by males and females reminded me, more than once, of some of the Masonic modes of salutation.

The modes of salutation observed by them in their "prostration pilgrimages" round their sacred mountains are worth noticing. Dr. Sven Hedin thus describes one of these prostration pilgrimages :—

"This consisted of six movements. Suppose the young Lama standing on the path with his forehead held slightly down and his arms hanging loosely at his sides. (1) He places the palms of his hands together and raises them to the top of his head, at the same time bending his head a little down; (2) he lays his hands under his chin, lifting up his head again; (3) he kneels upon the grounds, bends forwards and lays himself full length on the ground with outstretched arms; (4) he passes his hands laid together over his head; (5) he stretches his right hand forwards as far as it will reach, and scratches a mark in the soil with a piece of bone, which shows the line, which must be touched by his toes at the next advance; and (6) he raises himself up with his hands,

makes two or three strides up to the mark, and repeats the same actions. And thus he goes round the whole mountain. It is slow work and they do not hurry; they perform the whole business with composure, but they lose their breath, especially on the way up to the pass; and on the way down from the Dolma-la there are places so steep that it must be a gymnastic feat to lie down head foremost. One of the young monks had already accomplished one round, and was now on the second. When he had finished, in twelve days, he intended to betake himself to a monastery on the Tsangpo, and be there immured for the rest of his life, and he was only twenty years old! We, who in our superior wisdom smile at these exhibitions of fanaticism and self-mortification, ought to compare our own faith and convictions with theirs. The life beyond the grave is hidden from all peoples but religious conceptions have clothed it in different forms among different peoples. 'If thou lookest closely, thou wilt see that hope, the child of heaven, points every mortal with trembling hand to the obscure heights.' Whatever may be our own convictions, we must admire those who, however erroneous their views may be in our opinion, yet possess faith enough 'to remove mountains.' One can understand from this, what Christ meant, when, one day, he said to his disciples that "Faith moves mountains."

The prostration was a form of salutation prevalent among the ancient Persians also. Herodotus thus speaks of the ancient Iranian salutation: "When they meet one another in the streets, one may discover by the following custom, whether those who meet are equals. For instead of accosting one another, they kiss on the mouth; if one be a little inferior to the other, they kiss the cheek; but if he be of a much lower rank, he prostrates himself before the other."¹

Expression of approval by putting up the thumb and of disapproval by putting up the last finger.

In the description of a form of Tibetan salutation as given by M. Bonvalot, which is narrated above, there are several things which draw our special attention

¹ Herodotus, Bk. I. 134. Cary's translation (1859) p. 61.

Firstly, why does the putting up of the thumb mean approval and satisfaction? Is it from the practice of children? We know that children generally suck their thumbs. Mothers teach them to place the thumb in their mouth and to suck it, believing that thereby they remain soothed, contented and satisfied and do not often ask for milk. When a child continues to weep, its thumb is placed in its mouth, hoping that thereby it may remain appeased. Thus, it appears, that the custom of raising thumbs, as a token of approval or satisfaction, comes from what is observed in children.¹

When viewed in connection with the modes of salutation which signify self-surrender, this custom of holding up the thumb, pointing it heavenwards, seems to have a similar signification. The saluter holds out his thumb or finger, and, pointing it out towards the Heaven, seems to point to God and to say, as it were, that as directed by God he yields and pays respect to the person saluted.

The modern custom of raising hands at meetings to express consent or approval seems to have some connection with the show of thumbs.

The statement, that raising the little finger denotes hostility, reminds us of another practice among Indian children here. When children, while playing, quarrel among themselves, one puts forth the last little finger saying *Katti* (કત્તિ) or *dushman* (ડશ્મન), meaning, that they have cut off friendly relationship and have become hostile. The other child, if it takes a similar view of the difference, also exclaims *Katti* and lets its last small finger meet with that of the first child.

The use of the thumb, as an expression of approval among the Tibetans, seems to throw some side light on the signification of a ritual observed in the *Âfringân* ceremony of the Parsees. In the recital of a part of the *Âfringân*, the

¹ Among the Mahomedans also, the thumb has the same signification. In their form of marriage, the two parties press their thumbs together.

officiating priest, the Joti, and the Rāthwi or Ātravakhshi keep a flower in their hands, holding it upright. Among the Zoroastrians of Persia, the Rāthwi or Ātravakhshi and the other priests, if there are more than one attending with him in the ceremony, instead of holding up a flower in their hands, hold up their fingers. The fingers are held up in the ritual by these priests to express their approval of the prayer of the officiating priest in honour of the ruling king of the land. He prays for God's blessings upon the king and the other priests express approval and their association in the prayer by holding up their fingers. Firdousi¹ also refers to the custom of expressing assent by raising fingers and placing them upon one's eyes. The Parsees of India seem to have substituted the practice of holding up a flower in place of a thumb. Thus then, this ritual of holding up a flower during the prayer for the king, signifies the approval of the other members of the congregation.²

We saw above, that the Tibetans present scarfs to one another as a form of salutation. I learnt at Darjeeling, that when the Dalai Lama was last at Darjeeling for some months, before his restoration to power at Lhasa, even Parsee visitors followed this custom, when they paid him ceremonial visits of respect. What does that custom signify? I think this custom is a symbol or relic of the ancient custom of presenting dresses to one another. When a friend from one city or town visited another, they exchanged presents, one form of which was the presentation of dresses. Latterly, instead of full dresses, small pieces of cloths were substituted as a symbol. We know, that even now in India, when one speaks of presenting a *vāgō* (वागो) or a suit of dress, the presentation takes the form, not necessarily of a full dress, but of *tākās* (ताकास) i.e., pieces of cloths. The scarf seems to be a symbolic presentation of that kind.

¹ Vuller *Schahname* Vol. II, p. 573, l. 2648.

² I have spoken at some length on this subject, in a paper, to be published in the *Sir Jamshedjee Jejeebhoy Zarthoshti Madressa Jubilee Volume*, which I edit.

We have seen above, that friends exchanged scarfs, not only when they met in person, but also when they exchanged letters. In fact, the letters themselves were covered with such scarfs. This seems to be a very old custom. We find that Firdousi refers to this custom. When kings sent letters to other kings, the letters were placed in handsome pieces of cloth. The Indian custom of presenting shawls to one another on ceremonial occasions, is connected with this old custom of presenting scarfs.

At one time, there was a custom among the Parsees of India, that one, who was for some fault excommunicated, gave on readmission after an expression of regret, a small fine or a piece of cloth (ઘીંઈ) * to the Parsee Panchayet. This presentation of a piece of cloth seems to have some connection with the above custom of presenting scarfs. This was, as it were, an expression of respect towards the elders of the community.

FOLKLORE OF SAVANTVADI.

GODS AND GHOSTS OF THE VILLAGE OF MATOND ON THE SAVANTVADI STATE.²

BY J. A. SALDANHA, Esq., B.A., LL.B.

(Read on 28th January, 1914.)

Matond is a village in the Vadi Petha of the Savantvadi State, about 8 miles from the sea. Its principal god is Ravalnath. The origin and growth of the worship of this god are buried in a good deal of interesting legendary lore.

About 200 years ago, a man named Semanak had his residence by the side of the seashore. He was the owner of 7 ships which were sailing on the Arabian sea for trade. Once when all the

* *Kholasah-i Panchat* (Gujarati) by Sir Jamsetji Jejeebhoy, First Baronet. (1843) p. 72.

² The materials for this note were collected by Mr. John Fernandes, Kamavirdar Vadi Petha,

seven ships were returning from a voyage laden with goods, six of them reached the port in safety but the seventh got on a rock and was held on tight by the trees that were near about. Semanak tried all his resources but the ship remained fastened to the spot which brought on a great anxiety to him. He made thousand and one vows to gods and while he was one day wrapt up in sleep at night, he saw a vision which told him not to be afraid and to tie a black cloth to a kettle drum stick and pouring oil over it to make into a torch-light and to hold that torch on the ship on amavasya night (fifteenth night of the dark half of a month) when he would see a great wonder and his ship would be extricated. Semanak asked in vision only what god he was and he was told that he was god Daccan Kedar or Ravalnath of Matond and he had been there to help him out of his distress. Semanak strictly followed the directions of the god and no sooner the torch light was put up on the ship, a big whale fish appeared there and wrapping its body round the ship dragged the ship out from the rock and other obstacles. Semanak was an eye witness to this miracle and his joy knew no bounds. He then built a temple at Matond and dedicated it to Ravalnath.

From that time a curious ceremony of putting a Mhar on an iron hook fixed to a pole in front of the temple came into existence. The object of this ceremony was to please the evil spirits and to ensure safety from their troubles. For this ceremony sacrifices of cocks are annually made and it is a common belief of Matond people that these sacrifices bring upon them the blessings of the god and help to keep the evil spirits under the god's complete control. For the performance of that *devapax* it was deemed quite necessary that a branch of a pimpal tree in front of the temple should be cut: but the pimpal was protected by a big devil who was compelled to allow the branch to be cut, provided the *devapax* was to the satisfaction of the god Ravalnath. But to cut this branch off it was deemed necessary that a living Mhar with a naked sword in hand should be hooked to a cross pole and raised to a height of about 15 cubits by means of a rope on a pulley fixed

to a high post. On being raised and turned round over the pole three times, the Mhar cut a branch of that pimpal tree. When this was done the Mhar was taken down and unhooked and no sooner it was done, blood rushed forth from the wound. This flow of blood was easily stopped by sprinkling god's teerth (holy water) over it and the wound caused no pain whatsoever afterwards. The *devapan* was considered auspicious if all this ceremony went on smoothly. On the contrary if the *devapan* was displeasing to the god no sooner the body of the Mhar was suspended on the hook fixed into the skin of his back, the Mhar used to get very dreadful pangs and cried aloud and this was considered to be a foreboding that the devil would not suffer the branch to be cut. This ceremony was annually performed and the Mhar had to abstain from food from the day previous to the ceremony. A similar ceremony was observed at Pawsī, a village one mile distant from Kudal, but a Mhar through some accident having fallen down succumbed to death only 40 years ago; when this practice was prohibited by an order from the Political Superintendent throughout the State. But even now the Mhar is made to walk round the pole three times with the hook attached to something round his neck. This Matond temple of Ravalnath is endowed with an annuity of Rs. 14 by the Savantvadi State. Rayals are the pujaries (worshippers) of this temple.

By the time the Ravalnath's temple was built, there was one fortune-teller at Matond called Vamon Bhagat who was in the habit of coming to Vadi daily to pay his respects to the chief of Savantvadi. This was during the time of Khem Savant II. One day some courtier said to the chief in joke that Vamon Bhagat was guilty of disrespect to his king as he first bows before god Ravalnath at Matond and then comes to salute the king. Khem Savant warned Vamon Bhagat not to bow to Ravalnath first in future on pain of punishment. Vamon replied that he could not deviate from his usual obligation which enraged the chief and saying "let me see what your god does," he ordered that Vamon should be put in a sack and fastening a

stone to it made him over to a party of sepoys with strict orders that the sack should be thrown into the sea and the place watched so that no other persons could take him out. Vamon Bhagat was thus 7 days under water in a sack at the end of which the chief having ordered to quit guard, the party returned to Vadi. Some fishermen while catching fish, found the sack which being taken out, Vamon Bhagat was found alive when the sack was untied. Vamon went straight to Ravalnath at Matond and bowed before him. When the chief got news of this miracle, he sent a horse to bring Vamon to Vadi but he walked on foot only. The chief asked Vamon to name whatever he wanted to which Vamon replied "Matond god will give me what I want, you are a human being and what have you got in your hands to give?" So saying he went back to Matond and lived 25 years after that event. When he died he had no heir and a black stone idol is placed in Ravalnath's temple in his name.

It is a custom among the Gavkars of Matond that a ceremony called *Báras* should be performed when twelve sorts of game is found in shikar held in the name of the god Ravalnath. In this ceremony 9 Matkaris of the village viz. 2 Parabs, 2 Gavdas, 1 Ghadi, 1 Gurav, 1 Ravul, 1 Sutar (Carpenter) and 1 Madval take part. These Matkaris get their beards and moustaches shaved clean and sit in a circle having an earthen chatty filled with water before each. All the nine Matkaris thereafter remove the chatties with their own hands and put them in their respective paddy fields. Once it so happened that a Madval's plot of ground was usurped by Parabs and as the Madval had no plot of his own, he was at a loss to know where he should place the chatty. Being Matkari, it was quite obligatory on his part to put the chatty somewhere and into his own land only. He therefore consulted the god for which a separate *devapan* had to be held. In this *devapan* the god appeared in the person of a man and ordered the washerman to lift his chatty and to place it on the land pointed out by him. The *avasari* (the man on whose person god had appeared) went on straight followed by

the washerman and stood on the plot of land which formerly belonged to the washerman, but which was then in the possession of Parabs, and the washerman put his chatty on the land. No sooner the chatty was placed there than all the housepeople of Parabs numbering about 150 came running to the spot and said to the god that is the avasari "You have come here not as god but as man simply through enmity" and so saying the Parabs beat the avasari and the washerman black and blue. Some days afterwards the Parabs began to plough the field when they placed the chatty over the current of water with the object that it should go down with that current. The chatty, by a miracle, notwithstanding frequent attempts of Parabs to remove it from their field, invariably came back to the spot where it was placed. At last a kick from a bullock yoked to the plough broke it. Eight or ten days after this, cholera broke out and nearly 30 men from Parab's family alone succumbed to it. At last one Zilu Gane Parab, a head of the family of Parabs had an attack and his hinder part was affected to such an extent that worms were seen here and there and he was quite in a hopeless state. The Parabs therefore thought that this was something supernatural and they went to Ravalnath and asked his favour. The god (probably the man on whose person god makes his appearance) answered that his body was aching since the chatty event and all the misfortunes were nothing but a revenge for it. The Parabs begged to be forgiven, when the god told them to give back the land of the Madval to him, which the Parabs consenting to, the Madval got clear possession of the land without having recourse to civil courts. Immediately afterwards Zilu Parab recovered from his disease and it is only four years ago that he died of a natural death, whereas this event had taken place 40 years ago.

During the Savant's rule, it so happened that the chief Khem Savant III. had no son. He therefore sent for all the gods of different villages and asked them whether he would be blessed with one. All the gods excepting that of Matond answered that he

was not destined to have one. Only the Matond god promised that he would get one the next year. Unfortunately for the other gods a son was born and the chief therefore ordered all the gods to be brought before him and kept them in confinement. The Matond god also was sent for and being pleased with him the chief asked him what he wanted. The god replied that the other gods suffering imprisonment should be let loose and that the *rāban* should be discontinued. *Rāban* was a pressed service by which one Mhar of each village had to supply one head-load of branches of trees for the use of the chief's elephant every day. The chief consented, set the gods free and ordered discontinuance of the practice of *rāban* and since that time the Mhars were relieved of the harsh practice of free supply of branches of trees to the chief's elephant. A *sanad* was also granted to the post in front of Ravalnath's temple to the effect that its *avasari* should be implicitly believed as he had never lied.

At Matond there are two famous *challas* (goblins); one is called Bamonadevi and the other Ghoddemukh. They always pay their homage to god Ravalnath. One day, about 50 years ago, at 9 a.m. one Mhadu Mhar Gavda was going to offer his worship to the *challa* of Bamonadevi. He had just entered the temple when *challa* of Azgaum was passing that temple on his way to the *challa* of Khajnadeva. Seeing this the *challa* of Bamonadevi lifting Mhadu Mhar Gavda aloft placed him on a wooden beam when all of a sudden a big fight in which swords, musals and stones were used, took place. This fight lasted for 3 days at the end of which the Azgaum *challa* made good his escape. In that fight which took place in the temple only, a small toe of Mhadu's foot was cut off with a stroke from a sword. Members of Mhadu's family when they found that he did not return home were carrying on searches for three days. They had even entered the temple and Mhadu had seen them but he was unable to speak and his relatives in their turn were unable to see him. The *challa*, it is stated, had made Mhadu invisible by an act called *mohan* by the Hindus, but when this

mohan was removed by the *challa* and he was taken down from the beam of the temple, he returned home with the accompaniments of worship which were with him, viz., a copper pot, a spoon, etc. This man, they say, lived about 45 years after this event and died only 6 years ago.

Forty years ago, one Marto Lakh Savant had been to cut a tree near this *challa*. It was morning time. He had scarcely given one stroke to the tree with his axe when the *Challa* said "stop, don't cut the tree and go your way or you will suffer the consequences." Marto looked around to see who it was that was threatening him; but as he could not see anybody there, he recommenced the work of cutting. The evil spirit again warned him in the same words. Marto again surveyed around and commenced his work. The evil spirit told him the same again a third time; but Marto felled the tree and turning it into firewood returned home. After taking his meal he went to the spot again and piling the wood together set fire to it for the purpose of making it into charcoal. When the fuel was in flames, a demon came up to Marto and said "You wretch, you disobeyed me even with all my warnings." So saying he caught hold of both his legs together and holding him over the flames, turned him round three times which scorched his body to such an extent that he was on the point of death, when the demon carried him to his house and throwing him there, went away. This man lived for two or three days afterwards and then died after making a full confession of what had happened to him.

There is a tank at Matond and its embankment is believed to have been guarded by the *challa*. Annually a goat is to be sacrificed to him. Twenty years ago nobody offered the sacrifice on the appointed day, when at dead of night the devil raised a tremendous cry and stamping the embankment with his foot broke it asunder. In the morning when people went to see the embankment they distinctly saw the foot prints measuring 3 feet in length, on the remaining portion of that embankment.

The annual *desapan* ceremony of Ravalnath was not celebrated on a particular year. Some days afterwards, a buffalo belonging to one Demgo Patkar of Matond was missing and was not found for 9 days. The god was invoked when there was no hope of its being found. The god replied "do your *desapan* first and I shall tell you about the buffalo afterwards." The *desapan* ceremony was therefore performed when the god told the people to search the buffalo below the heap of kavals (dry branches used by cultivators for burning them in their fields for the sake of manure). When search was made the missing buffalo was found below the branches.

On the boundry line of Matond, Azgaum and Nhaveli, there is a rock on the summit of a mountain which is considered to be of a *Ohalla* called Ghoddemukh where banners are tied to trees that are near about to indicate the spot. Offers of fowls and goats are made to this devil by many people in order to gain their object. This *Ohalla* is considered to be of a very ancient time. About 75 years ago an army of European soldiers had encamped on a plain at Matond. The soldiers saw the banners flying over the mountain and some of them climbed over it to see what was there. They saw a stone god there, which they tried to lift out of the ground thinking that it was not fixed in the ground, as it shook when pushed against. They commenced digging the ground but its bottom was still deeper in it and at last being disappointed in their attempt, though it shook by jerks, they went away. Soon afterwards cholera broke out in the camp of the army when village people suggested to the officers that in order to pacify the anger of Ghoddemukh whom they had offended, an apology should be offered to him by performing certain ceremonies. The military officers consented to pay money towards the expenses of the ceremonies and when the *desapan* was performed by the villagers at the cost of the military officers and the village people had made ample justice to the dinner given in honour of the devil, the cholera disappeared from the camp. A single passenger never goes by this way at night time.

About a hundred years ago a woman resident of Matond was going to her village from Madkhol, a village $4\frac{1}{2}$ miles distant from Vadi on the Vadi-Danoli road. When she had reached Kariwdem ($3\frac{1}{2}$ miles from Vadi) and was passing by the side of a rayee (grove of trees) Vetol (ghost) stopped her on the way and demanded from her all the sweetmeats she was taking to her husband's house at Matond and asked her to pass through the arch of his two feet. Hearing this she called aloud for Ghoddemukh devil of Matond and began to run this way and that way, but the Vetol would not suffer her to go away. All of a sudden Ghoddemukh appeared there on the back of a horse. The Vetol and Ghoddemukh had a fight in which Ghoddemukh cut off the hands and nose of Vetol and putting a cake, which Ghoddemukh obtained from the woman on his shoulders, went away. The idol of Vetol is still in the rayee and there is a mark of a cake on its shoulders. Cowboys make offerings to this Vetol even to this day when their cattle are missing and put into his armpits well clipped sticks; and, when this curious ceremony is performed, the missing cattle come home of their own accord.

There is a rayee at the foot of a mountain at Mangaum. About 40 years ago, some cowboys had been to the rayee to tend their cattle. They had with them their meals (called shidories). One boy took his meal and threw away the leaves with which the food was tied into a stream of water within the rayee. Some time after he had a call of nature and so he used the water of the same stream to wash himself. No sooner this was done than a big devil having a stripe of *shendur* (red stuff) applied to his forehead, with a long beard and moustaches came up to the spot, put mohan over the boy and holding him by his hand said "you spoiled all my good water and I am going to drown you in the sea at Redi." While the devil was taking the boy towards Redi, the boy being under the influence of mohan was unable to speak but he could see and listen what others did. It was in the month of October, so the boy could see all the people busy with reaping corn, but they could not see him. At about sunset, when this

devil had reached the mountain of Ghoddemukh, he met Ghoddemukh on the road. Ghoddemukh asked the devil where he was carrying the boy. The devil told him that the boy had spoiled his water, so he was going to drown him in the sea at Redi. Ghoddemukh removed mehan from the boy and asked him what he had done. The boy told his own story and implored forgiveness. The devil would not listen to this prayer and Ghoddemukh would not suffer the boy to be taken away. Ghoddemukh and the devil therefore came to blows and when this was going on, the boy made good his escape and it is said that he is still alive, but his name is not known.

THE DASSERA AND DASARATHA LILĀ PROCEEDING FROM IT AS A FESTIVE OCCASION.

By S. S. MEHTA, Esq., B.A.

(Read on 25th March, 1914.)

It is a trite saying that Dassera is for the daughter-in-law, and Dewali for all :—"દેવેરો વહુની ને દિવાલી સજુની." The saying is time-worn and it preserves the truth in a nutshell, as it were. The new bride, the daughter-in-law newly married and brought home has her first chance to be welcomed as a domestic deity on the Dassera day, in consonance with the ideal contained in and preached by the line—"Where females are adored, there do gods delight in abiding"—*यत्र नारीयस्तु पुत्रयते रमते तत्र देवता*. Before trying to explain to a satisfactory extent the sense preserved by tradition in the saying, it will be deemed worth while to explain the rites performed on the Dassera day.

Balev is meant more for the Brahman, and Dassera similarly, more for the Kshatriya ; as already pointed out in one of the previous papers. The pen and the sword were typified or

symbolised by the sacred thread and all the missiles of fight, respectively. Nobody in our age is adoring or worshipping the pen or any sign or symbol belonging to learning or philosophy ; it is the fight, physical prowess, mechanical skill and energy of physical Nature or the material world that happens to be adored and actually worshipped. In a Native State, what we observe to-day is that a Chief or a Prince, a Raja or a Maharaja generally collects all his armoury and equipments of war and actually worships them ; the living symbol of physical valour being the *Horse*. With all possible pomp and pageant, a procession of military and warlike persons is formed and made to march through the capital. The Dewan or Minister and all civil officers have a subordinate consideration on the Dassera day ; and they only take a subaltern part in the procession.

Verily did Rama proceed to fight against Ravana on the Dassera day, as the legend goes ; and so did the Pandavas make an auspicious beginning to fight against the Kauravas, in the notorious first battle of Panipat.

For instance, in Mysore, the festival is observed and celebrated in the *Capital* and as a rule in the afternoon. There is always present a good deal of enthusiasm among the warlike tribe for the celebration and enjoyment of this day. As it was the case this very year in Mysore the "Cavalcade of State troops and officials left the palace at 4-30 P.M. and moved on its three miles course to Banni Mandap which was reached at night-fall. The return journey was accomplished almost at midnight."

विद्यानगरानिबन्धनसंग्रहं समीपिवाभ्यन्तरलीन पावकां ।

नदीनिबन्धनसंग्रहसंग्रहं नृपःससत्त्वांनदिपी नमन्वत ॥

I draw the substance far-fetched :

The earth with its manifold and multifarious stores of riches has the salt ocean for its upper garment ; the Sami Tree has Fire internally present which does mysterious work inside ; the River Sarasvati remains concealed, having her waters deep, in certain districts.

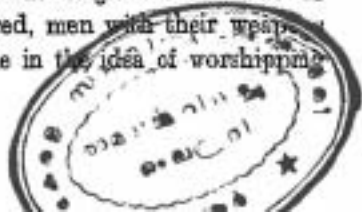
It is this very Šami Tree which is the object of worship of a Military man, a warlike Prince, a warrior Chieftain and Sovereign Lord of subjects in a Hindu kingdom on the Dassera day. The Tree, moreover, must be situated outside the city or town; or else, the pomp and pageant of warlike feasts would go for nothing in a short distance.

The native chief, then, goes in a procession to the Tree and with the help of Brahman-Priests, he worships it, in order to invoke the inherent Fire whose heat and strength is believed to operate mysteriously upon the devotee, so far so that for one year long he continues to be inspired by it.

It is uncertain whether Rāma or the Pāṇḍavas worshipped the Šami Tree before setting out for fight. It is also uncertain when the adoration of Šami Tree first came into existence. And it is uncertain how Šami Tree worship crowned the worshipping of arms and weapons of war, that must be now supposed as well as presumed to have some mysterious connection with the fire living in the Kernel of the "Khijda Tree," as it is popularly styled.

In a civilized place like Bombay, Motors instead of horses, along with horses whose substitutes these Motor cars have been, are made the object of worship. Just as, on the Balēv-day, the silken thread which is considered sacred is wound round the Table and the Inkstand of house holders, so also are materials of worship, such as flower bouquets and saffron powder and others are sprinkled and scattered over the Motor cars.

Press Managers worship their Machinery, and in fact, all leading householders who lead prosperous lives worship those objects from which their prosperity flow. Sources of prosperity are made the object of adoration, and devoted piety worships them. The underlying sense in the original observance of primitive ages was to keep prepared, men with their weapons and missiles of war; (2) next came in the idea of worshipping



the implements of fight; and (3) lastly was pushed in the idea of worshipping sources of prosperity of all imaginable kinds in the civil life of men.

The Agriculturists, the original Vaiśya and Śūdra, not excluding as a rule, the Kshatriya and sometimes Brahmana as in modern days, worships his ploughs. The trader worships his Account Books on the Dewali, and consequently, the mercantile class somehow or other leaves its sources of prosperity alone and reserved for a few days, till on the approaching Dewali they are made the enviable objects of adoration.

Of course, the Brāhmaṇa is a concomitant factor of such a worship as would entail the laborious recitation of Vedic and other, Scriptural texts. The Kshatriya on the Śami Tree, the Bhatia on the Horse, Motor and such forces—"Eue or otherwise" the cultivator on the plough have their attention fixed and devotion concentrated while the Mantras are recited by the Brāhmaṇa, and then along with the act, certain ceremonies have to be performed.

Early in the morning, talking of the purely original form of worship of the Horse and the missiles of war alone, or perhaps on the eve of the Dassera-day, all these are properly cleaned and rubbed; and then when the noon tide approaches, they are all decorated, the horse taking the principal seat in the adoration. Next, when the actual time of worship comes, all these are exhibited and brought before the Master of the ceremony by whose side are collected all the relations and friends and the family priest to perform the several necessary rites for the occasion.

There ought to be some satisfactory explanation for the popular endeavour that connects Dassera with King Daśaratha, the father of Rāmachandra. In the absence of any that the present writer could put forth, it has been necessary to fall back upon an analogous case. It is another custom that prevails among the Nāgar Brāhmaṇs of Kāthiāwād. There is, however,

no guarantee to say when, why or how the custom to be noted hereafter has fallen into disuse in Cutch and Gujarāt.

That practice is to worship the Moon and the Starry constellations after night-fall every day, from the Dassera night till the close of the 4th dark half of Āṣvina. The Worshipping ceremony is performed by females newly married and not by all promiscuously.

The origin of the ceremony is traced generally to the family of King Daśaratha, who was asked by his brother-in-law, sage Rishiśrāṅga, the husband of his sister, Śānta, to let all his wives adore the lunar disc, along with the various constellations, extricated as they were from the periodical clutches of the cloudy demons during the rainy season.

It is a holy congregation of females that flocks to an open place; preferably a compound on the ground floor, or a terrace on higher floors. They all set out from their individual homes, after putting on silken garments and golden ornaments as well as other decorations which each one can afford to have. No male is, as a rule, allowed to attend the place; only children may, with impunity be present there.

Newly married wives and daughters alone, moreover, can take part in the holy worship of the moon. It is very difficult to trace any connection between hymeneal lights and the stellar worship that is being performed during these days that are dedicated to the starry regions. From times out of mind, both in the East and in the West, there has been traced some mysterious connection between the heavenly decorations of the dark night that facilitate the love process as a whole, and the recipients of love themselves.

For ten years as a general rule, from the year of their wedding ladies prepare during this season of their celebration of wedding rites and festive happiness, small idols of the Goddess of Love or the Patron deity of Love from the wet (1) clay of *ten*

different wells, and (2) sand brought from *ten* different places. No. 10 is a consecrated number during the performance, and accordingly, *ten* small idols are shaped out of these materials. They are set up and rites are performed to invoke Godhood in them.

Number 10 is considered suited to the ceremony during these *ten* days of its performance; and that is why *Daśaratha*—the king with ten chariots is one who is connected intimately with the same.

(1) Ten days' performance.

(2) Ten idols to be created from (a) ten well-waters and clay; as well as (b) from sand collected from ten places.

(3) The ceremony to continue for *ten* years from the year of marriage.

It may be with a view to commemorate the name of *Daśaratha* that the sage named above must have stipulated such terms for the guidance of posterity.

The ceremony is performed by means of all sorts (not less than *ten*) of fragrant powders, pigments and unguents, together with *ten* kinds of flowers. *Ten* flower garlands are prepared for the *ten* idols; and the ceremony is, on each day, brought to a close by garlanding the forms of worship. Every one of the ladies engaged in performing the rites has to equip herself with these materials; and as a rule, in no compound or terrace or open place of worship, should there be accommodation for more than *ten* females.

With the recitation of holy scriptural texts, the ceremony commences; and after the invocation is made, the adoration rite follows :—

नारायणस्तुते नमः ॥

रोहिणीनाथाय नमः ॥

A bow of devotion to the Lord of Stars and the husband of *Rohiṇi*—a constellation,

In connection with this it deserves us to remark that in Sanskrit, the moon is *Masculine* and not feminine, as in English. It is therefore, *he*—and not *she*—who is the Lord of Rohini.

When the worshipping ceremony is over, the females repair to their individual homes, where they can feed themselves upon "Havishyannam" alone—हविष्यन्ना meaning to say, sacrificial or *Sāttvic* food alone.

For the whole day, those females that have to take part in the performance of the holy rites, cannot take any food nor can they take even water; till after the close of the same, they are allowed to take only *Sāttvic* food.

This is, in short, "Daśaratha Līlā"—the sportful festival of young ladies commemorating the name of king Daśaratha to whom the origin of the festival can be fairly traced.

Females consider themselves bound by holy nuptial vows to discharge their duty of performing the ceremony for ten years after marriage, in order to be graced by the Deity with the greatest blessings of peace and prosperity in their household and with long lives for their respective husbands.

It is not certain, as observed above, how civil rites of the latter festive performance and military rites of the former observance came to be so closely allied to each other, as to convey the traditional notion of the Chivalrous Warrior and hero collecting merits of his own profession along with the weaker and softer sex preserving the merits of love and fidelity in love by virtue of the holy rites; and both meriting the rewards of prosperity of the household in the first instance and of the society at large as an ultimate result.

Any how, the matter and the method as they stand confined to the Nāgar Brāhmaṇs of Kāthiāwād especially, are there for the consideration of Anthropological Students, who can bring to bear further search light upon the interesting subject that I close here for the present.

The Hindu year has been, no doubt, cut up into groups of holidays for convenience of recording various experiences in life. The past evidently appears in the effort of so doing as linked with the present, as well as with what is yet to come. As once on a former occasion suggested by the present writer, the New Year's career of the Brâhmas commences from Bâltv; and then comes the festive performance of the Kshatriya on the Dassera day, which has been consecrated to the purification of arms and implements of war and which includes as a main factor of worship the adoration of the Horse.

The Greeks had an occasion every year to celebrate a performance in which arms and weapons were purified by means of religious rites. "The greater part of March, the birth-month of Mars, beginning from the 1st on which day the Ancile was said to have fallen from heaven and the campaigning season began, was devoted to various ceremonies connected with the Salii. On the 1st they marched in procession through the city, dressed in an embroidered tunic, a brazen breast plate, and a peaked cap, each carried a sword by his side, and a short staff in his right hand, with which the shield, borne on the left arm, was struck from time to time. A halt was made of the altars and temples, where the Salii singing a special chant danced a war dance. On the next day, the procession passed on to another mansion; this continued till the 24th; when the shields were replaced in their *Sacrarium*. During this period the Salii took part in certain other festivities; the *Equirria* on the 14th; the chariot race in honor of Mars on the *Campus Martius*, at which a skin was beaten with slaves in imitation of hammering; the *Quinquatrus* on the 19th; a one-day festival, at which the shields were cleansed; the *Tubilustrium* on the 23rd, when the trumpets of the priests were purified; on the 19th October at the *Armilustrium* or Purification of Arms, the *Ancilia* were again brought out and then put away for the winter. The old chant of the Salii called *Axamenta* was written in the old Saturnian Metre."

ANALOGY.

- (4) (a) Dassera, then, corresponds with the *Armiliarium* of the Ancient Greeks.
- (b) St. Agnes' Eve with "Gauri Worship" as shown conclusively in my first paper.
- (c) Daśaratha-Līlā has its analogue somewhere in the following, from among Christian festivals but no close identification could be safely made. In the Christian world, in earlier days, under symptoms of love it was the only desire if it could be done by art to see their husband's picture in a glass. 'It was called *Crommigo mantia* a kind of divination with onions laid on the altar of X'mas Eve or by fastening on St. Agnes' Eve or a night to know who shall be their first husband.
- (d) Again, the Green-Sickness as it is called often happens to young woman—a cachexia; or "an evil habit to men besides their ordinary sighs, complaints, lamentations which are too frequent, Cupid's fire provoke tears from a true Lover's eyes."
- (e) "The Mighty Mars did often for woman's shriek privily moisten his horrid cheek with womanish tears."

Tentative—Derivation of the word "Dassera."—

"Dassera" as such is, more or less, an anglicised word; and the root meaning would be obvious only by reverting to the plausible form "Daśarā" दाशरा which leads us to trace it back to Daśa=ten and आरा = आरि or आरि *Arā*, meaning spokes of the wheel; the whole word bring us once more to Daśaratha—originally Signifying *ten chariots*.

There is, moreover, one more interpretation which might dissolve the form as it is, into *Daśām + rāti* दाशोरति gives or takes the condition of life. This, however, appears on the very

surface, not only far-fetched, but also devoid of sense. So, we have to revert to the first solution of the compound, as noted above.

But, all the same, looking to the performance of the various rites of the day under reference, nothing more appears to be conclusive in point of evidence than the fact that kings and military classes must have paid greater attention to wheels, i.e., chariots, by means of the Figures of Speech—Mytonymy—than to Horses.

HISTORY OF THE SECT OF MAHANUBHĀVĀS OR MĀNABHĀVĀS AND THEIR RELIGIOUS TENETS.

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(Read on 29th April 1914.)

In this paper, I propose to give a brief history of this sect and its religious teachings, leaving the detailed account of its sacred literature for another paper. In 1906 a prominent member of the Vārkarī sect made a defamatory statement regarding the origin of the Mahānubhāvās. Criminal Proceedings were instituted by a Mahānubhāva against the Offender in the Jalgaon Court. On the strength of a misleading account which had found its way in the XII Volume of the *Imperial Gazetteer* at page 82, the accused in that case was acquitted to the utter dismay of the Mahānubhāvās. With a view to prevent repetition of mischief in future, the followers of this sect set to work to place before the public a true account of their creed.

I must state at the outset that the history of this sect is very interesting to Marāṭhās for various reasons. Firstly, the sacred

literature of the Mahānubhāvās is written in Marathi; while only a few works are written in Sanscrit. Secondly, the history of this sect is the history of the beginning of a religious upheaval in the Mahārāshtra. The XI century of Shalivahan Shaka marked the beginning of the era of the School of devotion which later on played an important part in the annals of the Deccan. The founder of this sect Prashānta Chakradhara and his Chief Apostle Nāgadevabhāta were not seceders from Brahmanic faith. They recognised paramount authority of the Upanishads and looked upon the Bhagvadgita—which is the cream of all Upanishads—as their Gospel. They entered a protest against certain evils which in their opinion were impediments in the way of attaining to final beatitude. Their creed is a combination of the best features of Brahmanism and those of Jainism and Buddhism. The tenets of this sect prescribe the exclusive worship of Shri Krishna, (2) the total disregard of all the caste rules, (3) abstinence from eating flesh and fish and (4) a life of mendicancy.

Jñāneshwar who wrote a celebrated commentary on the Bhagavadgita in the Shaka year 1212 (A.D. 1290) and who according to his own account given at the end of his commentary flourished during the reign of Ramdevrao Jādhav, is looked upon as the Chaucer of Marathi poetry and the pioneer of the school of devotion. But the sacred books of this sect show that this view is not correct. Līlācharita, the work of highest authority according to the Mahānubhāvās was written in the Shaka year 1127 (A.D. 1215) and contains all the sublime doctrines of the Bhagavadgita. Students of the History of the Marathas knew very well that Mukundarāj, Jñāneshwar, Rāmdas and Tukārām have left their indelible mark on the minds of the Marathas in the Deccan by disseminating the teachings of the Bhagwadgita through the medium of Marathi. The Marathas may well be proud of this period of the Galaxy of Saints which is unparalleled in the history of the world. Respectful references to the Mahānubhāvās are made by Rāmdas and Tukārām in their work.

Another significant fact to be borne in mind is that in the Mahānubhāva literature there are no less than 17 commentaries on the Bhagwadgīta. One of them entitled *Kaivalyaśīpikā* is written in Sanscrit. Thus it will be seen that the Bhagwadgīta served as a common ground for the Mahānubhāva saints and those like Jñāneshwar and Tukārām who were staunch adherents of the Brahmanic faith.

Mahānubhāva, literally translated, means great experience, or one whose experience (spiritual) is great, i.e., a high-minded being. According to *Līlācharita* and *Chakradharācharita*, the *principal works of authority*, Chakradhara was the founder of this sect. He lived during the reign of Yadhav princes of Devagiri Krishnaraja *alias* Kanher, and Mahadva.

Krishna or Kanhera according to the *Chakracharita* ruled between Shaka 1169 and 1182 (A.D. 1260 to 1271) Chakradhara retired to Badrikedar in Shaka year 1194. Nagadevabhatta who was a contemporary of the Ramadeva Raja of Devaragiri was born in the Shaka year 1158 and died in Shaka year 1224, (A.D. 1236 to 1302) Ramchandra *alias* Ramdevarao ruled from Shaka year 1251 to 1309.

In his history of the Deccan Dr. Bhandarkar has devoted a chapter to the Yadhav princes of Devgiri. Singhana or Sinhana, the son of Jaitrapal, ascended the throne of Devagiri in the Shaka year 1132. He is described as the most powerful king who conquered the whole of the country lying between Malwa and Kolapur. He was a terror to all the kings of his time and invaded Gujarat several times. The Yadhava Empire became in the time of Singhana as extensive as that ruled over by the ablest monarchs of the preceding dynasty. In his inscriptions he is described as "The King of Kings" the supporter of the whole world. Singhana was succeeded by his grandson Krishna in the Shaka year 1169 and died in 1182 of the same era. He was like his grand-father a very powerful king. Krishna or Kanhera was succeeded by his brother Mahadeva who ruled from Shaka year 1182 to 1193. He annexed the Konkan to his kingdom and

appointed his own Viceroy. Mahadeva was succeeded by his nephew Ramchandra who is otherwise known as Ramdevarao or Rama Raja in the Shaka year 1193. Like his predecessors he too was a powerful king. He is represented as the last of the Hindu Sovereigns of the Deccan. Allaudin Khilji invaded the Deccan in the Shaka year 1216 and defeated Ramadevarao Jadhav and finally conquered his kingdom. In the geneology published in the History of the Deccan Shanker is mentioned as the son of Ramadevarao Jadhav. But in the sacred books of this sect the name of Bimba as the son of Ramadevarao is also mentioned. Considerable doubt as to the existence of the Raja Bimba is entertained by scholars as the name of this Bimba is not directly mentioned in any of the historical works or inscriptions. The account of the Yadhava princes and the dates of their rule given in the History of the Deccan are entirely in keeping with those given in Līlācharita and Chakradharacharita. Hence the reference to Bimba as the son of Ramdevarao has a special significance. The fact of his existence receives further corroboration from an important statement made by the Government of India in the Regulation of I of 1808 wherein it is said that the fiscal policy of Raja Bimba introduced in Salsette was superior to that of the Portugness as was evident from the records. No attempt is made to investigate the records. These records if available will throw considerable light on this point. Thus it will be seen that Raja Bimba was not a mythical person as is supposed by some people. It is none of my business in this paper to enter into the controversy regarding the genuineness or otherwise of the grants issued by the said Raja. My learned friend Rao Bahadur P. B. Joshi who has devoted his whole life to the study of this subject will be pleased to find that his conclusions regarding the said Bimba were correct.

In the Āchārya charita it is stated that Kamaisha the Queen of Ramadevarao Jadhav paid homage to Nagadevabhata. It is also stated that Krishna or Kanhera had offered large fortune to Chakradhara but he refused to touch it. It appears from these

sacred books that the followers of this sect suffered a good deal at the hands of Hemadri more popularly known as Hemâdpant a Brahmin of Vatsa Gotra who was a staunch follower of vedic religion. This Hemadri who is reputed to be the author of Modi script, wrote learned commentaries on the Dharma Shâstra. He flourished during the reigns of Mahadeva and Ramdevarao and was minister of both. Nagadevabhata propagated his *guru's* doctrines vigorously with the aid of his disciples.

Ratna mûla, another sacred book, was composed in Shaka year 1207 (A.D. 1285) Nirukta Sheshacharita, another important work, was written in Shaka year 1127 (A.D.1205). Lîlâcharita consisted of three parts :—

- (i) Shruti which gives an account of the manifestations of Prashanta Chakradhara the founder of the Sect.
- (ii) Smritis contain the historical stories written by the Âchâryas. It is in this smriti literature that we find an account of the Yadhava princes of Devagiri, Singha, Kanhera, Mahadeva, Ramachandra, etc.
- (iii) Vridhacharita, Nagadevabhata who had 13 disciples lived for 60 years and witnessed the reigns of four successive Yadhava princes named above.

MAHĀNUBHĀVA LITERATURE.

The Works of Mahānubhāvās mainly deal with their teachings and with the stories connected with Shri Krishna and Dattātrya. There are no less than 17 commentaries on the Bhagwadgita, Kai-walya dipikā (gloss on Bhagwadgita) referred to above was read by the late Mr. A. M. T. Jackson who expressed an opinion that it was worthy of being published. The years in which the works are written are not mentioned in figures but are stated in conventional words. I may give an illustration of what I mean. The figure 157 would according to Mahābhāva Code be represented by three words Bhumi-bāga-nidhi (भूमि बाग निधि) Bhumi (earth) represents one; Bāga (an arrow) five; and nidhi (store) represents

seven. Besides *Lālācharita* there are a number of works of authority such as *Bramhavidyā Shāstra* dealing with spiritual knowledge.

Shruti in the *Lālācharita* is otherwise called *Pātha*. The commentary on this Shruti is known by the name of *Sthaḥa* (स्था) while that on the latter is known as *Bandha* or *Prameya*. It is already stated that the majority of the works of this sect contain description of *Shrī Kṛishṇa* and his deeds and exploits as described in the 10th and 11th *Skandha* of *Bhagavata*. I came across a small work dealing with the valour of the *Vishaladēva* the ruler of *Broach*. Occasionally the themes are selected from the *Mahābhārata* such as *Draupadivastraharṇa*.

Harindra Muni Kesharaj and *Bhaker* appeared to be the prominent poets among the *Mahānubhāvās*. I have appended the list of some of the works with their dates and the names of their authors. The works of the sect are to be found collected in their principal *Matha*, i.e., *Mahur* in the *Nizam's* territory, *Ritpur* or *Ridhapur Peshawar* and *Kabul*. The temples of *Shrī Kṛishṇa* are erected at *Peshawar*, *Haripur*, *Rawalpindi*, *Kashmere*, *Jammu*, *Jhelum*, *Amritsar*, *Jalandar*, etc., in the *Punjab*, and at *Ridhapur Vadner*, *Jamora* in *Berar* and at *Chandena Kanashi Chorwad* in *Khandesh*. There are some in *Nizam* territory and in the *Fultan State*. It should be a matter of pride to the *Marāthas* that the works written in their vernacular are read in such distant places as *Peshawar* and *Kabul*. The prose literature so far as I know is nil. The stories about the doings of *Kṛishṇa* and *Dattātrya* are written in *Lālācharita* or *Līlanidhi*. The only difference between *Bhagwadgita* and the *Lālācharita* lies in the fact that while the former is considered as containing the teachings in *Dwāpara yuga* the latter is looked upon as setting forth those in the *Kali-yuga*. Almost all the books are written in *Marāthi* and in *Dēvangiri* character but with a view to maintain secrecy of their doctrines some changes are made in the alphabet whereby one set of letters are used for another set such as for. Students

of Marāṭhis are familiar with this sort of Mithākahari style of expressing their views.

The majority of these works are written in this special style. The total number of the works according to least calculations are 300 to 400. None of the important works are yet published. The anxiety on the part of the followers of this sect to maintain secrecy of their contents possibly accounts for this fact of non-publication.

The works of the Mahānubhāvās will be an important study for marking the growth and development of Marāṭhi literature since the 11th Shaka century. A future historian of the Marāṭhi literature will find ample material in them for his observations. I appeal to the votaries of Marāṭhi literature such as Messrs. H. N. Apte, Mahajani, Col. Kirtikar and Rao Bahadur P. B. Joshi and others to turn their attention to these works.

TENETS.

It is stated above that the tenets of this sect advocate exclusive worship of Shri Krishna and that the Bhagwadgita is their Gospel. It is not stated anywhere as to why the Bhagwadgita was selected as the basis of their teachings. We are all aware that the Bhagwadgita like the Bible is the subject of many commentaries in Sanscrit as well as in many vernaculars. All the saints from Jñāneshwar down to Tukārām had selected the Bhagwadgita as the basis for their teachings to the masses. The Bhagwadgita owing to its broad cosmopolitan doctrines and its grand ethics is perhaps recognised as the book of Universal religion.

Dattātrya of the Mahānubhāvās is not the three-headed deity representing Brahma, Vishnu and Mahēsh of the Hindu Pantheon. The Dattātrya of the Mahānubhāvās is the incarnation of the Almighty. The Mahānubhāvās do not recognise the various incarnations of God which are mentioned in the Purāṇas. They observe two principle holidays, Gokul Ashtami and Datta Jayanti. The only way of salvation according to this sect is through de-

votion. The next teachings is repudiation of caste. The member of any Hindu community except the untouchables can be initiated. Interdining is permitted as a matter of course. A Marātha of the Lower Class can become a Mahanta, i.e., (principal Guru) by merit and can initiate a Brahmaa. It is to be noted that members of varied castes after they become initiated remain peaceably together. The teachings advocate total abstinence from taking fish, flesh and drink. In this respect they resemble the Jains. The Celebates or Sanyashis do not even pluck fruit of trees, they do not cut living trees. Some of the Mahānubhāvās use water very sparingly with the object that they may not be guilty of killing many insects. Life of mendicancy is strictly enjoined. The Mahānubhāvās are divided into three classes :—

- (i) The Bairāgis or recluses who are again subdivided into (a) Pattadhāris (b) Vanadhāris and (c) Mathadhāris.
- (ii) The Gharabbhāris or Griha Vāsins. They are called corrupt Mahānubhāvās.
- (iii) Bhavalies i.e. Mahānubhāvās who have accepted the principles of this sect in so far as they do not interfere with the rules of their caste. The Sanyashis live in groups; each consisting of 300 to 500. They wander from place to place during the dry season and live in huts outside the town during the rainy season. They live on alms and occasionally on the hospitality of their followers. Their staple food consists of wheat and Bajri breads. They dine only once during the day. One who is inclined to take supper must preserve a portion from his morning meal. The administrative machinery of each band or group is worked like a clock. Strict discipline is maintained by the Mahanta or head of each group. Females are permitted to become Sanyashis but they have their independent meals or groups. The female

meḍā is headed by a female Mahanta. Many females have distinguished themselves as authors. The officer subordinate to male Mahanta are called Pandits, Karsharis, Palekars according to their respective grades while those subordinate to the female Mahanta are called (I) Bidekerai (II) Pandita-ai (III) Bhojan-ai and (IV) Kothi-ai. Nothing can be done without the orders of the Mahanta whose rule is supreme. It is a matter of surprise that these *meḍā* have remained intact for centuries together. Those who break the rules are punished by the Mahanta. Those who are found guilty of grave offences are relegated to the status of a Gharbhari.

The females initiate the females. The female Mahanta is called the Mother Superior. In this respect they resemble the nuns of the Christians.

- (i) The Pattadhâris besides being entitled to principal worship or Puja enjoy the privilege of royal insignia such as Chhatra (umbrella) and Chamars, etc. The appointment of the Mahanta is made according to the intellectual and spiritual calibre of Sanyashis in their respective group.
- (ii) The Vanadhâris wander in the jungle. They are now less in number than before.
- (iii) The Malhadhâris are those Sanyashis who have owing to old age to resort to some *math* as they cannot undergo the worry of a wandering life.

GHARABHARIS.

Members belonging to this class were originally Bhairâgy but became corrupt in course of time. Some of them retain their original black garb. Gharbharis intermarry and follow different occupations. They do not necessarily undergo tonsure.

BHAVALOOS.

They live like ordinary Hindus. They are merely initiated into the broad principles of their religion. They pay high respect

to the Sanyashi of the 1st class. They observe caste distinction. Their funeral is performed according to the custom of the caste. They worship Shri Kṛishṇa and Dattātrya and abstain from taking fish, flesh and drink. They do not worship other Hindu idols, but at the same time do not show contempt towards them. They provide food to the meḷā when it visits their places of residence.

SOME OTHER CHARACTERISTICS.

The garb peculiar to the Mahānubhāvās is generally black. It consists of a long robe and a strip of cloth tied round about the loins. The object of colouring the cloth appears to be to drive away the ideas of luxury. The Mahānubhāvās bury their dead bodies. The funeral ceremony is simple. When a Mahanta dies he is carried with pomp to the burial ground in a Makhar, i.e., shrine made of plantain leaves.

When a female Sanyashi dies she is taken to the burial ground themselves and after spreading earth over the dead bodies allow their males to fill up the grave. The meḷās of males and females do not visit a place together. Males and females do not enter a temple by the same door. Here we find a parallel in the rigid rule of the Swāmi Nārāyaṇ sect. Their rosaries are made of Sandal wood or Tulsi wood. The Mahānubhāvās are not a proselitizing people. This sect was misrepresented in the earlier *Imperial Gazetteer*. But Dr. R. G. Bhandarkar in his contribution to the *Times of India* dated 15th October 1907 has conclusively shown that the allegations that the Mahānubhāvās were descended from the Mangas was entirely unfounded.

The principal Mahanta has in his possession a Charter or Sanad from the Mogul Emperor, Aurangzib the Great. Curiously enough, Aurangzib the Great who was intolerant of other faiths has in his firm an ordered that the followers of this sect should not be molested by the Hindus or especially by the Brāhmans. It is suggested that on account of the monotheistic principles entertained by this sect as also owing to the outward garb which

resembles that of the Mahomedans the great Mogul perhaps entertained a hope that they would one day become Mohamedan.

CONCLUSION.

It is stated above that the Mahānubhāvas are not a proselytizing people. That is why it did not secure many adherents. The sect is not likely to add to its strength owing to its rigid rules. The founder of this sect perhaps thought that the combination of the principal features of the three main Faiths (Brahmanism, Buddhism and Jainism) would attract a number of followers. Time has shewn that his dream was not realized.

No.	Name of the work.	Author.	Shaka year.	REMARKS.
1	Krishna Līla-charita ...	Haridramūni..	1127	
2	Chakradhara-charita ...	" ..	1127	
3	Dattatraya Līla-charita..	" ...	1192	
4	Chakrapani Līla-charita..	" ..	1192	
5	Shri Prabhu Līla-charita.	" * ..	1192	
6	Purwardha Līla-charita..	" ..	1186-1199	
7	Uttaradhi Līla-charita.	" ..	1190-1194	
8	Dhote-charita ...	" ..	1192	
9	Serva Līla-charita ...	" ..	1194	
10	Mala Pāth Prakaran ...	Kesharaj ..	1212	
11	Trical Puja Avasa ...	" ..	1213	
12	Nama Sadhya Dashaka..	" ..	1213	
13	Murti Jñān Panchaka ...	" ..	1214	
14	Prasada Seva ...	" ..	1214	
15	Smṛiti Grantha ...	Nagadev ..	1195-1224	

No.	Name of the work.	Author.	Shaka year.	REMARKS.
16	Ratnamāla	Kesharaj Muni .	1205	
17	Vatsa Harana	" ..	1212	
18	Murta Prakash	" ..	1214	
19	Drishanta Stotra	" ..	1212	
20	Jīān Bhaskar Stotra	Laxmidhar ...	1216	
21	Ekadasha Skandha	Bhaskar ..	1218	
22	Jīān Prabodha	Vishwanath Bas	1228	
23	Rikmini Swayamvar	Narendra ..	....	
24	Shishupal Vadha	Bhaskar ..	1221	Marathi.
25	Ridhapur Varnan	Narayan Kavi .	1263	"
26	Mani Ratnakar	Divakar ..	1617	"
27	Chales Stotra	Bhaskar ..	1219	"
28	Shukadev-charita	Gopinath ..	1703	"
29	Ridhapur Mahatmya	Krishnamuni ..	....	"
30	Kaiwalya Dipika	Sarangdhar ..	1572	Sanskrit.
31	Kaiwalya Dipika	" ..	1572	Marathi.
32	Jīāna Sindhu	Janardan Ka- puli.	1707	
33	Līlanrīt Sindhu... ..	.....	....	
34	Līlanidhi .. ..	.....	....	
35	Gadyagrantha	Hayagrīva Muni	1237	
36	Dhyanmrīt Stotra	Vishwanath ..	....	
37	Sahyadri Khanda	Krishnavdas ..	1777	
38	Darshana Prakash	Munir Malavor- kar.	....	
39	Līla Stotra	Chakrapan ..	....	
40	Gadyachatap	Bhīmanacharya..	....	

No.	Name of the work.	Author.	Shaka year.	REMARKS.
41	Bharatalnava	Janardan ..	1718	
42	Bharkari	Bhaskar ..	1219	
43	Maha-Vakya-Prameya...	.....	....	
44	Nirvachana-Prameya ..	.....	....	
45	Acharya Prameya ...	.....	....	
46	Drishtanta Prameya ...	.....	....	
47	Prabandha	Tukaram ..	....	
48	Dattatraya Stotra ...	Shivaram ...	....	
49	Sadhanāmrit	Krishnakavi ..	....	
50	Marya Maumuri...	Bhismacharya..	....	
51	Ingoli Stotra	Nilambhal ..	....	
52	Bhujang Prayata ..	.....	....	
53	Brahma Vidyā Upanishad	Gopaldas Kavi .	1568	
54	Ramakrishna Kalhu ..			
55	Sudam-charita .. ..	.....	....	
56	Draupadi Vastraharan..	.....	....	
57	Shailysparva .. ..	.....	....	
58	Krishnabala Kriada ..	.....	....	

A DEVIL-DRIVING PROCESSION OF THE TIBETAN BUDDHISTS AS SEEN AT DARJEELING AND A FEW THOUGHTS SUGGESTED BY IT.

BY SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI, B.A., PH.D.

(*Read on 24th June 1914.*)

This is my fifth paper before this Society on the subject of my observations and study at Darjeeling, during my visit of the Hill Station in May-June 1913. The object of this paper is to

(I) say a few words on the subject of religious processions generally and (II) to describe some Tibetan religious processions and especially the one that I happened to see, at the *gumpa* or monastery of the Bhutia Basti at Darjeeling, on 3rd June 1913.

CHAPTER I.

Processions play a prominent part in the life of all nations, ancient and modern. They play a prominent part in many phases of their life, whether religious, social or political. The Church, the State and the School are the principal institutions of a country or nation which govern and influence that country or nation; and we see processions occupying an important position in all these three. We know that the Church has its magnificent and stately processions. In the Roman Catholic Church, there is a book specially known as "Processional" which treats of religious processions. We know that the State has its processions. In monarchical Government, kings have their State or Court Processions. Even democratic governments have their processions. Coming to the third of the above institutions, viz., the School, we know of academical processions. The Universities, generally have their Convocation processions.

From the Church, processions have passed on to Society which has processions for various functions. We know of Marriage processions, Funeral processions and other kinds of processions.

Processions have come down to us, as it were, from times immemorial. For example, looking to the hoary antiquity of ancient Irân, we find Ahura Mazda himself represented as advancing with his *anjuman* of Yazatas or angels¹ as it were, in a stately procession to meet Yima or Jamshed, who, on his part, advanced with the *anjuman* of the best of men. Both the processions met at the Vehedâiti river. Looking to ancient Greece, we find from a recent excavation in the island of Crete, that in the city-life of Knossn, which is believed to have existed before Troy, processions played a prominent part. Dr. (now Sir Arthur) Evans excavated a corridor, which is called "the corridor of processions" from the fact that the fresco there represents a procession in which "a king in gorgeous robes and wearing a crown of peacock's feathers takes part."²

Coming to later times, according to that great anthropologist, Dr. Frazer³, whose name we are very glad to see in the Honors' List, published the day before yesterday, on the occasion of His Majesty's birthday, and whom we are all glad to congratulate, we find from what can be gathered from the works of Mediæval writers, that processions formed one of the three principal features, in the Midsummer Celebrations of their times and of the times anterior to them. The three features were (1) Bonfires, (2) Processions with torches round the fields and (3) Rollings of wheels.

Coming to our own times, all of us have seen various processions, in connection with the Church, the State and the School.

¹ *Աճառն Զարհու Զե՛րու ԶառԶա Էմ Երանեմե՛ն Երանեմե՛տ*
(Vendidad II, 21). *Հեռադարձա՛մս Էրանեմե՛տ*

² Greek Art and Nationality, by S. C. K. Smith, p. 13.

³ Golden Bough (3rd edition), part VIII, Vol. I, p. 161.

Even now, the Church is the principal institution wherein processions are very prominent. Among the modern Parsees, irrespective of the ordinary marriage and funeral processions, what can be strictly called religious processions are two. (1) The Nāvar procession, and (2) the procession on the occasion of consecrating a fire temple.

In the Nāvar¹ procession, a novice or initiate for priesthood is taken to the temple for being initiated. In the second, the sacred fire, which is prepared and consecrated after several religious ceremonies², is taken in the form of a procession headed by Dasturs and Mobads, some of them holding swords and maces (*gwrz*)³ in their hands, to the place, where, to speak in its technical phraseology, it is enthroned.

In connection with this Fire procession, it is interesting, even for the present Parsees, to note, that as late as about 400 years ago, when the household fire, which a Parsee was enjoined to keep burning with religious care, was by some accident or carelessness extinguished, the householder had to go to the house of a priest and to bring fresh fire from his house in the form of a procession. Mannuci⁴ refers to this custom observed by the Parsees of Surat.

Among the Christians, religious processions were generally connected with the saying of litanies or rogations, i.e., public supplications for appeasing God's wrath. They were resorted to when there prevailed in the city or country heavy storms, famines, pestilences and such other disasters.

¹ For Nāvar, vide my Paper on "Nāvar and Marātib" in the *Zarthoshti*, Vol I, No. 1.

² Vide my book "The Religious system of the Parsees," pp. 26-29.

³ Vide my paper on "Gurz," *Journal of the Anthropological Society of Bombay*, Vol. VIII, No. 7, pp. 478-86, vide my "Anthropological papers," pp. 313-29.

⁴ *Storia-de-Mogor*, Vol. II, pp. 63-64.

Formerly, on such occasions, people went about in processions offering penitential and intercessory prayers. Those who joined such processions generally fasted and clothed themselves in sack-cloth. It was Justinian who forbade that no such religious processions may be held without the bishops and their clergy. It was directed that crosses may be carried in these processions. During the pontificate of Gregory I, in 590 A.D., the country was inundated and the inundation was followed by a severe pestilence. So Gregory I ordered "a sevenfold procession of clergy" (*litania septiformis*)¹, which included the "laity, monks, virgins, matrons, widows, poor and children." At times, the word "procession" came to be equivalent with "litany." The object of all these processions or litanies was (1) invocation, (2) deprecation, (3) intercession and (4) supplication.

The ancient invocations during these processions present a striking example of how the powers that were once invoked as good angels became devils at other times. In the time of Charlemagne, they invoked during these litanies, Orihel, Raguhel and Tobihel as angels, but Pope Zacharias condemned them as demons and forbade their invocation.

II.

Rai Sarat Chandra Das Bahadur describes a procession, where-

A Tibetan procession to worship the Emperor of China.

in the Chinese Amban and Chinese and Tibetan officers, all went in the form of a procession on the anniversary day of the Chinese Emperor's accession to the throne, to

pay homage to the emperor's image in a Tibetan monastery.²

The same author refers to processions of the monks, formed to welcome a Tibetan General and for other purposes wherein a band of gongs, tambourines, hautboys, drums, bells, fifes and clarionets are prominent³. He also describes a New Year's

¹ Encyclopædia Britannica, Vol. XIX, p. 696.

² Journey to Lhasa and Central Tibet, p. 60.

³ Ibid, p. 80 and p. 95.

procession, wherein a religious ceremony for throwing off the *torus* offering is performed.¹

The religious procession in connection with a Tibetan monastery at Darjeeling, which I propose describing was intended to drive away, not necessarily demons of any prevailing epidemic or sickness, but demons generally.

Almost all the countries in the world believe in a kind of demons presiding over maladies and other calamities. But Tibet was a country where they most believed in a kind of demons existing everywhere. Hence the importance of devil-driving procession there. To enable one to properly understand the subject, I will first say here something on the subject of their beliefs in demons or devils.

M. L. De Milloué says: "The demons are a perpetual subject of terror for the Tibetans who attribute to them all the evils which overtake them. Epidemics, maladies of men and beasts, earthquakes, floods, droughts, famines, fires, all is their work. So are also the smallest miseries of life, such as the extinction of fire, or the overflowing of milk which a housewife boils."

Of the Tibetan belief in devils, Col. Waddell says: "The priests, as the sole mediators between God and man, are supposed to be able to drive away the hordes of evil spirits, that are ever on the outlook to inflict on the poor Tibetan and his family disease, accident, or other misfortune; and the malign influence pursues him through every detail, not merely of his daily life in his present existence, but in the life beyond the grave."²

In one of their greatest monasteries, "one of the rooms was the Devil's Chamber of Horrors, a sort of satanic Aladdin's cave

¹ *Ibid*, pp. 252-63.

Translated from "Bod-Yeul en Tibet," p. 219.

² "Lhasa and its Mysteries," p. 216.

in the dark, designed to awe and impress the superstitious pilgrims. Here are collected the hideous colossal images of all the demons which infest the world and pray upon the poor Tibetans. They have the forms of men, but the heads of ogres and monstrous beasts, the hideous creatures of a nightmare, and all are eating human bodies and surrounded by a variety of weapons. They mostly belong to the pre-Buddhist indigenous pantheon, the Bon. They are worshipped with offerings of blood and spirits, as well as of all the grains eaten by man. Poisons and tobacco are also offered to them. Here, too, are hung the ogres' masks which are used in the devil-dances. Gyaantsé is celebrated for its devil-dances, in which the central figure is the black-hatted priest, a survival of the pre-Buddhist Bon religion. He bears the title of 'Chief of the Wizards,' and wears a conical black hat somewhat of the shape of the old Welsh dame's hat. Around its brim is tied a deep broad band of coarse black velvet, on its apex a geometrical arrangement of coloured threads surmounted by a death's-head tied with black ribbon topped by the trifold jewel, whilst as lateral wings between the brim and crown rise up two reddish serpents or dragons to sting the round skull. He dances frantically to quick music in clouds of incense burned from large swinging censers, and an offering of pastry cakes (*torma*) or the effigy of a human body on a tripod concludes the ceremony."¹

The belief in devils being much prevalent, as said by Col. Waddell, "Prayers hang upon the people's lips. The prayers are chiefly directed to the devils, imploring them for freedom or release from their cruel inflictions, or they are plain naive requests for aid towards obtaining the good things of this life, the leaves and the fishes."²

¹ *Ibid*, pp. 228-29.

² "The Buddhism of Tibet or Lamaism."

Having said something in general about processions, and in special about religious processions that play a prominent part in the life of all nations, and having spoken on the subject of some Tibetan processions and of the Tibetan belief in demons, I will now describe a devil-driving procession which I had an opportunity to see in a monastery at Darjeeling.¹

On the morning of 3rd June 1913, at about 10-15 a.m., on paying a casual visit to the monastery of Bhutia Basti, I found, that there was something unusual there on that day. The monks were making preparations for some grand occasion. They said that it was their great day of their Kālī Māi (Black Goddess). This Kālī Māi of the Tibetans was the Kālī Mātā of our country which is worshipped in our country, and which is said to have given its name to Calcutta (Kālī Ghāt).²

Before proceeding with my account of the procession on the day of the Kālī Māi, I will briefly say what position the Goddess holds in the belief of the Tibetans.

Col. Waddell thus describes the Tibetan goddess Kālī which is called the "Great Queen." She is Tibetan goddess "so dreaded that her name is seldom spoken, Kālī and then only with bated breath. In one room she is depicted as a fury in even more repulsive form

¹ For a rather fuller account of the procession and of my impressions, vide my account in the *Jam-4-Jamshed* of June 1913.

² We know well, that the promoters of the Swadeshi movement at Calcutta, had with their favourite words of 'Band-4-Mātarām,' taken many a vow at their holy shrine of Kālī at Calcutta. The remembrance of this fact led me to pay a visit to this shrine during my visit of Calcutta on my way from Darjeeling. Though an odd day, I was struck with the enormous crowd of worshippers at the shrine. Though assisted by others as a foreigner, it required an effort to go into the shrine. I could then realize what an influence the goddess Kālī had upon the people of Calcutta.

than her Indian sister. She is made to be a hideous black monster clad in the skins of dead men and riding on a fawn-coloured mule, eating brains from a human skull, and dangling from her dress is the mystic domino of fate containing the full six black points; and as the goddess of disease, battle and death, she is surrounded by hideous masks with great tusks and by all sorts of weapons—antediluvian battle-axes, spears, bows and arrows, chain armour, swords of every shape, and muskets, a collection, which gives her shrine the character of an armoury. Libations of barley beer under the euphemistic title of “golden beverage” (*ser kyem*) are offered to her in human skulls set upon a tripod of miniature skulls. Her black colour is held not only to symbolise death, but profundity and black magic, like the black Egyptian Isis and the black Virgin of Middle Age Europe.

“In the adjoining chapel is a pleasing golden effigy of her in her mild mood in the form of a handsome queen, about life size, richly inlaid with turquoise and pearls, and clothed in silks and adorned with necklaces. In this chapel, as well as in the adjoining one of the she-devil, tame mice¹ ran unmolested over the floor, feeding on the cake and grain offerings, under the altar and amongst the dress of the image, and up and down the bodies of the monks who were chanting her litany, and were said to be transmigrated nuns and monks; these attendants, however, of this disease-giving goddess, it seems to me, may represent the mouse which is constantly figured with *Smintheus* Apollo when he showered the darts of pestilence amongst the Greeks, and which has been regarded by some as symbolic of the rat as a diffusive agent of the plague.”²

¹ The presence of mice in the place of this plague-giving goddess is significant, shewing that a form of plague is always connected with the presence of rats. (vide my paper in the *Indian Review* of January 1913, entitled “Plague in India, as described by Mahomedan Historians of the Mogul Empire,” pp. 17-19).

² “*Lhasa and its Mysteries*,” by Col. Waddell, pp. 370-71.

The celebrations in connection with the goddess Kālī Māi were held for three days. The month, in which they were held, was considered to be a sacred month, because some of the principal events in the life of Gautama Buddha had occurred during this month. Among these celebrations, there were two processions. 1. The one was that for driving away the demons. 2. The second that of taking round through the village the sacred books of the monasteries. I had the pleasure of not only seeing the processions, but of actually going round with the processions. Of these two processions, the first was the devil-driving procession proper. The second, which took place on the next day (the 4th of June), though connected with the Kālī celebration holidays and with the devil-driving procession, was more properly a good-luck-seeking procession, wherein the sacred books of the monastery were taken round in hundreds, mostly on shoulders of women, through the different quarters of the village, with a view, that after the evils were driven off, the sacred books may bring in good luck and happiness. I will speak of the Book-procession on another occasion.

To revert to my account of the Devil-driving procession of the first day, on my reaching the monastery on the morning of 3rd June, I found in the monastery, a wooden framework which was placed on a square pedestal. It was made to ride on a mule. It was spoken of as *Torma*.¹ It reminded me of the form of the structure of *tsbu* which we see here on Mahomedan holidays, and a Lama himself, in order to make me clearly grasp the idea, said that it was like *tsbu*. The structure was about 10 ft. high and was decorated with pieces of cloth of variegated colours. In the centre it had the figure of a demon which was believed to embody in itself the sickness, misfortunes and other evil influences in the

¹ Vide Col. Waddell's "Buddhism of Tibet or Lamaism" p. 484, for a figure of the *torma*.

village. In the morning, a solemn service, lasting for about an hour and a half, was held. The worshippers, mostly ladies, passed over the figure some forms made of flour which they then placed upon the structure. This signified that their family illnesses and evils were also transferred to the structure of the demon which was to be hurled down into the adjoining valley in the evening. One of the Lamas then lifted the upper part of the structure and ran with it out of the compound and placed it at what can be called the entrance of the compound. This signified the first step in the removal of the demon.

For the main service in the evening the head Lama was more ceremoniously dressed. His dress resembled that of the Cardinals of the Catholic Church. On his forehead and cheeks, he had put on three marks of some black colour, in order that the evil powers may not have any "evil eye" upon him. It reminded me of our Indian belief of *najar utārvī* (नजर उतारवी), i.e., to avert an evil-eye. A typical instance of this we find in the customs of our Indian ladies, putting on two black marks, generally of a kind of soot, on the temple of a child, with a view that the evil-eye of an out-looker, if there be any, may thereby be averted.

The procession passed through all the Bhutia streets of the village. The people in the streets also placed upon the structure small figures made of flour so that the maladies, misfortunes, &c., from their houses may pass away, together with the structure, into the valley wherein the structure was to be thrown.

One of their methods of frightening and driving the demons is to produce all possible kinds of loud noisy sounds. So, in the midst of their service also, they make use of all kinds of noisy instruments, such as drums, flutes, conches, jingling-bells, gongs, clarionets, &c., and play upon all of them at the same time. As if all that was not sufficient, the people that have assembled, especially boys, make as loud a noise as they possibly can. As a writer has said the noise that is thus created by all these is really a "demoniacal noise."



A WANDERING LAMA, PLAYING ON SEVERAL
INSTRUMENTS AT ONE AND THE
SAME TIME.

I have seen in two hill-fairs, in the Himalayas—one at Sipi near Simla and another at Siddhbâri in the Kangra Valley—players playing with all possible frenzy upon big drums with a view to make as loud a noise as possible. But that was nothing before the noise I heard at the Tibetan monastery when the monks played with all their instruments. I have never heard a more tremendous noise. It is a question whether these terribly loud noises drive away a demon, but they are, at times, such as would drive one away from the monastery.

To make as loud a noise as possible seems to be a way of honouring persons on occasions. Whatever one may think of the present refined methods of honouring great persons like royal personages, these methods—(a) the firing of salute guns, (b) the playing of bands, at times a large number of bands spoken of as massed bands, (c) the loud acclamations of the people—they are, as it were, refined remnants of the old ways, the relic of which we see in the Tibetan monasteries in all their fulness.

It is the Lamas who played upon all the above instruments both in the monastery and in the streets where they led the procession and were followed by the above structure which was lifted up and carried by four persons. The head Lama in his full clerical robe followed. He held in his hand some consecrated water, from which he sprinkled drops here and there all round to drive away the demons from the locality. The head Lama held a piece of black cloth in his hand. He turned it here and there to drive away the demons therewith.

The procession came to the edge of a piece of ground which projected a little over the valley below. The structure was dismantled and the Lamas said a prayer. The musical instruments and the Lamas and the assembled laity all made, as it were, a joint effort and produced as loud a noise as they could, and threw down into the valley the upper part of the structure that was decorated with pieces of cloth

of variegated colours and that contained the figure of the demon. All clapped their hands to indicate that the devil was driven down into the valley. The Lamas then recited another prayer.¹ All then raised cries of joy "Ha Hu". As in the case of our Indian *tābās* the lower and more substantial part of the structure was brought home again.

The procession now returned to the monastery where the head Lama stood over the lower part of the structure and holding a flag in his hand and waving it around, blessed all. In order to show, that the devil, the demons, the *prits*, etc., were all overpowered, he thrust a knife into the remaining part of the structure over which he stood. The assistant Lamas gave into the hands of all a few grains of rice and a little flour. All shouted vociferously with joy and threw over one another the grains of rice and the flour to wish reciprocal joy and happiness. A lady presented before the assembly a tray containing flour and ghee. That was a token of good omen for Laxmi or Goddess of happiness. Two vessels full of Marwa, the favourite drink of the Tibetan Bhutias, which looked like our Indian toddy, were then produced. The head Lama first drank a little and then all drank cup-fuls.

It is said that such devil-driving processions are common all over Tibet. In some of the monasteries, they write down, on a piece of paper, the names of the calamities that may have overtaken the town or the village during the preceding year and burn that paper in public to signify that the demons presiding over those calamities were burnt and destroyed.

¹ Compare the Parsee custom of clapping the hands during the recital of the Vanant Yasht (Yt. XX) which ends with the words, "Kul balā dafā shavad va div va Daruj, etc." i.e., May all the calamities and the Div and the Daruj be removed, etc." The recital at which hands are clapped is in Pazend and is a later addition. It speaks of the removal of the nuisance caused by rats, cats, snakes, wolves, &c. (Vide K. E. Kanga's *Khordeh Avesta*, Fifth Edition, pp. 341-62).

We have in the Journals of our Society some papers on rain-producing beliefs and ceremonies. In connection with these, an account of the hail-driving ceremony of the Tibetans will be interesting. Rev. Kawagushi, the well-known Japanese traveller, gives that interesting account of how a Lama sought

to drive away the demon believed to be
 Rev. Kawagushi's
 account of driving
 away the demon
 of hail-storm
 presiding on hail-storms. His account
 shows what a great belief they have in
 demons of all kinds—demons presiding not
 only on diseases and such other calamities, but also on some
 natural phenomena. He says :—

“The nation is so credulous in the matter of religion that they indiscriminately believe whatever is told to them by their religious teachers, the Lamas. Thus for instance they believe that there are eight kinds of evil spirits which delight in afflicting people and send hail to hurt the crops. Some priests therefore maintain that they must fight against and destroy these evil demons in order to keep them off, and the old school profess that in order to combat these spirits effectually they must know when the demons are preparing the hail. During the winter when there is much snow, these spirits, according to the priests, gather themselves at a certain place, where they make large quantities of hail out of snow. They then store the hail somewhere in heaven, and go to rest, until in the summer when the crops are nearly ripe they throw down the hail from the air. Hence the Tibetans must make sharp weapons to keep off the hail, and consequently, while the spirits are preparing their hail, the Tibetans hold a secret meeting in some ravine where they prepare ‘hail-proof shells,’ which are pieces of mud about the size of a sparrow’s egg. These are made by a priest, who works with a servant or two in some lonely ravine, where by some secret method he makes many shells, chanting words of incantation the while, whereby he lays a spell on each shell he makes. These pellets are afterwards used as missiles when hail falls in the summer, and are supposed to drive it back. None but priests of good family may devote themselves to this work.

Every village has at least one priest called *Ngak-pa* (the chanters of incantations of the old school) and during the winter these *Ngak-pas* offer prayers, perform charms or pray for blessings for others. But the Tibetans have a general belief that the *Ngak-pas* sometimes curse others. I was often told that such and such person had offended a *Ngak-pa* and was cursed to death.

" Having spent the winter in this way, the *Ngak-pas* during the summer prepare to fight against the devils. Let me remark, in passing, that Tibet has not four seasons, as we have, but the year is divided into summer and winter. The four seasons are indeed mentioned in Tibetan books, but there are in reality only two.

" The summer there is from about the 15th of March to the 15th of September and all the rest of the year is winter. As early as March or April the ploughing of the fields and sowing of wheat begins, and then the *Ngak-pa* proceeds to the Hail-Subduing-Temple, erected on the top of one of the high mountains. This kind of temple is always built on the most elevated place in the whole district, for the reason that the greatest advantage is thus obtained for ascertaining the direction from which the clouds containing hail issue forth. From the time that the ears of the wheat begin to shoot, the priest continues to reside in the temple, though from time to time, it is said, he visits his own house, as he has not very much to do in the earlier part of his service. About June, however, when the wheat has grown larger, the protection of the crop from injury by hail becomes more urgent, so that the priest never leaves the temple, and his time is fully taken up with making offerings and sending up prayers for protection to various deities.

" The service is gone through three times each day and night, and numberless incantations are pronounced. What is more strange is that the great hail storms generally occur when the larger part of the crops are becoming ripe, and then it is the time for the priest on service to bend his whole energies to the work of preventing the attack of hail.

"When it happens that big masses of clouds are gathering overhead, the *Ngak-pa* first assumes a solemn and stern aspect, drawing himself up on the brink of the precipice as firm as the rock itself, and then pronounces an enchantment with many flourishes of his rosary much in the same manner as our warrior of old did with his baton. In a wild attempt to drive away the hail clouds, he fights against the mountain, but it often happens that the overwhelming host comes gloomily upon him with thunders roaring and flashes of lightning that seem to shake the ground under him and rend the sky above, and the volleys of big hailstones follow, pouring down thick and fast, like arrows flying in the thick of battle. The priest then, all in a frenzy, dances in fight against the air, displaying a fury quite like a madman in a rage. With charms uttered at the top of his voice he cuts the air right and left, up and down, with his fist clenched and finger pointed. If in spite of all his efforts, the volleys of hail thicken and strike the fields beneath, the priest grows madder in his wrath, quickly snatches handfuls of the bullets aforementioned which he carries about him and throws them violently against the clouds as if to strike them. If all this avail nothing, he rends his garments to pieces and throws the rags up in the air, so perfectly mad is he in his attempt to put a stop to the falling hailstones. When, as sometimes happens, the hail goes drifting away and leaves the place unharmed, the priest is puffed up with pride at the victory he has gained, and the people come to congratulate him with a great show of gratitude. But when, unluckily for him, the hail falls so heavily as to do much harm to the crops, his reverence has to be punished with a fine, apportioned to the amount of injury done by the hail, as provided by the law of the land.

"To make up for the loss the *Ngak-pa* thus sustains, he is entitled at other times, when the year passes with little or no hail, to obtain an income, under the name of 'hail-prevention-tax;' a strange kind of impost, is it not? The 'hail-preven-

tion-tax' is levied in kind, rated at about two *sho* of wheat per *tan* of land, which is to be paid to the *Ngak-pa*. In a plentiful year this rate may be increased to two and a half *sho*. This is, indeed a heavy tax for the farmers in Tibet, for it is an extra, in addition to the regular amount which they have to pay to their Government.¹ "

With this Tibetan belief in devils and demons, and with these devil-driving processions and ceremonies are connected their devil-dances.

I had not an opportunity to see such a dance, because it is performed only once a year on the occasion of their great new year's day. But I can form an idea of these dances from the masks of devils' faces which I saw in the monasteries and from the painting of the demons that I saw on the walls of the monasteries. I give below a picture of one of such devil dances.

The devil-driving procession of the Tibetans reminds us of the disease-driving processions of our country, generally known as *mâtâni ratâ* (མཎི་རཱ་) i. e., the chariot of the goddess. I have described these processions before this society in my paper, entitled "མཎི་རཱ་." "

The Tibetan monasteries and the Tibetan customs, observed at Darjeeling, have interested me a good deal and I have given an expression to that interest in a series of five papers before this Society during the course of one year.

The study of Col. Waddell's learned works have greatly added to that interest, and I will close this paper, the last of this first year's series, with a long quotation from that talented author, entertaining and sharing with him, an optimistic view about the future of this interesting

¹ Three years in Tibet, pp. 271-75.

² Journal of the Anthropological Society of Bombay, Vol IV, No. 8, pp. 419-26. Vide my "Anthropological Papers," pp. 96-103.



A DEVIL-DANCE OF THE LAMAS.

people. Col. Waddell after all his discription of, and expression of displeasure for, the prevalent devil-worship, thus speaks in an optimistic mood.

"The devil-worship and superstition which have been brought so prominently before the reader seem to demand an apology from one who has been in some measure identified with the study of "Northern" Buddhism. Why is it that we find here, in the citadel of one of the great religions of the worlds, so little which a traveller from Europe can appropriate or approve? Is the system wholly degenerate? Are the tares, which spring up instead of wheat in a barren soil, the effect upon the ancient enlightenment of a thousand years of barbaric decadence? Will the dead bones among which we have been rummaging, amid the solitudes of the world's roof, never again live? Shall we Westerners when we obtain possession write no cheerful resurgence over their immemorial shrines?

"In the world, growth and decay go on side by side. The movement of the human spirit is, "One shape of many names." What meets the eye is not always a sure indication of character. The Catholic organisation, for example, was in the twelfth century sunk into apparently hopeless decay, yet in a few years we had Dante, and a century or two later the Renaissance. If a learned Tibetan were to attend a wee Free Kirk service in the Highlands, or in that lovely forbidden region of the Clyde, the island of Arran, he might be quite right in thinking it no better than some of the most degraded observances of his friends at home; but would certainly not be justified in concluding that Scotland was sunk in ignorance and in the practice of a peculiarly malignant form of devil-worship. Were we to carry out the evangelical precept, that the true way to judge a religion is by its fruits, are we sure that the rulers of India would better abide the test than the poor peasants of the Tibetan hills?

"For my part, I approve the extremely practical method of my friend, the Cardinal of Lhasa, and am further of opinion

that there was much point in his enquiry as to whether Buddha is mentioned in the sacred books of Europe. Would not a knowledge of the religions of Asia on the part of the fathers of the Catholic Church have saved that institution from the degeneration which befell it so soon after the disappearance of its immortal founder? The recent vogue of Buddhism in Europe has been held to betoken a latitudinarian indifference. It may be that it is a sign rather of a new illumination, showing that Christians are at length beginning to understand the Word of the Master, who was in truth much nearer akin to Buddha than to Paul or Augustine or Luther, or any of the others who have proclaimed themselves to be in a special sense His followers and interpreters.

"In short, the real mind of Tibet seems to me to be more authentically expressed in the words of the Cardinal of Lhasa than in the superstitions of the monks and people. And I would fain believe that the mission of England is here not so much to inter decently the corpse of a decadent cult, as to inaugurate a veritable dawn, to herald the rise of a new star in the East, which may for long, perhaps for many centuries diffuse its mild radiance over this charming land and interesting people. In the University, which must ere long be established under British direction at Lhasa, a chief place will surely be assigned to studies in the origin of the religion of the country."¹

This view of Col. Waddell, who, in his writings about Tibet, especially his "*Lhasa and its mysteries*", while throwing off the veil of mystery, writes very sympathetically, makes us say: "There is nothing new under the sun." The most refined of the present communities of the world have passed through stages through which Tibetans have passed. Their final result makes us hope for the better in the case of the Tibetans, however far the goal may be.

¹ *Lhasa and its Mysteries*, pp. 446-48.

Col. Waddell's apology makes us halt and think over the question, and we find that, to a small extent, the idea of the devil and the demons prevail in many communities. Col. Waddell¹ thus speaks of the Tibetans' Hell and their devils.

"Hell is divided into numerous compartments, each with a special sort of torture devised to suit the sins to be expiated. Only eight hells are mentioned in the older Buddhist books, but the Lamas and other "northern" Buddhists describe and figure eight hot and eight cold hells and also an outer hell (*Pratyekavaraka*), through which all those escaping from hell must pass without a guide. The Brahmanical hells are multiples of seven instead of eight; some of them bear the same names as the Buddhists, but they are not systematically arranged, and as the extant lists date no earlier than Manu, about 400 A. D., they are probably in great part borrowed from the Buddhists."²

The atmosphere of the hells is of the deepest black :—

"Light was absent all. Bellowing there groan'd.

A noise, as of a sea in tempest torn.

By warring winds, the stormy blast of hell."

Dante, Canto V., 29.

"Each hell is enveloped by a wall of fire, and the horrible torments are fit to illustrate Dante's *Inferno*. Indeed, it has been suggested that Dante must have seen a Buddhist picture of these hells before writing his famous classic, so remarkable is the agreement."

Col. Waddell has referred above to Dante's *Inferno* in connection with the devils and demons of Tibet. The Tibetan pictures of the devils remind us, though not in the matter of

¹ Waddell's *Buddhism of Tibet*, p. 92.

² See an article by M. Leon Feer "L'Enfer indien," in the *Journal Asiatique*, XX (1892), and I. (New series 1893), for lists and description of the Brahmanist hells.

their art in the pictures, of the devils we see in some copies of the *Inferno* of Dante and of the *Virâf-Nameh* of the Persian *Ardâi Virâf*.

We find that in many of the religious processions of olden times, there was the idea of driving away the devil or the demon from the town or village wherein the procession moved. We see that idea in the accounts of the old Christian religious processions. We know that some of the old churches of Europe are what are known as Plague churches. They were founded for the performance of a vow undertaken when an epidemic ended. The vows were undertaken during the epidemics when religious processions passed through the infected towns praying for driving off the epidemics.

I produce here a chart which I bought for Rs. 4 at a Bazar gathering at Darjeeling. It is a chart with which itinerant monks and nuns go round in Bhutia villages and deliver lectures or sermons on the subject of Heaven, Hell and their denizens. This chart reminds me of a large painting on a wall in a Church in Europe wherein I saw a picture of a judgment scene, in which good souls were represented ascending to heaven and the evil souls falling into the abyss of Hell.

ANTHROPOLOGICAL SCRAPS.

EXTRACT from the late MR. EDWARD TYRRELL LEITH'S

MANUSCRIPT NOTES on the SUBJECT of

"The Dog in MYTH and CUSTOM."

(Continued from page 407, Vol. IX, No. 6).

Priests are called *Kunes* (Dogs), which Hebrews make *Kohen*.

The *Otter*, which is sometimes called the Water-dog is sacred among many tribes.

Alraun (Mandragora Mandrake).—The magic root which grows under the gallows and resembles the human-body in shape. It groans and screams so terribly when dug out that the digger dies of it. One must therefore take a black dog without a white hair, on Friday before sun rise, after stopping one's ears with cotton and wax. Three crosses must be made over the *Alraun*, and one must be dug all round it, so that the root only hangs by thin threads. The root is then tied to the tail of the dog, which is shown a piece of bread. One must then run away with the bread. The dog runs after the bread and drags out the root, but falls dead killed by the groaning cry. The root is then washed in red wine, wrapped in white or red silk, placed in a casket, washed every Friday, and clothed with a new white shirt every new-moon. If consulted, it reveals secret and future things.

Grimm D.
Mythol. Vol.
II, pp.
1005-6.

Hans Sachs describes *Alraun* as Goddess to be met with at the cross-roads. (see also Grimm D. Myth, Vol., I. p. 334) Grimm connects it with the Wise Woman of German Myth.

Grimm. Ib.
p. 1005.

Ib. Vol. III., p. 467. If two friends are walking together and a dog runs straight across their path, their friendship will soon cease.

Ib. p. 47. On St. Andrew's night, the maidens listen whence the dog's bark comes. Thence will come the future husband.

Grimm D. Mythol., Vol. III., p. 471. "Wood hewn in the Dog-days will not burn."

Ib. 473. If a howling Dog holds his head in the air, it means fire; if downwards, it means a death.

Ib. 474. No fire will break out in a house, where there are cock, cat and dog which are black.

Ib. If the watch-dog is burnt in a burning house, a fire will soon break out again.

Grimm D. Mythol., Vol. III., p. 484. Dogs and sheep have the gift of seeing ghosts and one can acquire it from them. If the howling dog sees a ghost, one should look through its ears and raise its left paw, or one should lift it on to one's shoulder and look through its ears. If one wishes to be rid of the gift, one can transfer it back to the dog by treading on its right foot and letting it gaze over one's right shoulder.

Ib. Where the howling dog pokes its nose, from that quarter will corpses be borne hereafter.

Ib. p. 435. *Dog.*—If a dog looks into the baking oven, when baking is going on, the crust of the bread is separated from the crumb.

If a Dog howls on X'mas Eve, he will go mad in that year.

Ib. p. 441. If a dog runs between a woman's legs, she will beat her husband, or between friends, their friendship will cease.

The Dog was the guardian of the Egyptian tomb. But Ovid (Metam. VII, Bohn's Ed. Riley's Transl. p. 246) says this was the duty of the Serpent, whose place was usurped by Cerberus.

Vulcan is said to have been nourished by canine-headed creatures.

Isis is attended by *Cynocephali* and at *Hermopolis* and *Metriphhis* is herself represented with a dog's head.

Cerberus (King's Gnostics, p. 159).

Dogs were sacrificed in Greece (Paus., III. 14.9)

The *Devil* was called Hell-wolf, Hell-hound. Hans Sachs gives the devil a letter which Grimm suggests may be to mark down souls and seize them. Grimm, Vol. II, pp. 832-833.

HIDDEN TREASURE IN THE MOUNTAIN.

On the Hidden Treasure lie watch-dogs, serpents or dragons. They say that in Brunsberg there is a great treasure hidden, which is guarded by a Black Dog with fiery eyes. Grimm, Vol. II, p. 816.

The Plague-maiden appears in a wet garment accompanied by a red-Dog. Grimm, Vol. III, p. 348.

The inhabitants of the Babylonian town Arra, who went to Samaria as colonists, made unto themselves the Gods Nibchas and Tharthak. The Talmudists explain Nibchas to be a dog-headed deity. Nork connects it with the dog-headed Anubis. In Syria, three days journey from Berytus and Tripolis; the colossal statue of a Dog is said to have once existed which was worshipped as a Tutelary Deity by the people. (Thevenot). But Scholz remarks that although the Dog is often sculptured on the Assyrian and Babylonian monuments, it is never- Scholz. Gotzen-dienst, etc., pp. 399-400.

theless improbable that the Babylonians worshipped the Dog as a Deity, for it was so despised by them, that it was not allowed to enter a palace or a temple, as its presence was considered unlucky. On inscriptions we find the disastrous consequences detailed which the entry of a dog of certain colours into a palace or a temple caused. In the Codex Nasareus Nebchas is described as a Kakodamon of the Mendaïtes, and a Prince of Darkness, whose throne rests on the Earth, but whose feet when he sits thereon reach to the lowest Tartarus. This Scholz states is an error on the part of Norberg who confounds Nebchas with Nebas.

THE INITIATION OF A FAQIR.

(FROM *Pandurang Hari*. BY W. B. HOCKLEY.)

In one corner of the *Sanyasi's* cave was Gunputti the idol large, with an elephant's trunk; and Mahadeo and Parvati his wife were carved in the rock immediately opposite. I concluded that the purport of my father's visit to this miserable fanatic was as much to gain instruction as for security. Having eaten some rice, the old man began to mumble prayers in a sepulchral tone, and then to fall on the ground before the idol and keep dabbling in water. My father imitated him with the utmost exactness and made me follow the example. A dead silence now took place for a full hour, the old gossain first breaking it by crying out as loud as his crazy voice would permit, "Sudasheo," and then desiring my father to say, "Bom Mahadeo." My father did all he was desired, and then they continued for another hour calling out one of them "Sudasheo," and the other, "Bom Mahadeo," until they were both exhausted.

As soon as the *gossain* had recovered a little, he rang a small bell, trimmed his lamp, and bade us follow him. We now entered an inner cell, where stood the figure of Siva. The *gossain* desired us to do as we saw him do; this was to fall down nine times before the idol. This troublesome business being over, and when I hoped there was nothing more left for me to do, the old wretch presented us with a copper vessel filled with blood—whether human or not, I cannot say to this day. We were directed to take each of us a mouthful and squirt it out into the idol's face. My father obeyed with great gravity; but when it came to my turn I was in such haste to get rid of the filthy mouthful that I let the whole go, not into the face of the idol, but into the eyes of our preceptor. My father immediately felled me to the ground, apologising a thousand times over to the *gossain* for my conduct. I yelled, cried, and begged forgiveness, promising to hit the mark better next time. My father was told to repeat the disgusting oblation sixteen times, and I was ordered to follow his example. I succeeded from fear in getting nearly through with the total number, in spite of my stomach's repeated warnings. At last I was no longer able to subdue its rebellious impulses, and Siva received, not the contents of my mouth alone, but both together. Indeed, nature had effected wonders in enabling me to resist so long the horrid doses of blood, which would have disgusted a tiger. The *gossain* now set up a frightful yell, and my father, to appease his wrath and satisfy his own anger, once more levelled me with the earth. Siva the Destroyer had been defiled, and it became necessary for the *Sanyasi* to purify his godship. For this purpose he fetched water, oil, sandal-wood, and red ochre, muttering a prayer between each application. Sundry cocoanuts were then offered, with prayers and meanings; and after another hour spent in purifying the idol from the contamination I had cast upon him, the *Sanyasi* conducted us back to the outer apartment. He now produced a cauldron, lit a fire, and poured into the vessel water, blood, resin, oil,

ghes, and rice; he then sprinkled brimstone into the fire, the blue flame of which shining upon his countenance gave me a full view of its cadaverous hideousness. So horrible and ghastly a being till then I had never beheld. Terror crept coldly over me; my heart was chilled with secret fear; and the hue given to the *gossain's* face by the brimstone impressed me with the idea of his not being a creature of this world. Even my father's hardened countenance bore an expression, if not of terror, of awe and wonder at the sight.

The *Sungasi* next produced a string made of horse-hair and fine cotton, which he dipped in his infernal cauldron, muttering blessings or curses, I could not tell which. He then with a pair of tongs, drawing it from the cauldron, bathed it in blood, drew it through his toes, and then anointed it once more in the charmed pot, where he suffered it to remain about half an hour. Then, taking off the cauldron, he poured its contents at the feet of Gunputti, leaving the string at the bottom of the pot, which he cut in two pieces, one longer than the other. After this he formed the sacred string worn by the Brahmins, *gossains*, and many Hindus. One of these strings was designed for my father and one for myself. He desired us to take off our old strings and cast them in the fire; and this being done, he invested us with those he had just consecrated, telling us that as long as we preserved them pure and entire, and never removed them from our bodies, we should rest in perfect security, safe from the attacks of enemies, and unhurt by the shafts of malice, or even the incantations of witchcraft.

We now stripped, by his order, and were rubbed over with ashes from the fire over which the cauldron had been heated. My father's eye-brows were scored with red ochre as well as mine, and this, with large daubs of red paint on our naked bodies, finished at length our consecration, of which I was heartily tired.

Then we set out on our travels completely metamorphosed from what we had been on the preceding day. I was much

concerned to see my father in his present circumstances. Before, he had a manly, warlike appearance; now he looked a most mean abject wretch, covered with filth and ashes. His hair straggled wild, stained brown, and his body was bedaubed with paint, while he had only a rag to cover him. I could not see myself, it is true, but I could fancy how I looked. We had not proceeded many *koss* on our journey before I formed the resolution of decamping, and leaving my wise father to enjoy the pleasures and profits of his new mode of life alone. It was not long before an opportunity occurred favourable for carrying my resolution into effect. We were met by a gang of *gossains*, who invited us into a cavern, where they ate opium and smoked *ganja*, until they were all stretched insensible on the ground. Finding how profound their sleep was, I lost not a moment in carrying my intention of decamping into effect. Arising softly, I unbarred the wicket, sallied forth, and from that hour to this have neither seen nor heard anything of my sagacious father.—[*The Charm of India*—An Anthology—edited by Claud Field, pp. 135-139.]

MAN BORN TO TROUBLE.

(From *Abbé Dubois : Description of the People of India*, 1817.)

A Traveller having missed his way was overtaken by darkness in the midst of a thick forest. Being apprehensive that such a wood must naturally be the receptacle of wild beasts, he determined to keep out of their way by mounting into a tree. He therefore chose the thickest he could find, and having climbed up, he fell asleep, and so continued until the light of the morning woke him, and admonished him that it was time to continue his journey. In preparing to descend, he cast his eyes downwards, and beheld at the foot of the tree a huge tiger sitting and eagerly on the watch, as if impatient for the appearance of some prey, which he was ready to tear in pieces and devour. Struck with terror at the sight of the monster, the

traveller continued for a long while immovably fixed to the spot where he sat. At length, recovering himself a little and looking all round him, he observed that the tree on which he was had many others contiguous to it, with their branches so intermixed that he could gradually pass from one to another, until at last he might get out of the reach of danger. He was on the point of putting his design into execution, when, raising his eyes, he saw a monstrous serpent suspended by the tail to the branch immediately over him, and its head nearly reaching his own. The monster appeared, indeed, to be asleep in that posture; but the slightest motion might wake it and expose him to its fury. At the sight of the extreme danger which environed him on all sides a frightful serpent above and a devouring tiger beneath, the traveller lost all courage; and being unable from fear to support himself longer, he was on the point of falling into the jaws of the tiger, who stood ready gaping to receive him. In awful consternation he remained motionless, having nothing before him but the image of death, and believing every moment to be his last. He had yielded to despair, when, once more raising his head, he saw a honeycomb upon the top of the highest branches of the tree. The comb distilled its sweets drop by drop, close by the side of the traveller. He stretched forth his head and put out his tongue to catch the honey as it fell; and in the delicious enjoyment thought no more of the awful dangers which environed him.—[*The Charm of India*.—An Anthology—edited by Claud Field, pp. 330-331.]

THE FOUR DEAF MEN.

A deaf shepherd was one day tending his flock near his own village, and though it was almost noon his wife had not yet brought him his breakfast. He was afraid to leave his sheep to go in quest of it, lest some accident should befall them. But his hunger could not be appeased; and upon looking round, he espied a Talaiyari, or village hind, who had come to cut grass

for his cow, near a neighbouring spring. He went to call him, though very reluctantly, because he knew that, though these servants of the village are set as watchmen to prevent theft, yet they are great thieves themselves. He hailed him, however, and requested him just to give an eye to his flock for the short time he should be absent, and that he would not forget him when he returned from breakfast.

But the man was as deaf as himself, and mistaking his intentions he angrily asked the shepherd, "what right have you to take this grass which I have had the trouble to cut? Is my cow to starve that your sheep may fatten? Go about thy business and let me alone!" The deaf shepherd observed the repelling gesture, which he took for a signal of acquiescence in his request, and therefore briskly ran towards the village, fully determined to give his wife a good lesson for her neglect. But when he approached the house he saw her before the door, rolling in the pains of a violent colic brought on by eating overnight too great a quantity of raw green peas. Her sad condition and the necessity he was under to provide breakfast for himself detained the shepherd longer than he wished; while the small confidence he had in the person with whom he left his sheep accelerated his return.

Overjoyed to see his flock peaceably feeding near the spot where he left them, he counted them over; and finding that there was not one missing, "He is an honest fellow," quoth he, "this Talaiyari; the very jewel of his race! I promised him a reward, and he shall have it." There was a lame beast in the flock, well enough in other respects, which he hoisted on his shoulders, and carried to the place where the hind was, and courteously offered him the mutton saying, "You have taken great care of my sheep during my absence. Take this one for your trouble."

"I!" says the deaf hind. "I break your sheep's leg! I'll be hanged if I went near your flock since you have been gone,

or stirred from the place where I now am." "Yes," says the shepherd, "it is good and fat mutton, and will be a treat to you and your family or friends." "Have I not told thee," replied the Talaiyari in a rage, "that I never went near thy sheep; and yet thou wilt accuse me of breaking that one's leg. Get about thy business, or I will give thee a good beating!" And by his gestures he seemed determined to put his threats in execution. The astonished shepherd got into a passion also, and assumed a posture of defence. They were just proceeding to blows when a man on horseback came up. To him they both appealed to decide the dispute between them; and the shepherd, laying hold of the bridle, requested the horseman to alight just for a moment, and to settle the difference between him and the beggarly Talaiyari. "I have offered him a present of a sheep," says he, "because I thought he had done me a service; and in requital he will knock me down." The villager was at the same time preferring his complaint that the shepherd would accuse him of breaking the leg of his sheep, when he had never been near the flock.

The horseman to whom they both appealed happened to be as deaf as they, and did not understand a word that either of them said. But seeing them both addressing him with vehemence, he made a sign to them to listen to him, and then frankly told them that he confessed the horse he rode was not his own. "It was a stray one that I found on the road," quoth he, "and being at a loss I mounted him for the sake of expedition. If he be yours, take him. If not, pray let me proceed, as I really am in great haste." The shepherd and the village hind, each imagining that the horseman had decided in favour of the other, became more violent than ever, both cursing him whom they had taken for their judge, and accusing him of partiality.

At this crisis there happened to come up an aged Brahmin. Instantly they all crowded around him—shepherd, Talaiyari, and horseman, each claiming his interposition and a decision in his favour. All spoke together, every one telling his own

tale. "I know," said he, "you want to compel me to return to her" (meaning his wife); "but do you know her character? In all the legions of the devils I defy you to find one that is her equal in wickedness. Since the time I first bought her, she has made me commit more sin than it will be in my power to expiate in thirty generations. I am going on a pilgrimage to Kasi (Benares), where I will wash myself from the innumerable crimes I have been led into from the hour in which I had the misfortune to make her my wife. Then will I wear out the rest of my days on arms in a strange land."

While they were all four venting their exclamations, without hearing a word, the horse-stealer perceived some people coming towards them with great speed. Fearing they might be the owners of the beast, he dismounted and took to his heels. The shepherd, seeing it was growing late, went to look after his flock, pouring out curses as he trudged, against all arbitrators, and bitterly complaining that all justice had departed from the earth. Then he bethought himself of a snake that crossed his path in the morning, as he came out of the sheepfold, and which might account for the troubles he had that day experienced. The Talaiyari returned to his load of grass; and finding the lame sheep there, he took it on his shoulder to punish the shepherd for the vexation he had given him; and the aged Brahmin pursued his course to a choultry that was not far off. A quiet night and sound sleep soothed his anger in part; and early in the morning several Brahmins, his neighbours and relations, who had traced him out, persuaded him to return home, promising to engage his wife to be more obedient and less quarrelsome in future.—[*The Charm of India*—An Anthology—ed. by Claud Field, pp. 332-336.]

THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 28th January 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following gentlemen were duly elected members of the Society :—

1. Dr. Vincent Philip Desa, L.M. & S. (Madras), Goa.
2. Rao Sahib G. V. Ramamurti, Vizianagram.
3. P. T. Srinivas Aiyangar, Esq., M.A., L.T., Vizianagram.
4. Dr. Vinayak Narayan Bhajekar, F.R.C.S., Bombay.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D. then read his Paper on the following subject :—

“ Tibetan salutations and a few thoughts suggested by them.”

The Paper on “ Folklore of Savantvadi ” by J. A. Saldanha, Esq., B.A., LL.B., was taken as read.

THE TWENTY-EIGHTH ANNUAL GENERAL MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 25th February 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma

Dr. Jivanji Jamshedji Modi, B.A., Ph.D., President, occupied the Chair.

The Minutes of the last Meeting were read and confirmed.

The following gentlemen were duly elected members of the Society :—

1. Lachmi Narayen, Esq., M.R.A.S., Allahabad.
2. B. Radha Krishna Sahib, Esq., Muzzaferpore, (B. & N. W. Ry).

Anthropological Study and the Oriental Research Institute.—The Deputy Director of Public Instruction had addressed a communication No. 10860 dated 20th December 1913 to Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., regarding the proposed inclusion of the Anthropological study in the scheme of the Oriental Research Institute. That communication together with the proposed official reply was circulated amongst the Members of the Council. The proposed official reply being approved by the Council, it was sent on 3rd March 1914.

Defaulting Members.—A list of defaulting members, who had not paid in their subscriptions, though often reminded, was submitted and the meeting was informed that although according to rule 11, action should have been taken some time before, the members in question were sent reminders and given opportunities to pay their arrears but to no effect.

It was thereupon resolved that the names of the following members be struck off the list and that their arrears be written off :—

<i>Names.</i>	<i>Arrears.</i>	<i>Remarks.</i>
1. H. A. Rose Esq., I.C.S.	1913	Has also tendered his resignation dated 24-2-13.
2. Vicaji M. Patel, Esq., B.A., LL.B.	1912 & 1913	Many reminders were sent.

<i>Names.</i>	<i>Arrears.</i>	<i>Remarks.</i>
3. S. Ram Rao, Esq.	1911, 1912 & 1913	Many reminders were sent.
4. Sayyad Fakruddin El Edrus, Esq.	1913	Has sent in his resignation on 15-8-13.

The Twenty-eighth Annual Report was then read and the financial statements placed on the table for inspection by members.

Proposed by Mr. S. T. Bhandare and seconded by Mr. K. A. Padhye.

"That the Report for the year 1913 and the statement of accounts as audited and signed by the Auditors be adopted."

Carried unanimously.

Proposed by Lt. Col. K. B. Kirtikar I.M.S. (Chairman) and seconded by Rao Bahadur P. B. Joshi.

"That Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., be elected President of the Society for the ensuing year."

In moving the proposition, Col. K. R. Kirtikar eulogised the very valuable services rendered by Dr. Jivanji Jamshedji Modi as a member of this Society since 1886 and as its Hon. Secretary for 13 years. He observed that besides contributing a series of papers on important subjects, Dr. Modi had evinced a very keen interest in and worked zealously for advancing the affairs of the Society. Rao Bahadur P. B. Joshi and Rao Bahadur S. T. Bhandare having also paid a tribute to the work and worth of Dr. Modi, the proposition was put to the vote and carried unanimously and with acclamation.

At this stage of the proceedings, Dr. Jivanji Jamshedji Modi, who had been kept away at a University gathering, joined the meeting and was welcomed by the President Col. Kirtikar to the Chair. Dr. Modi thanked the members for doing him the honour of electing him to be their President.

Proposed by Mr. K. A. Padhye and seconded by Mr. S. S. Mehta.

"That the following Office-bearers be elected for the ensuing year.

Vice-Presidents :

Lt.-Col. K. R. Kirtikar, I.M.S. (*Retd.*).

Rao Bahadur Purshotam Balkrishna Joshi, F.R.G.S.

Members of the Council :

Rao Bahadur Sadanand Trimbak Bhandare.

Rao Saheb Dr. V. P. Chowan, L.M. & S.

Dr. Rustom N. R. Ranina, L.M. & S.

Krishnalal Mohanlal Jhaveri, Esq., M.A., LL.B.

Muncherjee Pestonjee Khareghat, Esq., I.C.S. (*Retd.*).

Honorary Secretary and Treasurer :

R. P. Masani, Esq., M.A.

Auditors :

R. K. Dadachanjee, Esq., B.A., LL.B.

Rao Saheb Dr. V. P. Chowan, L.M. & S."

Carried unanimously.

Proposed by Mr. S. S. Mehta and seconded by Mr. B. V. Mehta.

"That a hearty vote of thanks be accorded to the President and the Committee and the Hon. Secretary and Treasurer for the valuable services they had rendered to the Society during the past year."

Carried unanimously.

The next item on the Agenda was Mr. S. S. Mehta's paper on "The Damera and Dasarath Lila proceeding from it as a festive occasion."

As it was rather late, it was resolved that the paper be read at the next monthly meeting.

The meeting was then dissolved.

THE ANNUAL REPORT OF THE COUNCIL OF THE
ANTHROPOLOGICAL SOCIETY OF BOMBAY

(FROM 1ST JANUARY 1913 TO 31ST DECEMBER 1913.)

The Committee begs to submit the following report of the work of the Society during the year 1913 :—

Number of Members.—At the commencement of the year there were 90 Life, Special and Ordinary Members. 5 New Ordinary Members were elected during the year. The name of one Ordinary Member has been removed from the roll owing to his death. Two members have resigned. Thus 92 Members were on the roll of the Society at the close of the year.

Obituary.—The Society has to announce with regret the loss by death of the following members during the year :—

1. Mansukhlal Mugatlal Munshi, Esq., B.A., LL.B.
2. Nanu Narayan Kothare, Esq., Solicitor.

Meetings.—During the year under report, altogether 9 meetings were held of which one was the Annual General Meeting and the rest Ordinary Monthly Meetings. The Ordinary Monthly Meeting of June was not held for want of a quorum.

Communications.—At these 9 meetings the following Papers were read :—

1. "North Indian Children's Games and Demon-Cults," by Sarat Chandra Mitra, Esq., M.A., B.L.
2. "The Funeral Ceremonies of Nagar Brahmins of Kathiawad and Gujarat," by S. S. Mehta, Esq., B.A.
3. "Further Notes on Sorcery in Ancient, Mediæval and Modern India," by Sarat Chandra Mitra, Esq., M.A., B.L.
4. "Holi ka Celebration" by S. S. Mehta, Esq., B.A.
5. "The Celebrations of Nine Nights and the Bhavaïs," by S. S. Mehta, Esq., B.A.

6. "A Few Tibetan Customs and a Few Thoughts suggested by them—Prayer-Flags," by Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D.
7. "The Bihari Belief in the Efficacy of Jackals' Horns" by Sarat Chandra Mitra, Esq., M.A., B.L.
8. "A Few Tibetan Customs and a Few Thoughts suggested by them—Prayer-Wheels," by Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D.
9. "A Few Parsee Riddles," by Rustamji Nasarvanji Munshi, Esq.
10. "The History of the Pathare Prabhus and their Gurus or Spiritual Guides" by Rao Bahadur P. B. Joshi, F.R.G.S.
11. "A Few Tibetan Customs and a Few Thoughts suggested by them—Tibetan Rosaries," by Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D.

Journals.—Nos. 7 and 8 (with Index) of Vol. IX and No. 1 of Vol. X were published during the year.

Congratulations to the Hon'g. Secretary.—The Society was pleased to pass the following resolution congratulating its Honorary Secretary for the Degree of Ph.D. (Honoris Causa) conferred upon him by the University of Heidelberg (Germany).

"That the Anthropological Society of Bombay places on record its sense of gratification at the degree of Ph.D. conferred by the University of Heidelberg (Germany) on Shams-ul-Ulma Ervad Jivanji Jamshedji Modi, B.A., who, as Honorary Secretary of this Society and in divers other spheres of scholarship and erudition, has rendered most useful and valuable work for a long series of years in the cause of religious, philosophical and anthropological studies and research. The Society tenders to Shams-ul-Ulma Dr. Jivanji Modi its sincere congratulations on this well-merited distinction and trusts he will long be spared by Providence in sound health and mental vigour to continue his scholarly and literary activities."

Riddle Literature of the World.—During the year under report, the Chief of the Service of Documentation, Solway Institute (Bruxelles), had some correspondence with the Society soliciting co-operation of its members in the work of Dr. W. Schultz, a correspondent of that Institute who is engaged in collecting all the works relating to riddles in every country of the world.

The result of the inquiry was a Paper on "A Few Parsee Riddles," read before the Society at its meeting of 24th September 1913 by Mr. Rustamji Nasarvanji Munshi. A copy of that Paper has been sent to Dr. Schultz as a specimen of the riddles current amongst the Parsees.

References from Bombay Government.—During the year under report, the Society was consulted by the Government of Bombay on the following two subjects:—

- (a) In their letter No. 4327, dated the 16th June 1913, the Bombay Government asked our view as to the advisability of taking stringent action in the matter of offences of exposure and murder of illegitimate infants by widows. A reply was sent to Government on 25th September 1913 making certain suggestions.
- (b) The Bombay Government had addressed to our President a letter No. 7528, dated the 23rd October 1913, asking our opinion on the subject of Sir R. Cradock's Bill further to amend the Indian Penal Code and the Code of Criminal Procedure, 1898. A reply, dated 19th November, 1913, was sent to the Government approving of the said Bill.

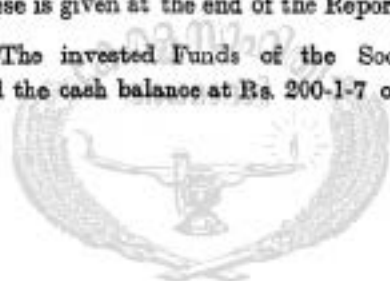
The Society notes with thanks that in the consideration of both these subjects, the Society had the advantage of the advice and the ripe experience of one of its esteemed members, Mr. M. P. Khareghat, I.C.S., (*Retd.*) who has a long judicial experience of the legal questions involved in these subjects.

Grant from Government.—The Committee is pleased to announce that the Government of Bombay have been pleased to sanction in their letter No. 2779, dated 8th April 1913, in response to the Society's application, dated 4th September 1912, an annual grant of Rs. 500 for a period of three years beginning with the year 1913-14. Thanks were voted to the Government for their liberal grant in the meeting of 30th April 1913.

Presents.—Journals and Reports of learned Societies and other publications have been received in exchange for the Society's Journal and otherwise as usual during the year under report.

A list of these is given at the end of the Report.

Finances.—The invested Funds of the Society stood at Rs. 2,600, and the cash balance at Rs. 200-1-7 on 31st December 1913.



THE HONORARY TREASURER'S REPORT

For the Year 1913.

STATEMENT A.

Showing the number of Members of the Society.

Members remaining on the roll on 31st December

1913 90

Add—

Members admitted during the year 1913.. ... 5
— 95

Deduct—

Names removed on account of resignation ... 2
Names removed on account of death ... 1
— 3
—

Members remaining on the roll on 31st December

1913 92
==

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.

Bombay, 31st December 1913.

STATEMENT B.

ANTHROPOLOGICAL

STATEMENT

*Statement showing in detail:—(A) the amount of subscriptions
(C) the amount remaining to be received and (D) deducted on*

	Rs. a. p.	Rs. a. p.
<i>A</i> Balance remaining to be recovered from the previous years . . . . .	.....	80 0 0
<i>Amount payable for 1913 as under:—</i>		
Government grant for the year 1913-14. ....	.....	500 0 0
<i>Life Members,</i>		
8 Life Members (from whom no farther subscriptions are due) . . . . .	.....	.....
<i>Special Members.</i>		
H. H. the Nizam, G.C.S.I.	100 0 0	
The Administrator of Junagadh State ...	15 0 0	115 0 0
Carried over., Rs.	.....	695 0 0

SOCIETY OF BOMBAY.

B.

payable during the year 1913; (B) the actual amount received; account of Exchange, Commission, &c., on Foreign Cheques.

	Rs. a. p.	Rs. a. p.
<i>B</i> Government grant for the year 1913-14.	.....	500 0 0
<i>Life Members.</i>		
8 Life Members (from whom no further subscriptions are due) ... ..	.....	
<i>Special Members.</i>		
H. H. the Nizam, G.C.S.I.	100 0 0	
The Administrator of Junagadh State	15 0 0	
		115 0 0
<i>Ordinary Members.</i>		
72 Members paid subscriptions for the year 1913... ..	719 13 10	
<i>Payment in Arrears.</i>		
Arrears of subscriptions received during the year 1913 as under :—		
5 Ordinary Members for 1912	50 0 0	
<i>Payment in Advance.</i>		
2 Members paid subscriptions in advance for the year 1914	20 0 0	
		739 13 10
<i>Total amount of subscriptions received during the year 1913 ... ..</i>	.....	1,404 13 10
Carried over .. Rs.	.....	1,404 13 10

STATEMENT

<i>A—continued.</i>		Rs. a. p.	Rs. a. p.
Brought forward ... Rs.		.....	695 0 0
<i>Ordinary Members.</i>			
76 Members continued from the year 1912..		760 0 0	
1 Member free (Honorary Secretary) ...		.....	
2 Members resigned (from whom no subscriptions are due) .. ...		.....	
1 Member died (from whom no subscription is due) ... ..		.....	
5 Members elected during the year 1913.		50 0 0	
2 Members paid subscriptions in advance for 1914		20 0 0	
			830 0 0
Total ... Rs.		.....	1,525 0 0

Bombay, 31st December 1913.

B—continued.

C	Rs. a. p.	Rs. a. p.
Brought forward ... Rs.	.....	1,404 13 10
<i>Arrears of subscriptions remaining to be received as under:—</i>		
1 Ordinary Member for 1911, 1912 and 1913	30 0 0	
1 Ordinary Member for 1912 and 1913...	20 0 0	
7 Ordinary Members for 1913	70 0 0	120 0 0
D		
Less at the rate of exchange on a Cheque of 13\$. 4d. from East India United Service Club, London ... ..	.....	0 2 2
Total ... Rs.	.....	1,523 0 0

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.

STATEMENT

Statement showing the Receipts and Expenditure of the

RECEIPTS.	Rs. a. p.
Balance with the Bank of Bombay on 1st January 1913	16 4 2
Government Grant for the year 1913-14 and amount of Subscriptions received during the year 1913, as per Statement B. (b)	1,404 13 10
Interest realized on Invested Funds during the year 1913	88 12 0
Amount realized by the sale of Journals	243 1 0
Total ... Rs.	1,752 15 0

We have examined the accounts and found them correct. We have examined the Vouchers and also the Bombay Bank's Safe Custody Receipts for the Securities.

R. K. DADACHANJI, }
V. P. CHAVAN, } *Auditors.*

Bombay, 31st December 1913.

C.

Anthropological Society of Bombay during the year 1913.

EXPENDITURE,							Rs.	s.	p.
Establishment	...	..	...	...	...	...	541	0	0
Postage and Stamps..	...	...	..	...	...	...	67	12	6
Stationery, Printing and Binding Charges	...	...	...	...	...	...	45	4	0
Cost of Printing the Journals	...	...	...	...	...	...	832	7	0
Miscellaneous Charges	..	..	..	...	...	...	65	5	11
Balance with the Bank of Bombay on 31st December 1913	...	...	...	...	...	...	200	1	7
Total .. Rs.							1,752	15	0

Invested Funds :—

Government Promissory Notes bearing 3½ per cent Interest, Rs. 2,500.

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer

LIST OF JOURNALS, &c., RECEIVED IN
EXCHANGE OF THE JOURNAL OF THE
SOCIETY DURING THE YEAR 1913.

From Calcutta.—The Journal and Proceedings of the Asiatic Society of Bengal, Vol. VIII, Nos. 2, 3, 4, 5, 6 and 10, Vol. IX, Nos. 1 to 5; and Vol. LXXV, Pt. II (1913).

Memoirs of the Asiatic Society of Bengal, Vol. III,
No. 6 (pp. 355-405) and No. 7 (pp. 407-448).

From Madras.—Archæological Survey of India, New Imperial Series, Vol. X.

South Indian Inscriptions, Vol. II.

Annual Report of the Archæological Dept., Southern Circle, Madras, for the year 1912-1913.

Government of Madras, Public Dept. G. O. No. 961,
2-8-1913.

From Allahabad.—Annual Progress Report of the Superintendent, Muhammadan and British Monuments, Northern Circle, for the years ending 31st March 1912-13.

From Peshawar.—Annual Report of the Archæological Survey of India, Frontier Circle, for the year 1912-1913.

From London.—The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. VIII (July to September 1912), Vol. XLII (July to December 1912) and Vol. XLIII (January to June 1913).

From Paris.—Archives Sociologiques, Bulletin Nos. 23 to 29 (1913).

Bulletins et Memoires de la Societe D'Anthropologie de Paris, Nos. 4 to 6 (1910), 1 to 6 (1911), 1 to 6 (1912) & 1 (1913).

Revue Anthropologique Nos. 11 and 12 (1912), 1 to 10 (1913).

Journal Asiatique Recueil de Memoires et de Notices
Tome XVI, No. 3, and Tome XVIII Nos. 1 and 2,
and Tome XX, Nos. 1 to 3.

Journal Asiatique. Dixime and Onzieme Series.

From Berlin.—Zeitschrift für Ethnologie, Hefts IV to VI
(1912), and Hefts II and III (1913).

From Leipzig.—Zeitschrift der Deutschen Morgenländischen
Gesellschaft, LXVI Band, IV Heft (1912). and LXVII Band,
I to III Hefts.

Baesler-Archiv Annalendes K. K. Naturhistorischen
Hofmuseums Band XXVI No. 3-4 (1912).

From St. Petersburg.—Bulletin de L'Academie Imperiale des
Sciences de St. Petersburg, Nos. 15 to 18 (1912) and Nos. 1 to
14 (1913).

Publications Du Musee D'Anthropologie et D'Ethno-
graphie de L'Academie Imperiale Des Sciences
XIII & XIV (1913).

From Stockholm.—Svenska Landsmal ock Svenskt Folkliv,
H. 1 to 5 (1912).

Fornvannen Meddelanden. Argangens 6 (1911) & 7
(1912).

A Guide to the National Historical Museum 1912.

From Rome.—Rivista di Anthropologia, Vol. XVII, Fascs,
I to III.

From Firenze.—Archivio per L'Anthropologia e la Ethnologia,
Vol. XLII, Fascs. 1-4.

From Upsala.—Inbjudong the Filosofie Doktors promotion
vid Upsala Universitat 31. Maj. 1911.

Upsala Universitets Arsskrift 1911.

From Luzern.—Renward Brandstetters Monographien Zur
Indonesischen Sprachforsohung.

From 'S-Grazenhage.—Bij dragen tot de Taal Land-Eh Volkenkunde van Nederlandsch-Indie, Deel 67 (1912) 67, 4 and Dui 68, 1 to 3 (1913).

From New York.—Bulletin of the New York Public Library, Vol. XVI, Nos. 11 & 12 (1912). and Nos. Vol. XVII, Nos. 1 to 6 (1913).

Anthropological Papers of the American Museum of Natural History, Vol. XI, parts 2 and 3.

From Washington.—Bureau of American Ethnology, Bulletins, 52 & 54.

Annual Report of the Bureau of American Ethnology, (1906-07).

From Chicago.—Field Museum of Natural History Publication 165; Report series Vol. IV, No. 3; Anthropological series Vol. X, No. 1 and Vol XII, No. 1.

From New Haven.—Journal of the American Oriental Society, 13th Volume, Part II, 32nd Volume, Part IV and 33rd Volume, Part I.

From Cambridge (Mass).—The Peabody Museum of American Archaeology and Ethnology, Harvard University, Papers, Vol. III (1904-1913) and Vol. VI (1913) Memoirs.

From Philadelphia.—Proceedings of the Academy of Natural Sciences of Philadelphia, Vol. LXIV, Parts I-IV, VIII Sec. D: No. 1, and Vol. LXV, Pt. 1.

Proceedings of the Meeting Nov. 1912.

University of Pennsylvania; the Museum Anthropological Publications, Vol. III, No. 2.

From Pennsylvania.—The Museum Journal of the University of Pennsylvania, Vol. II, (1911) and Vol III, (1912) and Vol. IV, Nos. 1-2 (1913). The Museum Publications of the Babylonian section III. (1913).

University of Pennsylvania, Egyptian Department, Vol. IV, (1911).

From Mexico.—Anales del Museo Nacional de Arqueología Historia y Etnología, Tomo IV, Num. 5 and 6 and 10 to 12.

Boletín de la Biblioteca Nacional de Mexico Año IX, No. 3, and Año X, No. 1-2.

Boletín del Museo Nacional de Arqueología Historia y Etnología, December (1912) and January to June (1913).

Anexo al Boletín del Museo Nacional de Arqueología, Historia y Etnología 1911-12.

Las Publicaciones del Museo Nacional de Arqueología, Historia y Etnología.

From Manila.—The Philippine Journal of Science, Vol. VII, Sec. D, Nos. 4-5 and Vol. VIII, Sec. D, Nos. 1 to 3.

From Hanoi.—Buletin de L'Ecole Francaise d'Extreme-Orient, Tome XII, Nos. 3 to 9 and Tome XIII, Nos. 1 and 2.

From Wiew.—Annalen des K. K. Naturhistorischen Hofmuseums, Band, XXVII, Nos. 1 to 3.

Mitteilungen der Anthropologischen Gesellschaft in Wien, Band XXXXII, Vol. III, Heft. 4, Band XXXXIII, Vol. I, Hefts 2-4.

From Buenos Aires.—Anales del Museo Nacional de Buenos Aires, Tomo XXIII, (1912).

From Sydney.—Sciences of Man—Journal of the Royal Anthropological Society of Australasia, Vol. XIV, No. 1.

From Tokyo.—The Journal of the Anthropological Society of Tokyo, Vol. XXVIII; Nos. 314 to 318.

From Berkeley.—University of California. Publications in American Archæology and Ethnology, Vol. II, No. 1 and Vol. X, No. 4.

From Ottawa.—Summary Report of the Anthropological Division for the Calendar Years, 1910 and 1911.

From Montevideo.—Codigo Civil de la Republica Oriental del Uruguay, 1893.

Republica Oriental del Uruguay. Ministerio de Fomento. Tomo I (1895), II (1895-96),

III (1895-96) VI (1895-96),

X (1895-96), XI (1895-96) and XIII (1895-96).

From Amiens.—Revue D'Exegese Mythologique No. 125, 126 (1913).

From Lisbon.—Archivio de Anatomia e de Anthropologia, No. 1 (1912).

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 25th March 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

Shrinivas Dassa Shenvi, Esq., Engineer, Malabar Cochin, was duly elected a member of the Society.

Mr. S. S. Mehta, B. A., then read his Paper on "The Dassara and Dassara Lila proceeding from it as a Festive occasion."

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 29th April 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., President, occupied the Chair.

The Minutes of the last meeting were read and confirmed.

Mr. Keshav Appa Padhye, B.A., LL.B., then read his Paper on "The History of the sect of the Mānbhāvās (Mahānubhāvās) and their Religious Tenets."

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 24th June 1914, at 6 P.M., (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., President, occupied the Chair.

The Minutes of the last meeting were read and confirmed.

Mr. James Frazer, the well-known author of the series of "Golden Bough", having been conferred the honour of Knighthood, the President suggested that the Society should send him a message of congratulation. The meeting having concurred in the suggestion, the following proposition was moved by the President and carried unanimously :

1. "The Society offers its best congratulations to Sir James Frazer for the honour of Knighthood conferred upon him by His most Gracious Majesty the King Emperor and takes this opportunity of expressing its appreciation of his work in the field of Anthropology.

2. "The Society elects Sir James Frazer as one of its Honorary Members."

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., then read his Paper on "A Devil-driving Procession of the Tibetan Buddhists as seen at Darjeeling and a few thoughts suggested by it."

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.



THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY
OF
BOMBAY.

MODES OF SALUTATION.

By S. S. MEHTA, Esq., B.A.

(Read on 29th July 1911.)

Modes of Salutation are many and varied in different places and at different times. It seems to be a truism to say that there are certain traits of behaviour which happen to be practised in one way when they originate with a certain generation of the human race, and then come to be modified either to a slight and appreciable extent or come to be changed *in toto*. Salutations are a mode of greeting another person by way of courtesy, and they had their rise with the Barbarian. They continued to exist in civilized times in much the same fashion but frequently in different external forms.

It is a courteous way of treating another person with a greeting when first accosted. I believe, Barbarians when they were first put on the line of civilization must have been fond of Society; and consequently "Hospitality" was the first outcome of the virtue of Association.

Hospitality of the rudest kind, practised among one another, knows of no distinction of superiors and inferiors. Hence salutation among Eastern nations that were well noted for their hospitality, took different forms of civility; and the same feeling of kindness was exhibited in various ways.

Raising up the hands and with eyes directed to heaven, the Vedic Aryan is known to worship his Deity. Symbolic of great reverence, the head was bare; and the hands were sometimes folded too; but on certain other occasions, the palms of the hands and fingers were stretched out, and stiffened as long as the prayers were recited to the end; and eyes were cast aloft.

Bowing the bare head to the Deity unseen, came into existence in a little later time. Herein there was no idea, up to the generation of primitive days of India—wherein chivalry came into being only during the days of the Puraṇas—of military prowess and consequent superiority and inferiority. The bare head is, and was a sign of purificatory rite among the Hindus, more than a sign of reverence. The Eastern mode, on ordinary occasions of worship or devoted prayer, is apt to see purity enter through the bare head; but on other occasions of worldly life and intercourse, it is apt to see disrespect in baring the head; and in fact, the head is bared only when an inauspicious event has occurred. The Hindu, for instance, would uncover his feet while visiting a Temple and would uncover unexceptionally his head while going to the burning ground. At present, however, the head is bared by the Hindu; but in this case, it is the West that has produced a manifest influence on the East.

In the Holy Bible, we read about the queries put by those that accost one another as:—"It is well with thee" (2 Kings IV, 25); (1, Sam. XXV, 6) "Peace to thee and thine house;" etc. . . . This is greeting; and words of inquiry added to the courtesy of external signs.

The face is, no doubt, the index of the heart; and signs and symbols are the outward expressions of the innermost feeling. The eye, the head, the mouth and the tongue are the principal organs, by means of which such expressions are made; but the mouth is the best exponent and the eye, to my mind, the best but the most cautious exponent of the feelings of the heart. Among some nations, the ear is also capable of serving the same purpose. But the tongue is the last to be freed from all the

restrictions of the heart for expression. The Vedic Aryan and many primitive nations made signs and symbols to make their feelings manifest *prior* to giving vent to words by means of the tongue. Formulas came, therefore, later in time, into existence.

This may tend to afford one additional evidence towards shewing the priority of the Vedas to the Holy Bible ; but this is by the way. The feelings of the heart, the internal self were more manifest in uncivilized times, on the external part of being, as a natural flow or burst ; and Akâr as well as Ingita अङ्गित—अङ्गीत i.e., External form and mysterious or sensible expressions had their precursors in the form of grimaces and blandishments.

Hands are folded in the face of superiors or betters in any sense. Formerly, with hands folded the bower bowed down before an elder or a better ; and then the hands touched the feet ; so as to indicate that the dust of the feet was to be raised over the head of the Saluter if not *actually kissed*.

"I kiss the dust of your feet" is a relic of the feudal times in the West, when vassalage was recognized by extreme submission. Even at present, the phrase, not so very significant, lives in the language. There is another phrase, moreover, in the English language, which is still current and which might be made to refer to early times of Lordly life in England ; it is :— "You are not fit for untying the boot strings of my feet" ; or not fit to untie the leather strings of my boots" ; and so on.

Such symbols of salutations as these, bespoke definite weakness and submission of the other party. In India, with folded hands, holding water sometimes in the cavities thereof, the saluter approached his or her better, and washed the feet of the latter ; and then partook of that water, i.e., sipped the small portion of water as it fell down after the feet of the latter were washed.

Prostration was another form in which the prostrator fell flat on his body with head bent low in reverence, before the

better, and touched with his head and hand the holy feet of the shrine or the living person, as the case would be. Prostration is the meekest and the most humble mode of saluting and showing submission. It is generally done now-a-days before Deities at the holy shrine ; and if it happens to be observed before any living being, it is ridiculed more than tolerated by the rational part of our being.

" Stroking and patting and caressing " at the present time is generally done to an equal or to an inferior.

" Billing and Cooing " is a purely external form of expressing and exhibiting the feeling of love ; with it, as such, we have not much to do.

It will be much better to divide the six forms of expressing love or fondness, and wishing some blessing or happiness, into two parts, the first three viz., smelling, sniffing and kissing being taken under one ; and stroking, patting, and caressing under the second heading. The former can be fairly deemed to apply to equals and superiors ; and the latter, as observed above to inferiors. In many cases, however, the father or the mother smells, sniffs and kisses the child on the eve of departure or on his or her first appearance after a long time ; and both of them are known in many places, especially in the West, to stroke, pat and caress the same object of their love.

Bowing is an additional sign of showing reverence. As it has been already remarked, uncovering of the head is a common mode of salutation ; it was originally a sign of disarming or defencelessness in the presence of a superior :—

" Who free of cappe and full of curtesye " pay cheaply social debts.

Bowing and scraping is one of the Western modes of saluting ; and it is adopted in certain places in the East too. *Scraping* is an action in which the right leg is thrown back and the body is bent forward. This act indicates that there is no preparation

of fight; absolutely no idea of challenging the authority of the superior; in as much as when a duel is fought, the right leg is not *thrown* but put forward, and the body is kept erect and upright. This is called *Ṭḳṛṭ*—i.e., putting oneself in a posture of fight—sham or real.

Hands are grasped in the initial stage before beginning to fight; and it may be for the first and the last time that the hands are so grasped. Hands are grasped even as symbolic of the parties joining in some compact—in peace or friendship.

For instance, joining hands by a vow of Marriage is common to many nations even at the present moment. This may lead us to think about electrical force of the two *right* hands of the parties cementing their hearts by the ties of Love; and the right hand of the Bride with the right hand of the Bridegroom, bringing forth opposite forces try to attract each other and the union is strong and long-abiding.

Children play and form friendship by the same means; and the joining of both the hands of both the friends, is the usual mode. Their fingers close in with the corresponding fingers of the friend; and thus the bonds of friendship are formed.

Contrariwise, when friendship is to be parted, the last ring finger is made use of; and attraction is not required; but repulsion is made by the parting per force of the last finger.

The African tribes press their thumbs together when they mean to express amity and cordiality. The pressure bespeaks warmth and *generates* warmth in the very act of pressing. The feeling of the heart is transferred and actually translated into this act of Pressure.

When children among rural tribes play, they join their forehead, join their ears, face to face, the right corresponding with the left and the left corresponding with the right of the parties concerned. This is done either when formality is intended to be changed into friendship; or when friendship into familiarity.

However, this is not generally prevalent in all parts of our Presidency.

Salutations are made generally to indicate or suggest the sense of respect. Respect is, as a rule, shown to superiors or equals when the feeling of superiority is predominant.

When a father meets his son after a long time, he blesses the latter and the latter bows his head low in obeisance to him. So also for separation or departure. When Sitá left her mother-in-law to go to the forest, in company with her consort, she prostrated at the feet of her elderly relations; and then bowing her head low, she received their blessings, and they *smelt* her head; and then, secondly, moving their hands individually and one after another in circle round her head, each one of them cracked the fingers on the temples of their individual heads. Such is the *form* of reception accorded to an intimate relation on his or her arrival after a long time, no matter what the distance travelled over be.

Here, then, it is a question more of time than of space. Prostration is done at the feet of elders, betters and superiors when the feeling of respect reaches the stage of reverence and becomes intense.

The votary, moreover, while submitting the votive offering, turns round the object of devotion. In fact, be it a god or a goddess, the Hindu devotee, at the close of his adoration, goes round the Deity once, thrice, seven times, eleven times or one hundred and eight times, according as the ceremony of the occasion requires him to do, or according to the intensity of the vow made.

King Dillipa neglected his duty in not going round the celestial cow, the *kāma Dhenu*, at least thrice when he was returning from heavenly regions after assisting the king of gods, Indra, in a fierce battle against a cruel Demon. As a consequence, he was cursed by the said cow.

In certain respects, therefore, forms of salutation were exacted ; and the derelict was seriously dealt with. For instance in latter days, the codes of *Smṛitikāras*, i.e., of Law-givers among the Hindus, provided a penalty for the neglect of a bow of reverence to the Brahmana, no matter if he was a priest or not. This may be the origin of the offensive predominance of the sacerdotal class in still later times.

The hand raised to the forehead in the simple form of a salaam keeps the fingers straight and stiff and it touches the forehead, like the semi-military salute ; and when it keeps the fingers in a half-bent and half-natural position, it becomes a civil salute. When the two hands are joined, with the fingers straight and touching one another, each one of the right hand corresponding by touching that of the left.

This is known in modern times as *Namaskār* or *Juhar* (नमस्कार or जुहार) according as one to whom the respect is due is a Brahman or a Vaisya. Among the Western people, a male shakes hands with a male, with his head bare and the cap or the hat offered up to the recipient of the honour. The hands are shaken with an equal or a superior with a certain degree of elevation in rank, at the most.

In the West, a woman's *curtsy* (and not *courtsey*) consists in bending her knees only ; and to equals, or ordinary superiors, she bows her head.

In the West, the *Australians* are known to embrace and hug each other as they do in the East, in some classes living in villages. Girasias of certain places embrace each other when they meet after long. Among Rajputs and such other classes devoted to the performance of the rites of hospitality with due form, the act of embracing is more common. Hugging, too, is prevalent among the same people when they are much pleased to see each other.

Among cultivators also, the same mode of salutation prevails. Here, then, it is a question of Equality. But when a chief or

a ruler condescends to allow such an embrace to be offered to one belonging to an inferior degree, it is regarded as a special mark of honour or grace done to the other party. When, however, a Bard or a *Bhāṭchārṇa* comes to sing his Bardic song or praise the genealogical race, he expects and even exacts at times, such an embrace from the Rajah.

The Bard may be a stranger, but if he belongs to a higher sub-caste or possesses some intellectual superiority, he is paid that honour which is due unto him ; and the salutation is made with an embrace. Here, we have to observe that it is a formal embrace more or less ; and not a warm one, to all intents and purposes.

The embrace is offered to *Bhāyās* or kinsmen, near and dear, as well as remote, among Kathis, Rajputs and Girasias ; and as a consequence, among Khavasis who are accustomed to follow suit, in almost every matter that the former take a fancy for. The Bardic class, considered as comprising all sub-castes are oftener than not made the recipients of that treatment.

The form of salutation by an embrace or hugging is, then, peculiar to the agricultural class, as I have reasons to presume. And whether it be a savage or a civilized mode, it was adopted as a practice by the Australians too, and it still continues among them.

Next comes the mode of salute in which the acts of (1) Smelling, (2) Sniffing, (3) Kissing, (4) Stroking, (5) Patting, and (6) Caresing, are common, one or many or all at times combined in one movement and in one form. It appears that animals who smell and sniff or caress one another when they have to show *Affection* and not respect or reverence, of which they are quite innocent, have certain marks common with human beings that have reached a high stage of civilization. In fact, all these six and similar modes of exhibiting affection arose in the savage state of living, and they appear to be the most natural modes withal. In the initial stage, there could hardly be any idea of distinction ; and of superiority there could scarcely be any.

Sakuntala while departing from her God-father's Home, took leave of the sage Kaṣya, and fell at his feet, while Kaṣya with raised hands invoked upon her the choicest gifts and blessings and finally smelt her head. Smelling of the head and doing such other forms of blessing might be fraught with good omen, for ought we know, but it must have some connection all the same with the top of the head and the nose; the nose trying perhaps to take up the evil part through the head, and infusing the good part of the smeller; with a view to avert the ill-omen in all possible ways.

The departing soul is, moreover, treated in much the same way. The dying man is bowed down to, by all near and dear relations, and if the chief mourner be the child of the dying person he or she goes round the deceased, seven times, after the vital airs have ceased to do their functions. Grave and sad and mournful as the sombre occasion is, smelling and sniffing and all the six modes aforementioned must have prevailed at one time during the savage state and also semi-civilized state of life.

If the sense of respect is exhibited while yet the vital airs have not gone out of the physical body, and while yet the consciousness of the dying person permits him or her to bless the survivors, then the act of parting is an act acknowledged reciprocally.

In fact, the idea of blessing is prevalent in our civilized times. *ସୁଖ ସୁଖୀୟ ରାଜି, ସର୍ବସୁଖୀୟ ସୁଖୀୟ ରାଜି* &c.—are expressions of Blessings invoked by an elder or better or sometimes by an equal also, upon the person bowing. The Greeks said :—

“Be joyful”—“I greet”

The Romans :—“Be in health ;—(2) “Vale”—Be well.

As shown above the “Holy Bible” says :—in 2 Kings IV, 26 :—

“It is well with thee”—Peace to thee and thine House (1 Sam XXV 6). Again, “Good-bye”—“God be with you”

All these indicate that there are two main points on which the Western accosting and saluting depend :—Wishing Good Health and Invoking God's blessings.

Now, among the Eastern nations something more is to be traced ; viz. Worldly Prosperity taken as a whole and not merely Physical Prosperity and secondly, God's grace and blessings.

But in *ॐ ऐ॥पा॥* i. e. *ॐ ऐ॥पा॥ = जगत्तु गोपालः ॥*—

It is the God Almighty whose glory is praised. It is not individualization but universalization. It is not wishing well of the individual ; it is rather wishing well of the universe, by considering one in all and all in one, i. e., unity in diversity and diversity in unity. The above is a mere type of instances that could be multiplied ; but one will sufficiently explain others that are similar ones *ॐ महा॥रा॥ज*—for instance would signify *जगत्तु महाराजः ॥*—and here, the glory or prosperity would be wished for the Lord or the King ; but at present, when the same words are addressed by a Brahman greeting a Brahman, they signify “May Victory be to the Lord or the King” This way, the Brahman always wished the welfare of his Ruler, and he himself was regarded as a mere sharer of the Common weal.

Thus the Eastern mode of greeting was quite unselfish and spiritually high in character ; and the same has survived in our own times.

SOME CUSTOMARY RITES AS A PRELIMINARY TO THE MARRIAGE FESTIVITY AMONGST THE HINDUS.

By S. S. MERTTA, Esq., B. A.

(Read on 26th August 1914).

Once more, I have to deal with certain rites connected with the Goddess *Gaori*, the well known spouse of *Śiva*. It is *Śakti* *शक्ति*.—The all-pervading Energy that is generally regarded as synonymous with *Gaori*. She it is who is the deity conse-

crated to Marriage and she it is who is the Idol of worship both before and during the celebration of the Marriage festival among Hindus.

As I have observed elsewhere, I repeat here, moreover, that whereas the immortal bard of British songs, Shakespeare saw books in running brooks and sermons in stones, every child of the Aryan home could create a deity out of mere dust; and could, to that extent, verify the remark of Carlyle that we are ourselves the creators of our God. What we intellectually do or are apt to do, these little children of a pious Hindu household are apt to do materially; and they become inspired by the deity so created from clay so far so that their intellect is actually excited by the material form, and their Spirit sits ultimately quiet and contented on account of the worship offered and blessings invoked and boons obtained, as a consequence of their devout worship.

The "*Gorma*" worship which falls immediately after the Holi Holidays has been once touched upon; and now it is the turn for the "*Gaori*" worship that occurs during the month of Śrāvana which will occupy our attention. The busy girls are helped by the busy elders in carrying out the various rites of the observance.

During the bright half of the month of Śrāvana—presumably August—there are certain days that are consecrated to the Deity under reference and she is the object of worship for virgin girls alone. During the dark half of the same month, it is she, along with the husband of the individual adoring virgin symbolized as Śiva, that is the idol of worship. "*Evrat* and *Jivrat*" are the two names traditionally handed down among the ladies of Gujarāt i.e., Gujarati-speaking Hindu Virgins. "*Kajali*," "*Machhamani*" and "*Kevada Trij*"—are the three names meant for the observance of vows, by married ladies. The month of Śrāvana is holy, and devoted totally to the worship of Śiva and his consort, except that on the Janmāṣṭami day alone falling on the 8th dark half Śrīkrishna is worshipped on account of his birthday festival.

The last day of *Āśādhā* अश्वि—that is to say, the eve of *Śrāvaṇa* month is called *Divāso*—दिवसो or *सो* पञ्चमे भासे।—i.e., so holy as to out beat in holiness a hundred days of festivity joined together in respect of piousness. On this day, then, little virgins leave their beds early in the morning and go out for a bath in a large reservoir of water; much better if a river be close by. Having bathed there, they return home; and in order to observe a fast they form a group, according to the tie of relationship formed between them, or according to the familiarity growing out of neighbourhood made among themselves. These virgins form groups; each group occupy one house i. e., one apartment in a house consecrated to the observance of the vow. This, then, is the *Evrat*—*Jivrat* ceremony.

Out of these two words, moreover, "*Jivrat*" is more simple and easily comprehensible, if we consider it to be a corruption of *Jīva*—*Uritta*—जिव-उरित—*Life-Vow*. For, it is a life-vow that is dedicated to the contemplation upon the future husband. The virgin prays to the Deity—*Gaori*—in order that she may obtain a good husband at the proper time.

The Vow in question has to be observed during all the years of virginhood; and in fact, from the 8th year, generally, the vow extends to the period of puberty, when her marriage happens to be celebrated. Thus indirectly do tradition and custom combine to point the moral of the vow in the form of marriage on the attainment of puberty and not child or infant Marriage.

It is, then, converted into *Machhamāṇi*—मच्छमणि and *Kājaji*—काजि—which are observed on the 3rd bright, and dark half respectively of *Śrāvaṇa*; of course *Kevadā-Trij* coming off for observance on the 3rd bright of *Bhādrapad*—भाद्रपद. The latter three vows, however, are peculiar to married women, and not widows, except the last which is meant for all.

Now, let us once more revert to *Evrit* and *Jiva-vritta*. Out of these two, *Jivrit*—जिवरित has been and can be, accounted for; but the derivation of *Evrit* is lost in oblivion, except the

fact that the last syllable is *vritta*—*qṛ*—a vow; and the first one is unintelligible, so that I leave it to better heads to decide.

In *Jivrat*—for it will be more convenient to stick to the popular name, the groups of virgins return home, and occupy seats on a *bed* which they are not allowed to leave, till the fall of night, when they repair to an open place near a Temple, where they sing songs, in order to be taken safe and smooth to the end of night and not to be disturbed by anything that would break their vigil or wakefulness.

After occupying seats that know no getting up from them, these virgins grouped together take up their Idol of *Gawri*—*Gaori*—*गौरी*, prepared as it is from clay, and set her up in a prominent place in the room where each one of them can enjoy a sight of it and can worship it from their respective seats, *Juvára*—*जुवारा*—are made to grow round the Idol; i.e., *Juvára* *ajqar* and wheat—(*वड*) are sown in the basis all round, and then decorated with cotton pieces dipped in red Saffron—*जुडु*. But the preparing of the Deity out of dust and the sowing of *Juvára* seeds are a function of the previous night; so that there is a conspicuous growth on the 3rd bright day of *Sravana*.

The groups of virgins so dedicated to the Deity, have no meal to eat, nor water to drink. If greatly troubled or annoyed by thirst they might be allowed to drink water; but on no account can they be permitted to eat anything. In fact, it is a fast, pure and simple.

The virgin is not allowed to leave her seat, or rather, she is made by her mother or matron or any elderly lady of the house to stick to her seat, *will she, will she* i.e., *volens volens*. Since at times, the virgin is only six or seven years old, and she has not developed her sense so far as to recognize the meaning of the observance into which she is actually dragged, so, by way of imitation, she does all things only mechanically.

Other girls who have some development of understanding, pursue the vow as dictated by the Matron, for, in this case, no priest nor a representative of the sacerdotal tribe is required to help on the course of worship. It is merely a traditional concern, into which the adorers are led; and a priest too, stands at times in need of being enlightened by the females of his own household when he fails to follow the proper succession of performances.

The virgins do not leave their seats till late in the evening only because the vow requires them to ward off the rays of the sun from falling over them. The Sun is the embodiment of all Light and Life; and as such, the internal sense of the performance may be to confine the virgin girl to a closet, from which the future husband might find her out; or, to accelerate the force of spiritual vision in a semi-dark place; or, thirdly, to keep off the Sun who is the sole observer and witness of human doings. It has been, moreover, aptly and appropriately observed that:—

भादित्य चांद्रावन्तिलो नलक्ष,
 योर्भूतिरापो इत्यं यनक्ष ।
 भद्रश्च रात्रिश्च दमे च संध्ये,
 धर्मोऽपि जानाति नरस्य वृत्तं ॥

It means:—The SUN is above all the foremost of witnesses of human actions; and there are some more witnesses too, to go in his train; they are:—the moon, the fire and the wind, the Sky and the Earth, the heart and the God of Death यम—the day and the night and the two twilights, and also the presiding deity over religious merit; all these are the well-known witnesses of the deeds that a human being does on the face of the Earth.

It is on account of one or other of these reasons, therefore, that the virgins are made to stick to their seats during the whole of the day; and consequently, it becomes tedious or irksome to pass their time in a dull monotonous way, when they take

recourse to playing at cards or dice, and the elderly ladies also join them in order to divert their fancy from other and temporal concerns of life. It becomes uncomfortable to some girls to think of future husbands and contemplate the Deity—Gawri—exclusively, and so they are pampered and cajoled to do their own liking for a short time simply to let them break the monotony of the observance of the vow in question.

For instance, in order that the vow may not be intolerable, the girls are over-fed sometimes, on the previous night; they are allowed to play at cards and dice; they are permitted to tell nursery tales or sing ordinary songs with a view to please their fancy. But on no account are they allowed to leave their seats or entirely break away from thinking about *Gaori*, and the boon of a fitting match of future life.

At night, they are actually made to give up their seats, repair to a temple of *Gawri*; and there sing sacred songs in praise of her, during the whole of the night, without sleeping even for a single hour or minute.

The earlier song of the spring season has ceased when it was sung that:—

गर्मारे पाली चोख्हा तमने ने सौभाग्य अमने

Gormā re pāli chokhá tamane ne Saubhāgya amane—meaning to say, “What I can bestow upon you is the earthly production and in return I seek an unconditional happy married life knowing no widowhood nor injury to my husband. This time, the song does include the drift of the earlier one, but it turns upon praising, in addition, the glory of the deity in different ways. The *Juvārā*, the growth of small plants from the corn *Juvārā*, is meant to bespeak prolific condition of her future wedlock.

The Sun, moreover, has much to do with the Marriage ceremonies of the Hindus. The Sun is actually worshipped before all other deities for the joining of the hands in a regular *Brahma* Wedding (not *Brahmo*). The moon is worshipped, again, after the celebration of marriage, i.e., before the honeymoon

time ; and I have referred, at some length, to this performance in a previous paper when I had an occasion to discourse upon the Dasaratha-Lila-Vow of Hindu young ladies, as prescribed by Scriptural texts and dictated by customary performance.

At night fall, the graver tone of singing songs is assumed ; but on the break of the next morn, several groups of girls again resort from different localities to a pool, pond, well or river, for a bath before taking food. But at this time, the tone is gay and light and flippant ; and the various groups of girls meeting or crossing one another, on their way to a place of bathing, crack jokes upon opposite groups by uttering some such words as :—

(V. L. ୧୩)

“ଆମ ପେଣିପା-ନି ଡୋରିଆ ଓଡ଼େନି ଛିଆରି-ର, Peli pāni chhodio Jhalero hisa-lyo ”—conveying a sort of rivalrous spirit and concealing but sometimes betraying also a touch of jealousy and even contempt. It is, more or less due to the individual sense of hopefulness and future success ensured in securing a good husband, that each group, swayed as it stands, by an elderly matron tries to scandalize the sister group. At times, from words, the childish nature propels the girls to come to blows ; and the elderly lady satisfies her desire to see her own leadership come out with laurels from the broil ; and occasionally disperses the rowdy groups.

Then, the bath comes on. After bathing duly, the girls fall to worshipping the deity. While taking the bath, these little pretty girls have their songs :—ଆମା-ନି ଧାରିଆ ଡୋରିଆ ବାସିରେ; ଆମା-ନି ଧାରିଆ ଡୋରିଆ ବାସିରେ—meaning to say, the garments of the goddess will be carefully looked to by girls ; and it matters very little, if other clothes that be not the wearing apparels of the goddess, are washed by boys or even by washermen.

The proud innocence of the Hindu girls creates *Gawri* ; and endows her with a clay-form ; and brings it to be fully

inspired, so far so, that they faithfully believe themselves as individually one with the deity. Not only so, but the subjective is made the objective and the object of worship is made to act, as it were, like a living being—pleased when she is pampered by the adoring girls; excited or furious when she is appealed to by one set or group of girls to suppress some other group with a view to stand superior to the latter in point of ardour and enthusiasm.

Gaori-ma abbreviated into *Gorma* is the sole mother of these girls for the time being. The growth of *Juzara* is admired by neighbours and relations who being elderly, come to pay a visit to the places of worship, with a view to encourage them in their vision which is holy and sublime as much as possible. The very idol of *Gaori* is prepared with gentle and studious care; and the *Juvara* with the idol on the next day are both thrown into a river preferably or into any reservoir of water generally.

This brings the *Jiuz-Vritta* to a happy termination. *Machamani* and *Kajali* have almost the same fast to be observed, but the rites are not very elaborate, as in the former case. The real sense of each one of them, moreover, takes us to the one idea of Happiness in Married Life in all respects.

The vow has been shown to be a contemplation of the Deity as the Bestower of a happy and prosperous Wedlock. But the vow is really understood to be so, by a few of the Virgins that observe it; and yet the sweet naïve songs they sing tend to convey the same import. The songs are many and varied and are capable of being sung by unmarried girls on any other occasion also. One of them takes us back to the time when betrothal was a ceremony avowedly adopted by high-class Hindus, as an unconditional forerunner of Marriage.

When the betrothal was made, even at the earliest possible age, and actual joining of hands by the holy ties of Marriage could not come off, there was still left an interval to consider the merits of the Match from all possible sides and bearings.

In some cases, the interval was much too long and in others much too long to be tedious, (so long as not to prove tedious); but in a majority of cases, it left a large margin to wait and consider seriously whether the Match was well-assorted or ill-assorted.

Elderly ladies used to teach, during the interval, songs that would arouse in the hearts of the Virgins the keen sense of recognizing merit, and would lead them to think and ruminate upon the main subject as well as object of Life. One of the songs that preserves the old terseness and grave sublimity of the Gujarati language contained in its chaste simplicity opens thus :—

એ! આહા કુંવર! એ! બાહા કુંવર!

તમે કેહશા ભાઈ કુંવારા, દેરાજ!

અચકે! મચકે! કરેશા.

ઈત્યાદિ—

The girls range themselves into two groups; one group representing the male side, and the other group consisting of two female members alone representing the *self-choosing* girl and her female attendant who acts as her *confidante*. They proceed from their position to go and inquire of the larger group that is stationed at a few yards' distance, and while doing so, they start in harmony with the aforementioned song. It purports to ask, on behalf of the girl exercising self-choice in marriage, of the young boys as to which one of them is unmarried; since, child marriage being prevalent, and social disunion not allowing of a definite knowledge about this, the inquiry so made is apt, as well as appropriate. "Ho Raj"—and "Kunar"—(દેરાજ—કુંવર)—give us an idea of a *Gāndharva*—form of marriage, obtaining primarily and principally among chiefs and princes and kings of India; and recommend that as the only rational form in which the choice of the bride is exercised for marriage. But, then, Brahmans and other Vaisya classes indulge in singing the song, so as to reveal indirectly their intention to favour the said form only partially, but not wholly or absolutely.

To revert to the song, it can be observed that the question put is as to how many and what princes are unengaged to any female; and it is addressed to the father represented in the sons :—

એણે આણે કુંવર, એણે આણે કુંવર,

O prince innocent of all tricks ! O prince with all good virtues of a rich man ! (આણે = સદ્ગુણ ; and also = સમૃદ્ધ) તમે કેટલાક બાઈ કુંવરો હોરાજ.

How many of you and your brothers are unmarried, a son of a king ! અચકા મચકા કરોલી—

This is, more or less unintelligible. It is moreover, a knotty point, and yet it is capable of being explained thus :—The question is put by a young girl without flirting but decently dressed and moving her mind in your favour ; and she gets her candidature willingly enlisted by you.

The response is given haphazard, in order to add to the zeal and zest of the sportive song, in which they sing :—

અમે ચારેક બાઈ કુંવરા, હોરાજ

અચકા મચકા કરોલી—

The same is the burden of the song all throughout.

The next question from the opposite group is :—

તમને ક્યાં બેન ગોરાંગમથે, હોરાજ અચકા મચકા કરોલી—meaning to say :—

Which of the fair looking girls would you choose now ?

અમને ફાણી (અમુક = they name her here બેન ગોરાંગમથે, હોરાજ ઇત્યાદિ.

I shall choose such and such a fair girl for me, etc.

And thus proceeds the sweet song of girls leading them to the rapturous enjoyment of the dream, in which their ideal is formed to which they try to stick up as much as possible. It is a patent fact that the ideal so created cannot be easily effaced ; and the impressions are sometimes indelibly fixed

in the mind of these Virgins, who try, if not in any other way, at least to mend the Match by rendering themselves suitable to suitors and adopting themselves to environments.

In conclusion, be it said that "*Jira-Vrita*" is observed by certain married women too, in certain parts of Gujarat, for having a prosperous family line through a good and lucky son. The other vows named above are similarly observed, and the merits accruing from the observance point all to one focus—prosperous Wedlock.

NOTE ON A RAIN-PRODUCING CEREMONY AMONG THE ARABS.

BY SHAMS-UL-ULMA, DR. JIWANJI JANSHEDEJI MODI,
B.A., PH.D.

(Read on 30th September 1914.)

The Journal of our Society contains several interesting papers on various ceremonies for producing rain. They are the following and have been given by Mr. Sarat Chandra Mitra, M.A., B.L. :—

1. "On some Ceremonies for Producing Rain" (Vol. III, pp. 22-32).
2. "On the Harparowri of the Behari Women's Ceremony for Producing Rain" (Vol. IV, pp. 384-395).
3. "On Rain Ceremony in the District of Murshidabad, Bengal" (Vol. V, pp. 1-14).
4. "Further Notes on Rain-compelling and Rain-stopping Charms" (Vol. VII, pp. 191-202).

The object of this short note is to draw attention of the members to a rain-demanding ceremony among the Arabs, referred to by Mr. Cl. Huart in his interesting article entitled "Superstitions et Rites populaires des Arabes anté-islamiques" in the issue of 15th October 1913 (p. 15) of "*L'Ethnographie*" published by the "Société d'Ethnographie de Paris."

M. Huart quotes several Arab poets who refer to the rain-drawing ceremony. The custom referred to, is thus succinctly described by the author (I give my translation):—

"The Pagan Arabs, when they demand rain, take the plants *said* (*Sesbania*) and '*ochar* (*Calotropis procera*)¹ fasten them to the tails of cows, apply fire to it and carry the animals to a mountain. That was their manner of demanding rain from God, that is to say, to proceed to the ceremony of supplications."

The origin of this custom or ceremony seems to be the original idea referred to by M. Geyer that "the cows designated the clouds" (*les vaches désignent les nuages*). M. Huart thinks that that may be the idea in India but not among the Arabs. But, as human nature is everywhere the same, man's way of thinking and of transferring poetic and spiritual ideas to ordinary mundane things, is often the same.

In the second of the above four papers of Mr. Sarat Chandra Mitra, we find a reference in a Behari song to the Suravi cow which is the name of a celestial cow and to the clouds which give rain. I think it is such an association of ideas that has originated the custom.

THE CROCODILE IN BENGALI FOLKLORE AND CULT.

BY SARAT CHANDRA MITRA, ESQ., M.A., B.L.

(Read on 30th September 1914.)

There has recently been published, under the euphonious title of "*Thākurmār Jhuk*" (or "*The Grandmother's Wallet*"), a collection of Bengali folk-tales which contains, *inter alia*, a story entitled "*Siyāl Pandit*" or "*the Pedagogue Jackal*." This tale points the moral that trickery only can triumph over trickery, that cunning can be outwitted by cunning only. In several of my previous papers, I have mentioned that, of all the

¹ L'Ochar is called in Beluchistan *goulled samour*.

animals of the Indian fauna, the jackal and the monkey are the exemplars of cunning and trickery, just as Reynard the Fox is the type thereof in European folklore, and Brer Rabbit in that of the American Negroes. But that aquatic saurian—the crocodile—is not any whit the less a match for the jackal in the art of trickery. Witness, for instance, the ruse adopted by the crocodile in capturing his victims. He will lie motionless like a dead inert log of wood on the sandbank of a river until an unwary calf or goat, in the course of browsing on the herbage, will approach close to him when he will, all of a sudden, tackle the unsuspecting animal by the leg and drag it underneath the water—to make a meal of it at leisure. The primitive Bengali moralist has, therefore, very happily chosen the jackal and the crocodile for the heroes of his aforementioned nursery-story for the purpose of illustrating the moral referred to above. The gist of this story is as follows:—

Once upon a time, a learned jackal opened a school in a jungle. Fancy who were his pupils! They were no others than the crickets, dragon-flies, tortoises, millipedes, earthworms, centipedes, the dung-hill beetles, cirripedes, frogs, crabs, and long-legged spiders. These pupils of the jackal kept up a constant racket all the day long and all the night through.

A crocodile, who lived close by, seeing this state of affairs, thought to himself:—"Well, all the world and his wife have sent their children to be taught in this school. Why should mine remain at home as dunces all their lives?" He, therefore, made up his mind to enter his seven children as scholars in the jackal's academy—which he did accordingly, and made them write the first letters of the alphabet with a piece of chalk (हवि खडि दिल). The jackal said: "Sir Crocodile! Your children are clever enough. Before the week is out, you will find that they will have become prodigies of learning." This delighted the crocodile beyond measure, and he returned home.

In the meantime, the jackal, under the pretence of teaching the crocodile's children, gobbled up one of them every day,

until six of them had found their resting-place in his maw. In the afternoon of the sixth day, however, the crocodile thought: "To-morrow my children will come back home as Leviathans of learning. Let me go to the school and see how they are getting on in the meantime." He then directed his wife to prepare a jolly good spread to enable him to celebrate their children's home-coming in a right good fashion. Saying this, he put on an old gunny-bag for his *dhoti*, a torn fish-net for his *chādar* and a head-gear made of a fisherman's dugout and, chewing a mouthful of aquatic weeds, and stroking his fat paunch, hied himself to the presence of Sir Jackal, and asked the latter: "Sir, where are my children? How are they getting on with their studies?"

The jackal hastily rose up and said: "Sir, you are welcome. Pray, come and take your seat. Ho! you dung-hill beetle! go, prepare a *chillum* of tobacco and bring it sharp. You dragon-fly, go, fetch the snuff-box quick. O! sons of Sir Crocodile, where are you all? I shall fetch them soon." Thereafter the jackal went inside his hole and, holding up the survivor of the crocodile's children, showed him seven times over and said: "Sir Crocodile! I have labored hard. Why are you impatient to take them away? If you would only wait for a day more, all your children will finish their education and become prodigies of learning." The foolish crocodile readily assented to this proposal and went back home highly delighted. The very next day, the jackal made a meal of the crocodile's surviving youngster and, setting fire to his school, made himself scarce.

Alarmed at his children's non-arrival, the crocodile went to the jackal's academy and was dumb-founded to see the state of affairs there. There were no traces of the jackal or of his pupils either. The jungle was as empty as ever. The truth then flashed upon the crocodile's mind and he wept bitterly. Consoling himself a little, the crocodile bawled out:—"Hear me, Sir Jackal! I shall serve you out one of these days."

Ar ki kankrā khābi nā?

Ar ki khāle jābi nā?

Oi khāle to kankrā khābi,—

Dekhi ki kare

Mui kumār hāth edābi! "

" Won't you eat the crabs again?

Won't you go to the canal again?

Let me see

How you will eat the crabs in that canal,

And escape falling into my jaws."

Saying this, the crocodile kept quiet and hid himself in the waters of the canal.

Days passed on. The jackal kept pottering about on the banks of the canal but studiously avoided going close to the water. At last, goaded on by the pangs of hunger and tempted by the dainty-looking crabs swarming about on the opposite bank, plunged into the waters in order to get at them. But, lo and behold! the crocodile, who, with his jaws wide agape, had been lying in wait for the wily jackal, tackled him by his hind leg. And then followed a regular tug-of-war. The jackal, in the twinkling of an eye, snapped a piece of the reed growing close by and cried out: "Sir Crocodile, gaby that you are, you have caught hold of a stick instead of my leg. Why didn't you catch hold of my leg?" The crocodile, taking the jackal as his word, let go hold of the latter's leg and caught the reed by his jaws.

Throwing the reed, the jackal bounded away as far as his heels would carry him and cried out: "O Sir Crocodile, I am off. I shall open a school again. Do be good enough to send your children over there again to be taught by me."

The days passed away. But the crocodile was unable to get hold of the jackal again. So he bethought himself of a dodge and made up his mind to lie basking in the sun on the sand-bank, with his legs spread out and his tail straight, inert

as a carcase. The jackal, who was passing that way, saw the crocodile lying in that state and said to himself: "Well and good! the crocodile is dead. I shall go and invite my wife to partake of the feast that is before us." The next moment, the shadow of a doubt crossed the jackal's mind and he apprehended that the crocodile must be shamming death. So he made up his mind to pay him out in his own coin and cried out: "What a pity, this death of Sir Crocodile. He was a great and good man too. Ah, what has he died of! Very well, let me see what are the signs of death! These are the pricking up of the ears and the lashing of the tail! Sir Crocodile must be alive surely, as he is not showing these signs."

The crocodile, thinking the jackal's words to be correct, turned his head about and lashed his tail. Some husbandmen, who were standing at a distance, cried out: "There's the crocodile lying on the sandbank who killed our calf the other day. Let us go and destroy him." With these words and arming themselves with scythes and *fatkis*, the peasants attacked the crocodile and belaboured him to death.

Thereupon the wily jackal bawled out:—

Hokkâ huâ humir maskâi!
Namashkâr! ebâr pâlai!"

"*Hokkâ huâ! O Sir Crocodile,*
I bow to thee and am off."

It is the orthodox fashion to conclude all Bengali folk-tales with the undernoted rhyme—which is my sole plea for quoting the same in *extenso*:—

আনার কথাটি ফুরাল,
নটে গাছটি মুড়াল।
"কেঁরে নটে মুড়ালি?"
"গড়তে কেঁন খায়?"
"কেঁরে গড় খায়?"
"রাখাল কেঁন খায় না?"
"কেঁরে রাখাল খায় না?"

- " बौ केन भात वेद्य ना ? "
 " केन रे बौ नात दिव् ना ? "
 " केन रे कक्षागाछ केन पात फेले ना ? "
 " कक्षागाछ पात फेलिन् ना ? "
 " जल केन ह्य ना ? "
 " केन रे बाल हस् ना ? "
 " ह्याह् केन डाकि ना ? "
 " केन रे ह्याह् डाकिन् ना ? "
 " सावे केन खाव ? "
 " केन रे साप खाव् ? "
 " खाबार धन जाबनि ? "
 " गुब् गुब्ते याबनि ? "

Translation.

- My story endeth.
 The *natiyā* thorn withereth.
 " O *natiyā* thorn ! why hast thou withered ? "
 " Why doth the cow eat me up ? "
 " O cow ! why dost thou eat up the thorn ? "
 " Why doth not the herdsman graze me ? "
 " O herdsman ! why dost thou not graze the cow ? "
 " Why doth not my wife provide me with rice ? "
 " O wife, why dost thou not provide thy husband with rice ? "
 " Why doth not the plantain-tree put forth leaves ? "
 " O plantain-tree ! why dost thou not put forth leaves ? "
 " Why doth not the rain fall ? "
 " O rain ! why dost thou not fall ? "
 " Why doth not the frog croak ? "
 " O frog ! why dost thou not croak ? "
 " Why doth the snake eat me up ? "
 " O snake ! why dost thou eat up the frog ? "
 " Why should I not eat a thing which is intended for my eating ? "
 " Why should I not go a-crawling ? "

The most important ethnographical facts deducible from the foregoing folktale are: (a) the opening of the *pāthshālā* or school by the jackal; (b) the first writing of the alphabet with a piece of chalk (হাটো খড়ি দেয়া); (c) the rhyme forming the finale to all Bengali folk-tales; (d) and the connection of rain with the croaking of frogs.

Before the establishment of the British rule in India, education was imparted to boys in *pāthshālās* or indigenous schools where they were taught by a *gurumahāshay* or village pedagogue. These schools were usually held in the *chandi-mandap* or thatched hall of the most well-to-do villager. Here the boys were taught the three R's in the vernacular. When the boy was first admitted into this school, he was made to write the letters of the Bengali alphabet with a piece of chalk on the ground. This was known as the ceremony of হাটো খড়ি দেয়া. It was attended with the performance of certain religious rites. Then the boy began to write upon palm-leaves with a reed pen and ink made of lamp-black. When he had finished practising writing upon palm-leaves, he began to write upon paper and to do sums in the indigenous system of arithmetic known as চুনকুরী. The *gurumahāshay* or the village-pedagogue, with cane in hand, attended to the teaching of his pupils; and woe betide the boy who was caught napping or found to have neglected doing his lessons. For upon him fell the strokes of the cane in all their severity. Sometimes the boy, smarting with the pain of the tanning he had received, would vow to serve his *guru* out. In order to give effect to his vow, he would steep some stinging nettle-leaves in the water with which the pedagogue would perform his ablutions. When the *gurumahāshay* used this water, his face smarted with excruciating pain. This system of indigenous schools is still in vogue in the villages of rural Bengal.

The formula recited at the end of Bengali folk-tales is nothing but an accumulation-droll which I have fully dealt with in a previous paper contributed to the *Journal of the Asiatic Society*

of Bengal. Accumulation-drolls are nothing but magical formulae.

The accumulation droll referred to above contains a passage which is to the effect that rain is not falling because frogs are not croaking. It alludes to the widely prevalent superstition that frogs possess the magical power of causing rain to fall. This belief is as old as the time when the Rig-Veda was composed, for the latter work contains a hymn (vii, 103) wherein the awakening of the frogs at the commencement of the rains is very graphically described and wherein the Rig-Vedic poet likens the noise of their croaking with the chants of priests intoxicated with drinking the Soma-juice, and with the din caused by pupils at school repeating the words of their teacher :—

“ Resting in silence for a year,
As Brahmans practising a vow,
The frogs have lifted up their voice,
Excited when Parjanya comes.”

“ When one repeats the utterance of the other
Like those who learn the lesson of their teacher,
Then every limb of yours seems to be swelling,
As eloquent ye prate upon the waters.”

“ As Brahmans at the mighty Soma offering,
Sit round the large and brimming vessel talking,
So throng ye round the pool to hallow
This day of all the year that brings the rain-time.”

“ These Brahmans with their Soma raise their voices,
Performing punctually their yearly worship;
And these Adhvaryus, sweating with their kettles,
These priests come forth to view, and none are hidden.”

“ The twelvemonth's god-sent order they have guarded,
And never do these men neglect the season,
When in the year the rainy time commences,
Those who were heated kettles gain deliverance.”¹

¹ *A History of Sanskrit Literature*. By A. A. Macdonell, M.A., Ph.D. London; William Heinemann. 1909. pp. 121-122.

Some Orientalists have interpreted this hymn as a satire upon the Brahmins. But Prof. A. A. Macdonell says: "As the frogs are in the last stanza besought to grant wealth and length of days, it is much more likely that we have here a panegyric of frogs believed to have the magical power of bringing rain.¹"

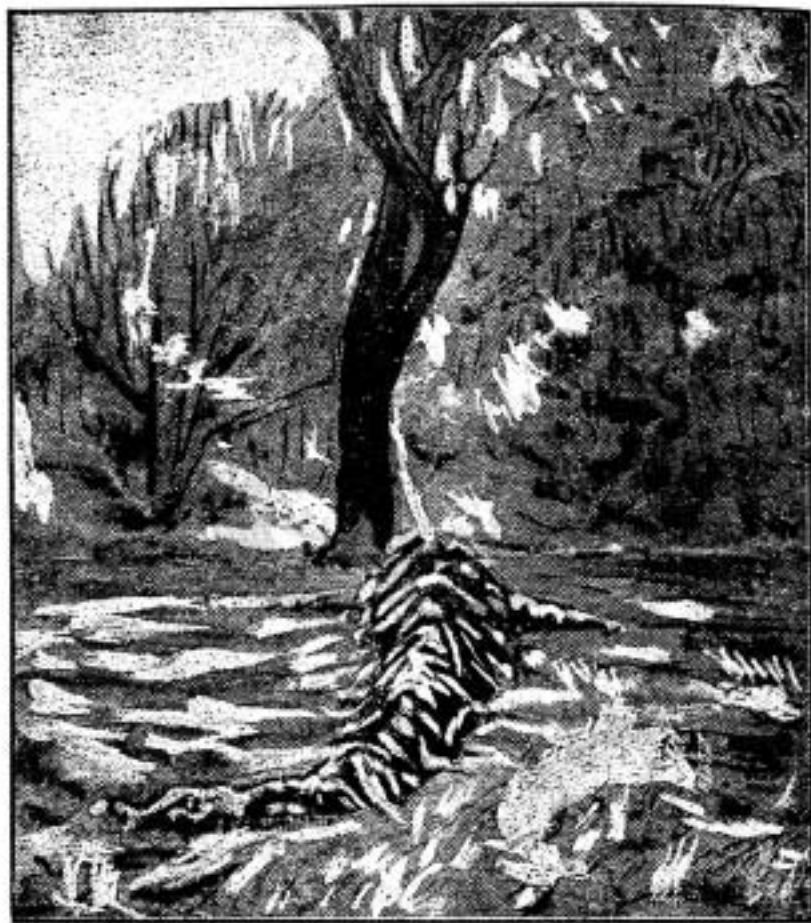
This superstition has survived even to the present day in the form of the popular Bengali belief that, whenever frogs croak, it is supposed that rain will surely fall, and also in the shape of a certain ceremony based on the widely-prevalent custom of symbolic magic. This ceremony consists in a number of persons' imitating the action of frogs, hopping about and uttering croaking call-notes in the belief that the god of rain will so far relent as to send down refreshing showers when the countryside is suffering from the withering effects of a long-standing drought. In a previous paper on rain-ceremonies, I have already described a ceremony of this nature from the Darbhanga District in North Bihar. If I remember aright, Mr. Edgar Thurston has also described a similar ceremony from Southern India, in his fascinating work on the *Omens and Superstitions of Southern India*.

From what I have stated above, it would appear that the crocodile, as the type of trickery, plays an important part in Bengali folklore. We should now see whether it cuts any conspicuous figure in the popular religion of Bengal. Very recently there have been found in the villages situated in the outskirts of Calcutta, clay images of crocodiles. These figures have been invariably discovered in close proximity to tree-shrines dedicated to Manasā the goddess of snakes. These shrines are not elaborate brick-built temples which one frequently comes across in the course of his rambles through rural Bengal and which are consecrated to the worship of the god Śiva and his awe-inspiring spouse—the goddess Kālī. But they are

¹ *Op. cit.*, p. 122.

simply trees of a very luxuriant growth belonging to the prickly cactus tribe (they may be either the *Euphorbia antiquorum* or *E. nerifolia*), with the earthenware images of the snake-goddess Manasā placed under the shade thereof. The people do not pay their devoirs to the images of the crocodiles, but they do so to the goddess, as there is much need for it if the villagers want to be immune from the ravages of snakes. The goddess is supposed to ride on these crocodiles, just as the goddess of the river Ganges is believed to ride on a *makara* or dolphin. The cactus plant does not only appear to be sacred to the goddess of snakes, but is also popularly believed in Bengal to avert thunderstrokes. For this reason, you will find on the terrace of every house in the Hindu quarter of Calcutta an earthenware garden-pot containing a plant of the prickly cactus, (देवदार चौक), placed there in the belief that it would prevent the houses from being struck by lightning. The discoveries of these images of crocodiles have been made by a European gentleman who communicated an account thereof under the title of "*Rambles round Calcutta. VIII.—Among Unknown Tribes*" to the *Calcutta Statesman* of Sunday the 10th May, 1914. I, therefore, take the liberty to quote the following passages therefrom, as they will fully set forth the circumstances under which these images have been discovered :—

"A walk of a few hours within a radius of less than ten miles from the Tollygunge tramway terminus is enough to bring us face to face with developments of religious beliefs from primitive Animism to advanced Hinduism, the creed of Islam, and the faith of Christianity. One of the photos reproduced on this page shows a Hindu temple which is probably familiar to many readers. It is the picturesque building on the bank of Tolly's Nullah, by the ferry. The temple, like many others, was built as an act of piety by a venerable Hindu resident of the locality. On the way to the ferry we pass a small but handsome mosque, the outer walls of which are adorned with the elaborate tracery characteristic of Moslem ecclesiastical



A CLAY CROCODILE ON WHICH THE GODDESS OF SNAKES RIDES.

architecture, guiltless of any literal breach of the commandment which forbids the making of any graven image. On the other side of the Nullah, in the course of our explorations, we came upon another of the curious tree shrines which have been noticed in previous articles of this series of rambling sketches. This is the most interesting specimen we have yet seen. The image is moulded from the same pattern. It is of earthenware, little more than a foot high, with the upper part roughly painted to represent a human, apparently female face, surmounted by a conical head-dress in shape something like a bishop's mitre.

"The image, in this instance, was placed on a mound of earth, about two feet high, under a tree of the same species as in other similar shrines noted in the course of these rambles. But a thing which we had never before observed was a curious mound of earth in the shape of a crocodile, life-size, close by this shrine and in front of the image. The shape was unmistakable, although the head had been demolished by weather. The body, limbs, and tail were distinct. The clay "mugger" had been adorned originally with mussel shells, possibly to represent scales. The snapshot reproduced will give some idea of this curious effigy. Efforts to find out the meaning of this object were rewarded by the usual tangle of mis-information from the intelligent bystanders. One version was that it was a relic of some *tamasha*, but this explanation was unsatisfying. Another solution of the mystery was that the crocodile was the steed upon which the goddess of the tree rode when journeying; but the crocodile is the steed of Mother Ganges herself and to appropriate it would surely be an unpardonable liberty on the part of any lesser deity. There was no other intelligible explanation. Nor does anybody appear to know what deity is represented by the earthenware image. There is no such image to be found at present in the Indian Museum, and, although in our insatiable curiosity we have ventured to worry the very best informed authority on such subjects, meaning of these images is quite unknown. The explanations one gets from the

intelligent bystander are, as a rule, only partly intelligible and still less reliable. The tree beneath which the images are usually seen would seem to be—so far as a non-expert in botany can judge, subject to correction—either the *Euphorbia antiquorum* or the *Euphorbia nerifolia*, both of which are sacred to Manasa, the goddess of serpents. Perhaps the image represents this goddess, but the suggestion is only offered as a mere guess. Similar images have been seen in the Salt Lake district in places where there are no trees, so that the association of the goddess with the particular tree to which reference has been made cannot be taken as an invariable fact. In any case, when we look at these humble wayside shrines we see survivals of primitive animistic beliefs which people the earth with spirits, maleficent or beneficent, to be propitiated or worshipped."

Although, strictly speaking, this paper deals with the Bengali folklore and cult of the crocodile, it will not be out of place to conclude it with a few remarks about the part played by this aquatic saurian in the folklore of Africa. Included in the very interesting collection of charms exhibited in the Historical Medical Museum recently established by Mr. Henry S. Wellcome, in London, are some wooden images of crocodiles with flat smooth backs, which the African doctors or medicine-men are said to have used when diagnosing the very obscure ailments of their patients. They had simply to rub with their hands the back of the wooden crocodile which enlightened them immediately about the diseases from which their patients might have been suffering, as will appear from the italicized portion of the following, highly interesting account of this "Museum of Charms":—

"The modern woman, who delights to jingle a bunch of miscellaneous charms at her wrist and who is on the look-out for fresh ideas, will learn with satisfaction of a collection which includes every form of luck-emblem the world has known. This collection, at a moment when every motor-car has its mascot, and every watch-chain its fetish, has a curious or

rather ironical significance, and illustrates how little human nature has really changed and how devoutly men and women of all times have believed in their individual "destiny" and guarded it against malign influences. The collection is included in the Historical Medical Museum founded by Mr. Henry S. Wellcome, and comprises Egyptian, Roman, Arabic, African, Chinese, Japanese, and European pieces, ancient and modern.

"The Egyptian charms (the *Times* says) include several small examples of that most famous and potent of all, the "Ankh," or key of life, which in Egyptian pictures is often seen in the hands of divine personages. But by far the commonest is that known as the "*watchat*." To ward off the prevalent ophthalmia and other eye affections, the ancient Egyptians used to trace on the lower eyelid a magical scroll-shaped pattern with powdered antimony; and the model of an eye so decorated (*watchat*) was also worn as a charm. There are also found ear-shaped charms against deafness, human teeth carved like Sphinxes. — Another very rare figure represents a man holding his hand to his face as if in pain. It is believed that this charm is the only one of its kind in existence.

"The Roman collection dates back to about the time of Christ. The exhibits are made of copper-bronze and are of the usual shapes. A very interesting figure, concerning the nature of which little is known, represents a small horse whilst another shows a shark's tooth embedded in a clasp of metal. These are rather bigger and more clumsy than the Egyptian ones and much less desirable as ornaments.

"Beside the Roman exhibits are early and late pieces from West and Central Africa, the Congo and Arabia. Amongst these is a necklace labelled "Kubil," or "Kill Sixty," which was no doubt worn by a warrior. *There are also several wooden crocodiles with flat, smooth backs. It is said that these were used by doctors when puzzling out a difficult case. The doctor rubbed the crocodile's back and the animal told him what was wrong.*

"The modern collection is even more interesting than the ancient. It is revelation in present-day superstitions, every item of it having been recovered from the original owners within the last few years. The first piece is a small stone, like a human foot, carried about by a Frenchman, who believed that it cured his gout and who parted with it very reluctantly. In the next case is a piece of amber shaped like a heart and used to ward off rheumatism until three years ago. A "rheumatism potato" from Norfolk lies beside it. Near these are two cards each bearing a pair of mole's feet, which in Norfolk are still carried about as a toothache cure.

"Other curious items of the same character are a small bone from the ankle used to ward off cramp by the East Country people; a piece of vervain root, which is supposed to be a protection against witchcraft and is still in request in country districts for this purpose; a roll of eelskin obtained from a Suffolk woman who carried it to prevent cramp; and a fossil sea-urchin from a cottage which it had protected against the Devil for many years.

"The sheep's heart stuck full of pins and nails, which was obtained in South Devon, is specially interesting as this was used to break the spell cast by a black witch upon a herd of cattle. Beside it lies a strand of red silk taken from the neck of a Norfolk child, who was troubled with bleeding from the nose and wore this charm as a preventive.

"From East London have been gathered recently a Jewish charm against evil spirits—a piece of paper bearing a few lines from the Talmud and enclosed in a brass case—a tiger's jaw, a tusk, and some acorns, the latter being used against inflammation in various parts.

"Some of the charms seem to have had no particular significance and were just worn "for luck"; but it seems pretty certain that there are many persons who carry such astonishing odds and ends about with them religiously and would be quite

unhappy without them." [*Vide* the *Calcutta Statesman* (daily) for Sunday, May 10, 1914].

From Africa, we proceed to South America where we find that the Brazilians use a certain part (most likely the genitals) of the male alligator (a very near relative of the crocodile of Bengal) as a "remedio" (very likely as an aphrodisiac), as will appear from the following testimony of H. W. Bates:—"Alligators of large size were common near the shores, lazily floating, and heedless of the passing steamer. The passengers amused themselves by shooting at them from the deck with a double-barrelled rifle we had on board. The sign of a mortal hit was the monster turning suddenly over, and remaining floating, with its white belly upwards. Lieutenant Nunes wished to have one of the dead animals on board, for the purpose of opening the abdomen, and, if a male, extracting a part which is held in great estimation amongst Brazilians as a "remedio," charm or medicine." (Bates's *The Naturalist on the River Amazon*, Chapter XIII).

BIRTH CUSTOMS OF THE TELUGUS.

By REV. SYDNEY NICHOLSON.

(Read on 28th October 1914.)

As in every other community in India the desire for children is very great. To be childless is the greatest punishment the Gods can give.

It is natural therefore, that when a woman knows she is about to become a mother she should be careful in every way in order that her offspring should not suffer.

During the first six months of pregnancy strict attention is paid to the diet. No sweet things whatever are allowed,

After this period however, the woman may eat anything she fancies. To refuse to gratify these extravagant fancies is regarded as a sin, for they are believed to be the expression of the unborn child's desire.

During pregnancy no woman should be allowed to see an eclipse, either of the sun or moon; should she do so it is firmly believed that she will become the mother of a deformed child. At the time of an eclipse the woman remains within doors and there burns the horn or hoofs of some animal, in the hope that the stench so caused will keep away the evil spirits. Somewhat similar is the superstition which prohibits a pregnant woman standing before the temple; the idea probably being that the awful appearance of the god might produce some evil effect upon the child.

At the time of conception there is no privacy observed and the house is usually full of neighbours, mostly women and children. The women call loudly on their different gods. When the woman is in difficulties and if at the crying out of a certain god's name, relief comes, the child will afterwards be called by that name and on occasions the god will be worshipped.

During labour a sickle and some neem leaves are always kept on the cot—again to protect the woman and the unborn child from the influence of evil spirits.

Difficult labour is believed to be the effect of Karma and different methods are adopted to bring relief. Some of these are in accord with European medicine but the majority are not. In the first instance the midwife makes the woman swing from a rope suspended from a beam and if this is not effective proceeds to massage round the navel with a pounding stick. Should this fail, a rosary made from the wood of the Tulasi plant which has been worn by a religious mendicant, is obtained and is washed in water which is afterwards given to the woman to drink. A magician will also probably be called in who will utter incantations over water. This water will also

be given to the patient, or a married woman of good reputation (*pativrād*) will be called in and asked to give the suffering woman betel.

Should all these attempts fail then a line of persons is drawn up from the well to the house and water is handed from hand to hand until it reaches the last woman, the *pativrād*, who gives the water to the sufferer. This method is only resorted to in extreme cases.

Immediately the child is born it is sprinkled with sour rice water presumably for purification: this should be done before the child draws its first breath. Except for this no notice is taken of the new-born child until the placenta has come away but as soon as that happens the child is placed on a winnowing fan which has previously been filled with grain and covered with a cloth. The umbilical cord is then cut and the child washed. After the washing the child is branded with a hot needle in the following places—top of head, forehead, below breast bone, each side on ribs, nape of neck, navel, wrist and foot. A boy is branded on the right wrist and foot and a girl on the left. The branding is in most cases not severe but often severe enough for the marks to remain through life.

When the umbilical cord is cut some coin is placed over the navel for luck; this, along with the grain and cloth on the winnowing fan, is one of the midwives' perquisites. At the end of 15 days a present is also given to the midwife.

Should the child present with the placental cord round its neck it is considered to be a most dangerous sign and a cocca-nut is offered to avert disastrous results. If the child survives a cock is sacrificed on the day the mother takes her first bath.

The after-birth is placed in a new pot, round the neck of which is tied a saffron steeped cord and in which are neem leaves. The pot is buried upside down in a hole about a foot deep and the ceremony is accompanied with the burning of incense and worship. The reason for this burying is said to be that unless

the after-birth is buried, dogs or other animals might carry it off, and ever afterwards the child would be of a roaming disposition.

For the first three days after conception the woman is given absolutely no food and is only allowed one drink of hot water during the day. This treatment is supposed to prevent the accumulation of matter round the umbilicus of the child. On the third day a very small quantity of burnt rice is given and afterwards rice and garlic in limited quantities until the navel of the child falls off.

The first bath of the mother takes place on the 3rd, 5th, 7th or 9th day according to her strength and is an affair of some ceremony.

Every house in the particular quarter sends a potful of hot water. All these pots are, at mid-day, placed near the spot where the after-birth was buried; the mother, in her dirty cloth, then comes from the house supported by two women. She carries in her hand the sickle and neem leaves. Four little mud images are placed at the four cardinal points of the compass and after worshipping each of these in turn the woman is placed on the cot upon which she was confined. The cot is put with its legs upwards and not in the normal position.

Her body is first smeared all over with turmeric and her head anointed with *kantuma* which is a mixture of rice, chunam, and turmeric. The married women who have sent the water then bless her and bathe her. After the bath both mother and child are garlanded with a root (*vaja*) strung on a string. This is worn round the neck and one of the pieces of root has to be eaten each day by the mother. The women who have assisted at the bath proceed to their own homes and bathe their own children (to remove corruption) afterwards returning to take part in a feast provided by the parents of the newly born child. Until this bathing ceremony is performed all who come to enquire after the health of mother or child must be given betel. Visitors are frequent.

On this day of the bath it is customary to give the child a name. It is usually named after the paternal grand parent, if they are dead; if not after the great grand parents.

For fifteen days after the first bath the woman must bathe every other day. About a month after the first bath the mother bathes, puts on a clean cloth and the sacred mark on her forehead. In the fold of her cloth she carries some neem leaves cotton seed and soaked small millet; she then stands in the smoke of incense and afterwards takes her pot and proceeds to the well for water. On the way she scatters the leaves and grain on any cowdung she sees and what remains she throws into the well. She then worships with the usual ceremonies the stone representing *gangamma* which is placed on the west side of the well. Afterwards married women must draw water and place the pot on the woman's shoulder. This water is taken home and heated and with it the child is bathed. From that time forward the purification is complete.

For a month the mother must not either touch or drink cold water. Even the poorest people are very particular concerning the cleanliness of their children and for several months they are bathed every day with hot water. The mother seats herself on a stone which has been put over the spot where the afterbirth was buried and the child is laid face inwards upon her outstretched legs with the head towards the mother's lap. Before the child is bathed castor oil is first rubbed inside the nose and ears and also in the mouth. The people say this keeps the body cool but it is probable that it was originally done to keep water from going into the ears and nose. The custom of rubbing the oil inside the mouth may have been originally intended to regulate the movement of the bowels.

There are numerous superstitions about little children but space only permits mention of a few. If the teeth come quickly people say that the afterbirth has not been buried deeply

enough. If the top teeth appear first it is thought that danger will accrue to the maternal uncle.

If when beginning to talk the child first says "grandfather" or "grandmother," in the vernacular of course, it is a good sign, but if the first words said are either "father" or "mother" it is not lucky and the child will die young. The words for the grandparents are much more easily pronounced than those for father and mother.

Should the child have a habit of sucking its fingers it is a sign of future prosperity.

Children born at the time of the new moon are likely to turn out thieves, those born at full moon immoral.

In order that female children may not have hair grow on their faces at the time of birth the lips and chin are rubbed with the afterbirth. The dried navel is highly prized as a medicine for sterility. Almost all *ayats* have some of this commodity put away.

On account of the frequent smearing of the body of the child with oil, dust easily sticks to it and this is very apparent in the morning after sleep. This has given rise to a pretty little superstition. The people say that during the night the little children are at work carrying earth for God. If a child cries in its sleep it is a sign that they have not done their work well and God has rebuked them; if they smile then God has praised them.

A NOTE ON THE WORSHIP OF THE PIPAL-TREE IN BENGAL.

BY SARAT CHANDRA MITRA, ESQ., M.A., B.L.

(Read on 25th November 1914.)

As I am walking on the terrace of my house in Calcutta, my eyes are attracted towards the north-east corner of the parapet whereon is standing an earthen garden-pot in which a young

sapling of the Pipal-tree (*Ficus religiosa*) is growing. The questions that naturally suggest themselves to me at the sight of this are : Why has this sapling been planted and why is it kept there ? The answers to these questions were obtained by me when, one day, I found an elderly lady of my family, after paying her devours to the sun, after—

“ Adoring Him the Timeless in the flame that measures Time,”

doing obeisance to the young Pipal-tree and pouring water thereupon. The idea immediately flashed across my mind that she was worshipping the Pipal-tree. One thought leads to another. Thereafter the question arose before my mind as to when the belief in the sanctity of this tree arose. We find that this belief originated among the ancient Aryans after they had settled in the Punjab, for, in the Rig-veda, they are frequently mentioned as invoking plants, along with waters, rivers, mountains, heaven and earth as deities. One whole hymn (X.97) is taken up with singing the praises of the curative properties of plants (*Oshadhi*). Allusion is made in the later Vedic hymns to the offerings given to plants and the worship done to large trees which were passed in marriage-processions. In one hymn of the Rigveda (X.146), the whole forest has been personified as Aracyānī—as the mocking genius of the woods. Then we find that the most important among the large trees mentioned in the Rigveda is the Asvattha (“horse-stand”) or sacred fig-tree (*Ficus religiosa*). The composers of these sacred hymns have described its berries (*pippala*) as being sweet and the favourite food of birds. Its wood was used for the purpose of making into vessels for soma-making and soma-drinking and, as is stated in the Atharva-veda, for manufacturing the drill (called *pramantha*—from which is derived the classical name Prometheus and the legend about his bringing the hidden Agni [fire] from heaven) used for the production of the sacred fire. Herein we have the germ of the idea of sanctity which became gradually attached to the Pipal-tree. It is still regarded so sacred that a Hindu

would be afraid of telling a lie before it and, as I have seen in Bihar, that no Hindu would dare uproot it. We further learn from the Atharva-veda that the gods are represented therein as seated in the third heaven under the shadow of an Asvattha-tree which is perhaps identical with the "tree with fair foliage," as mentioned in the Rigveda, beneath whose umbrageous boughs the blessed are said to hold their revel with Yama. But the Rigveda does not at all mention (but the Atharva-veda mentions only twice) the tree which is most conspicuously characteristic of the Indian flora and overshadows with its widespreading branches and leaves a larger tract of the country than any other tree on the surface of the globe (as, for instance, the world-wide celebrated Banyan-tree in the Royal Botanic Gardens at Calcutta)—the Nyagrodha ("growing downwards") or Banyan-tree (*Ficus Indica*).¹

The etymology of the name Asvattha (अश्वत्थ), which has been given above, is "horse-stand". But the author of the *Vishvakosha* (*Encyclopædia Indica*) gives another derivation for that tree-name, namely, अश्वे दल्लेतापिप्याम ददेरी विटनीनि अश्वत्थ ("Asvattha is what exists in mountainous countries").

I have already stated above that the Asvattha or Pipal-tree is considered sacred or holy in Bengal. Its leaves are never plucked nor is its wood used for purposes of fuel. But this prohibition is not acted up to by all. In the Bengali month of *Baisāk* (April-May), many of the Hindus in Bengal do not pluck its leaves; and the Sudras generally express their reluctance to cut this tree.

The idea of sanctity associated with the Pipal-tree, of which we got an inkling in the Rig-veda, became developed in course of time and, in the post-Vedic age, found its full expression as a distinct cult. The Asvattha tree is now looked upon as an incarnation of the god Vishṇu. In the *Padma Purāṇa*, which

¹ *A History of Sanskrit Literature*. By A. A. Macdonell: London: W. Heinemann. 1900. p. 111; pp. 146-7.

is "strongly Vishnuite in tone" and, with the *Mārkaṇḍeya*, specifically enunciates the doctrine of the *Tri-mūrti* or Trinity, that Brahmā, Viṣṇu, and Śiva are only one being, the following legend is narrated to show how the idea of the *Aśvattha* tree as a representative of Viṣṇu, became evolved :—

On one occasion, the god Śiva and his spouse—Pārvatī—were engaged in amorous dalliance in a solitary place, when the whole host of the other gods sent there the god of fire (Agni) disguised as a Brāhman. On this intrusion of the fire-god into their privacy, the goddess Pārvatī became exceeding wroth and pronounced this curse upon his abettors—the gods, namely, that they would be reborn in the shape of trees. Under the influence of this curse, the god Brahmā was metamorphosed into a *palas* tree (*Butea frondosa*), the god Viṣṇu into an *aśvattha* tree (*Ficus religiosa*), and Rudra (the Howler) into a *vata* tree (*Ficus Indica*).¹

In that famous philosophical poem, in eighteen cantos, the *Bhagavadgītā*, wherein the Supreme Being incarnate as Kṛiṣṇa inculcates to Arjuna his teaching—that the zealous performance of his duty is a man's most important task, to whatever caste he may belong—the former says to the latter :—

"Know ye that, of all the trees, I am the *Aśvattha* tree."

In modern times, the Hindus of Bengal consider that, if the roots of the *Aśvattha* tree are built round and enclosed in a platform of masonry work and water is poured over those roots in the month of *Baisākḥ* (April-May), the builder acquires great merit. If obeisance is made to this tree, the life and wealth of the reverer are increased. If any one of the left limbs of a person palpitates spasmodically or any other untoward event happens to anybody, the impending evil is averted if that person pours water over the roots of an *Aśvattha* tree, reciting, at the same time, the undermentioned *mantra* or formula :—

ॐ नमः स्वर्गं भुजस्वर्गं सदा दुःस्वप्नवर्जितम् ।

शुभं वाञ्छां समुत्थानमश्नन् शमन्वाप्नु मे ॥

¹ *Pañcāgama, Uṭtarakhanda, Chapter 100.*

Translation.

"O *Asvattha* tree, quickly prevent my eye and hand from palpitating spasmodically, myself from dreaming evil dreams and my enemies from rising."

The wood of the *Asvattha* tree is used for making into sacrificial vessels for the *homa* ceremony. The ancient sages made the fire-drill (चरणि) out of the wood of the *Pipal* tree which grew upon the *Sami* tree.

The synonyms of the अश्वत्थ are:—बोधिवृक्ष, चक्रवर्ण, पिप्पल, कुङ्कुमशयन, अश्वत्थावास, चक्रवर्ण, पवित्रक, शुभद, बोधिवृक्ष, याज्ञिक, यज्ञमन्त्राय, श्रीमान्, क्षीरद्रुम, विप्र, मङ्गलवृक्ष, इयानल, गुह्यपुष्प, शिव्य, सत्य, शुचिद्रुम, धनुर्वक्ष ।



ANTHROPOLOGICAL SCRAPS.

One of the loyal contributors of this *Journal*, MR. SARAT CHANDRA MITRA, has given the Society, a paper on "*Men Tigers*."¹ In connection with this subject, the following as given by Mr. Sleeman in his *Rambles of an Indian Official* will interest many.

THE MEN TIGERS.

(From *Sleeman : Rambles of an Indian Official*.)

The Sureemunt came to call on me after breakfast, and the conversation turned on the number of people that had of late been killed by tigers between Saugor and Deorco, his ancient capital, which lies about midway between Saugor and the Nerbudda River. One of his followers who stood behind his chair said, "that when a tiger had killed one man he was safe,

¹ Journal No. 2, Vol. VIII, pp. 113.

for the spirit of the man rode upon his head and guided him from all danger. The spirit knew very well that the tiger would be watched for many days at the place where he had committed the homicide, and always guided him off to some other more secure place, where he killed other men without any risk to himself. He did not exactly know why the spirit of the man should thus befriend the beast that had killed him ; but," added he, "there is a mischief inherent in spirits, and the better the man the more mischievous is his ghost, if means are not taken to put him to rest." This is the popular and general belief throughout India ; and it is supposed that the only sure mode of destroying a tiger, who has killed many people, is to begin by making offerings to the spirits of his victims, and thereby depriving him of their valuable services !

The belief that men are turned into tigers is no less general throughout India. The Sureemunt, on being asked by me what he thought of the matter, observed. "There was no doubt much truth in what the man said ; but he was himself of opinion that the tigers which now infest the woods from Saugor to Deoree were of a different kind—in fact, that they were neither more nor less than men turned into tigers—a thing which took place in the woods of Central India much more often than people were aware of. The only visible difference between the two," added the Sureemunt, "is that the metamorphosed tiger has no tail, while the 'hora' or ordinary tiger, has a very long one. In the jungle about Deoree there is a root which if a man eat, he is converted into a tiger on the spot ; and if in this state he can eat of another, he becomes a man again—a melancholy instance of the former of which occurred in my own father's family when I was an infant. His washerman, Raghoo, was, like all washermen, a great drunkard ; and being seized with a violent desire to ascertain what a man felt in the state of a tiger, he went one day to the jungle and brought home two of these roots, and desired his wife to stand by with one of them, and the instant she saw him assume

the tiger's shape, to thrust it into his mouth. She consented; the washerman ate his root, and became instantly a tiger; but his wife was so terrified at the sight of her old husband in this shape, that she ran off with the antidote in her hand. Poor old Rughee took to the woods, and there ate a good many of his old friends from the neighbouring villages; but he was at last shot and recognized from the circumstance of his having no tail. You may be quite sure, when you hear of a tiger without a tail, that it is some unfortunate man who has eaten of that root; and of all tigers he will be found most mischievous."

How my friend had satisfied himself of the truth of this story I know not, but he religiously believes it, and so do all his attendants and mine; and out of a population of thirty thousand people in the town of Sangor, not one would doubt the story of the washerman if he heard it.

I was one day talking with my friend, the Rajah of Myhem, on the road between Jubbulpore and Mirzapore, on the subject of the number of men who had been lately killed by tigers at the Kutra Pass on that road, and the best means of removing the danger. "Nothing," said the Rajah, "could be more easy or more cheap than the destruction of these tigers, if they were of the ordinary sort; but the tigers that kill men wholesale, as these do, are, you may be sure, men themselves converted into tigers by the force of their science: and such animals are of all the most unmanageable."

"And how is it, Rajah Sahib, that these men convert themselves into tigers?"

"Nothing," said he, "is more easy than this to persons who have once acquired the science; but how they learn it or what it is, we unlettered men know not. There was once a high priest of a large temple, in this very valley of Myhere, who was in the habit of getting himself converted into a tiger by the force of this science which he had thoroughly acquired. He

had a necklace which one of his disciples used to throw over his neck the moment the tiger's form became fully developed. He had, however, long given up the practice, and all his old disciples had gone off on their pilgrimages to distant shrines, when he was one day seized with a violent desire to take his old form of the tiger. He expressed the wish to one of his new disciples, and demanded whether he thought he might rely upon his courage to stand by and put on the necklace. "Assuredly you may," said the disciple; "such is my faith in you, and in the God we serve, that I fear nothing!" The high priest upon this put the necklace into his hand with the requisite instructions, and forthwith began to change his form. The disciple stood trembling in every limb, till he heard him give a roar that shook the whole edifice, when he fell flat upon his face and dropped the necklace on the floor. The tiger bounded over him and out at the door, and infested all the roads leading to the temple for many years afterwards."

"Do you think, Rajah Sahib, that the old high priest is one of the tigers at the Kutra Pass?"

"No, I do not; but I think they may be all men, who have become imbued with a little too much of the high priest's science. When men once acquire this science, they can't help exercising it, though it be to their own ruin and that of others."

"But supposing them to be ordinary tigers, what is the simple plan you propose to put a stop to their depredations, Rajah Sahib?"

"I propose," said he, "to have the spirits that guide them propitiated by proper prayers and offerings; for the spirit of every man or woman who has been killed by a tiger rides on his head, or runs before him, and tells him where to go to get prey and to avoid danger. Get some of the Gonds or wild people from the jungles who are well skilled in these matters—give them ten or twenty rupees, and bid them go and raise a

small shrine, and there sacrifice to these spirits. The Gonds will tell them that they shall on this shrine have regular worship and good sacrifices of fowl, goats, and pigs, every year at least, if they will but relinquish their offices with the tigers and be quiet. If this is done, I pledge myself that the tigers will soon get killed themselves or cease from killing men. If they do not, you may be quite sure that they are not ordinary tigers, but men turned to tigers, or that the Gonds have appropriated all you gave them to their own use, instead of applying it to conciliate the spirits of the unfortunate people."—[*The Charm of India*—An Anthology edited by Claud Field, pp. 352-357].

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday the 29th July 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The President informed the meeting that the Bombay Government had addressed to him a letter No. 4139 dated 3rd June 1914 on the subject of the revised Bill further to amend the Indian Penal Code and the Code of Criminal Procedure 1898, inviting the Society's opinion on the provisions of the Bill, that the papers were thereupon referred to

Mr. M. P. Khareghat, I.C.S., for favour of his views as was done on the previous occasion when the original Bill was received, and that Mr. Khareghat was good enough to send a full statement of his views which, together with the papers, was circulated amongst the members of the Council who had agreed to address Government in terms of Mr. Khareghat's letter.

The President thereupon moved that a reply drafted by him accordingly be adopted.

It was thereupon resolved that the draft reply to Government be adopted and that the thanks of the Society be conveyed to Mr. M. P. Khareghat for kindly favouring the Society with his valued opinion on the subject.

The President then said that a movement to establish a fund to be called "The Frazer Fund" was set on foot in England with the object of recognising the great services of Sir James Frazer, Kt. to the cause of Anthropology, and he suggested that the Society should contribute its mite towards the Fund.

Resolved.—That the Secretary be authorized to contribute in the name of the Society a sum not exceeding £3 towards "the Frazer Fund," after ascertaining that the fund had been started.

The President placed before the meeting a letter dated 18th July 1914 from Professor Dr. F. Von. Luschan in which he expressed his desire to visit Bombay at Christmas time from Calcutta and to deliver five lectures on subjects of Anthropological interest to be illustrated by magic lantern slides and said that it would be well if it could be arranged to raise a sum of money by private subscriptions to pay Dr. Luschan Railway fare and other incidental charges.

Resolved.—That a sum of Rs. 50 be paid out of the Funds of the Society towards the subscription for the purpose.

Mr. S. S. MEHTA, B.A., then read his Paper on "*Modes of Salutation.*"

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday the 26th August 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

A letter dated 27th July 1914 from Sir James Frazer, Kt. in which he thanked the Society for its congratulations on his elevation to Knighthood and for electing him as one of its Honorary Members was placed before the meeting.

Mr. S. S. Mehta then read his Paper on the following subject:—

"Some Customary Rites as a preliminary to the Marriage Festivity among the Hindus."

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday the 30th September 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi B.A., Ph. D., President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "The Crocodile in Bengali Folklore and Cult," by
Sarat Chandra Mitra, Esq., M.A., B.L.
2. "Note on a Rain-producing Ceremony among the
Arabs" by Shams-ul-Ulma Dr. Jivanji Jamshedji
Modi, B. A., Ph. D.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday the 28th October 1914 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., President occupied the Chair.

The minutes of the last meeting were read and confirmed.

The President drew the attention of the members to the address on "the Reconstruction of the Fossil Human Skulls" published in the Journal of the Royal Anthropological Institute of Great Britain and Ireland (Vol. XLIV, January to June 1914 pp. 12-51) and said that it would serve a very useful purpose, if the Society would send to the Royal Institute some skulls that it had with it for further investigation by experts in England.

The particulars of these skulls have been dealt with in the following numbers of our Society's Journals:—

Vol. II. No. 4, p. 201 (Part of a skull found in a grave near Alibag.)

Vol. IV. No. 6, p. 524 (Notes on two skulls *Homo sapiens* from upper India.)

Resolved that the Royal Anthropological Institute of Great Britain and Ireland be asked if it would like to have for the purposes of investigation, a loan of the two skulls that the Anthropological Society of Bombay has in its possession and that if the Institute asked for the skulls, they might be sent.

The following paper was then read :—

" Birth Customs of the Telugus " by Rev. Sydney Nicholson.

A vote of thanks to the author of the paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday the 25th November 1914 at 6 p.m. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

J. T. O. Barnard, Esq., C.I.E., M.R.A.S., Assistant Superintendent, N. E. Frontier (Burma) was duly elected a member of the Society.

The following Paper was then read :—

" A Note on the worship of the Pipal tree in Bengal " by
Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY
OF
BOMBAY.

ASWATTHA OR TREE WORSHIP.

By S. S. MEHTA, Esq., B.A.

(Read on 27th January 1915.)

It was a custom among ancient people both of the East, and the West to worship Nature in some form or other. Life in Nature is most evidently progressive in the Vegetable kingdom, as forming a part of the so-called inanimate world. Man, consequently, must have taken to the worship of Stones and such other products of the Mineral kingdom along with trees and such other products of the vegetable world, as civilization began to grow by his side.

This becomes clear from a critical study of the ancient history of Greece. Artemis was a goddess of trees and vegetables—the nut-tree goddess. She is also patroness of the wild beasts of the forest. Let us pause and ponder here. Man attributed protectors to lower animals and vegetable growths, neglecting at the same time the Mineral part of nature.

But strikingly enough do we find “Erl König”—“Erl-king”—a mythical character in modern German Literature, and with his myth is connected the Tree Worship of earlier times.

Next, it will be worthwhile to turn to the material and external objects of the popular Hebrew Religion :—It has been observed that : “A stone pillar and an Altar where the animal was slaughtered” was essential on every occasion. Another

accompaniment of the Sanctuary would be the "Sacred Tree"—a "Terebinth" (Judges IX, 37) or, a "Palm-Tree" (Judges IV, 3) or, a "Pomegrenate".

Again, "in the cult and ritual of Rome, there are enshrined many Survivals of religious thoughts, prior to the development of the Roman attitude of mind".

Hence came into being Fetish Worship—Fetichism—the belief in the magic or divine power of inanimate objects. And that love gave birth to "Tree-Worship", for instance:—(1) "Ficus Ruminalis" and the (2) "capri ficus"; and the (3) "Oak of Juppiter Feretrius"—on which the *Spolia Opima* were hung, after the victory.

Among the early Teutonic races, the well-known Northern Mythology speaks about the world-tree—Yggdrasil's Ash—which sheltered all living beings. The description of this tree recalls that of a holy tree which stood besides the temple of "Upsala"—hence *Upar*, and *Upastree*.

Talking finally but briefly of Hinduism in the ancient Vedic Era, we learn that the various implements of sacrifice are similarly personified and worshipped under the name of "Vanasapati"—𑖦𑖜𑖦𑖜𑖦𑖜—and "Svaru"—𑖦𑖜𑖦𑖜—as deified and invoked. It is capable of being considered a survival of tree worship and comparable to the Semitic *asherah* (Rigveda, 3, 8 makes this point clear).

Trees supplied many requisities of the daily life of man, and the usefulness was raised so high in dignity as to be deified in the end. Westerners in early times used to do the same, in a large measure, as the Easterners. English Literature of the present day will afford us a sufficient storage to draw from; and before falling back upon Indian Literature, I shall try to make out the case of Tree-Worship from the former. Some of the trees had grown so popular and inspired such holiness—may be on account of their great utility—that the language itself subsequently inherited certain expressions that have been

preserved even to-day. For instance, Byron in his "Childe Harold", sings :—

" Our life is a false nature—it is not the harmony of things—this hard decree, This uneradicable taint of sin, This boundless Upas, this all blasting tree—Whose root is Earth, whose leaves and branches be The Skies which rain their plagues on me like dew—Disease, death, bondage, all the woes we see—And worse, the woes we see not—which thro' through the immedicable Soul with heart-aches ever new."

Now Byron calls this human Life a boundless "*Upas*", all blasting tree; but it is not the attribution of the same details that we find in the passage cited above as in the remarkable passage of the Bhagwad-Gita—as derived from many such passages of the leading Upanishads. In the first place we have to note the happy and striking resemblance between the Teutonic holy tree near the temple at *Upsala*, and the "*Aśvattha*"—*अश्वत्थ*—tree of the Eastern Indians, no matter how Byron has in his verses confounded the idea of roots of the said tree as the Earth with that of the same as the Sky. First of all, then, we start with the *Aśvattha* tree, and then try to identify it with its proper popular name of the present times. For this purpose, it will be better to advert to another famous writer, Carlyle, in the English Literature. He styles the Life—Tree as Ash Tree or *Igdrasil*, when he remarks :—" I like, too, that representation they have of the Tree *Igdrasil*. All life is figured by them as a Tree. *Igdrasil* the Ash—Tree of Existence has its roots deep down in the kingdoms of Hela or Death; its trunk reaches up heaven-high, spreads its boughs over the whole universe: it is the Tree of Existence. At the foot of it, in the Death kingdom, sit *Three Nornas*, Fates—the past, present and future—watering its roots from the sacred well. Its boughs with their buddings and leafings—events, things suffered, things done, catastrophes—stretch through all lands and times. Is not every leaf of it a biography? every fibre there an act or word? Its boughs are histories of nations. The

rustle of it is the noise of human existence, onwards from of old. It grows there, the breath of human passion rustling through it—or storm-test; the storm wind howling through it like the voice of all the gods. It is Igdrasil—The Tree of Existence. It is the past, the present and the future; What was done, what is doing, what will be done; the infinite conjugation of the verb to do. Considering how human thing circulates, each inextricably in communion with all—how the word I speak to you to-day is borrowed not from Ulfila the Moesagoth only, but from all men since the first man began to speak—I find no similitude so true as this of a tree. Beautiful, altogether beautiful and great. The “Machine of the Universe”—alas, do but think of that in contrast”

This then is the Tree of Existence. The Hindu *Aśvattha* Tree is no other than this; and it is on this account that it has been held so sacred. It is identified in our own days popularly with Pepple or पीपल tree; and sometimes with Vad—वड or Vat-Vriksha—वड वृक्ष—or वडो वड वृक्ष.

I would, however, regard it as the same as Vat or Vad—वड—in as much as the boughs and buds as well as leafings of the Vad-tree are converted into roots at a proper time—and phases and phenomena are manifest so far as to convert the *root-cause* into *bud—and branch—effect*. We need not lay any further emphasis upon the identity, before properly seeing through the drift of descriptions independently given by the holy writings of the Hindus in respect of the *Aśvattha*. The Bhagwad Gita says :—

उर्ध्वमुलम्बयः शाखान्भवत्यं प्रादुरव्ययम् ।

उदासिद्यस्वर्णानियस्तं वेदसवेदविम् ॥

“*Ūrdhva mūlamadhah śākhamaśvattham prāhuravyayam; Chhandasi Yasya parṣṇi yastam veda sa vedavit.*” That tree is called *Aśvattha* which has its roots cast up, its boughs are down on the Earth, which has its leafings the knowledge of the Universe—Vedas—and he who recognizes it fully, is a real *Scient*—a cognizer of all.

Without taking up any other commentary to explain the sense fully, I shall only draw attention to the tree that has its branches in the Earth in the form of all the vast and varied existences. It is the spreading and multiplying of the main tree. Its roots are high up in heaven, meaning to say, the actions bear their fruits in the higher atmospheric regions and regions beyond, so far so that the enjoyment of wordly life is alone on the Earth. This is the Life-Tree.

The Hindu was avowedly a keen and shrewd observer as well as a silent and sober reader of esoteric meaning of the movements of life, animate and inanimate. Soon as he saw the Vad-tree acting in this particular manner, he found a similarity with the movements of all Life; and, consequently, held the tree sacred. It is not, then, worldly utility alone that assigned such a meaning to the Vad-tree; or else, the coconut tree the Palm tree—should have been held the holiest of all.

But, as yet, our *Āśvattha* tree has to be decided as Vad or Pepple tree; and for the present, it will not be unbecoming to leave it here, before we are able to collect further details for our data.

The *Araqi*—अरुक्—was a tree held holy by the pious sage in the Vedic Era, in as much as it yielded Fire, in no time. But everything has its day. In later times, when the production of fire became a comparatively easy task, the place of *Araqi* was taken by *Śami* tree—शमी or शमिः ३१३. As I have taken an opportunity of showing elsewhere, this *Sami* tree has fire concealed in it, in the same sense as fire lies embedded underneath the ocean—the submarine fire. शर्मिवात्संहरतीनपावकां ॥. In the time of Kalidas and later poets, the holy *Āśvattha* was left undisturbed; but gardening caught the fancy of the rich loving luxury; consequently, trees like अशोक *Āśoka* and others became popular but not sacred. They were held dear only. *Āśoka*, in its turn, however, did rise to the lower dignity of holiness, in so far that *Sitā* was placed by *Ravana* after abduction, under the sheltering umbrage of that tree.

Poetic convention, moreover, has paid some regard to *Āśoka* and such other trees, as will be noticed from the following verse :—

पादापातावधोऽकशितलककुरवकौ देश्यादिगनाम्नां ।
 क्षिणांस्पर्शादिप्रसङ्गविकसतिबहुलः प्रियङ्गुपतेकात् ।
 नादिथां नर्म वाक्यात् पशुपुङ्गवसनात् त्वंपकोवक्त्रगीतात् ॥ , &c.

It was held by Poetic convention that the *Āśoka* tree would fructify by means of a kick from a woman; the *Tilaka* and *Kurabaka* trees by a mere glance and an embrace respectively; the *Priyangu* creeper by the touch of a female; the *Bakula* by means of being sprinkled over with a mouthful of an intoxicating liquor; and so on.

It is something like patting and stroking and fondling and embracing a dear and greatly beloved object that the treatment of plants and trees can be considered as prevailing among the Hindus of early times; and reminiscences of the same survive up to the present age of civilized life. Trees were not so much threatened to bear fruits with an axe raised above or against them in India, as they were among some people of early days in the West, who not only aimed blows but sometimes even dealt blows upon trees.

Agricultural products purely as such, were not regarded holy, although they were most useful; and some of them were actually used as food by the primitive Aryans. Barley and wheat, the principal produce of the field, were also the principal articles of food. *Vrihi* or rice came laterly to be used as such, and yet to none of these has religious hallowness been attached. In the *Bṛihadāraṇyaka Upanishad*, for instance, ten kinds of seeds are mentioned, viz., rice and barley—*अहि-येवाः* : *sesamum* and kidney beans—*तिलमषाः* : millet and panic seed—*अनुद्विद्यगवाः* : wheat—*योग्मः* : lentils—*वासूराः* : pulse *खरवाः* and Vetches—*खल कुलाः* :

One or more of these might have given its name to the Standard of measurement among the people; but beyond that no sacredness was assigned to anyone. Some of them were

accepted as purified and capable of purifying other things; but the idea of holiness or worshipfulness must be discriminated from it, as denied to the articles of food as such.

Above all, to the tree *Ásvattha* has been given a peculiar popularity that is denied to others. It is not very safe to identify this tree with the Fig Tree, after having gone through the brief description given above. Falling back upon its Etymology, it can be gathered that :—न अश्विर् साल्पत्नी वृक्षादि निद्राति meaning to say, that tree which does not stay long, not even till to-morrow, like the *Salmali* and other trees. It is so amenable to change; and hence its identity with the banyan tree. This *Ásvattha* tree is otherwise known as *Nandi Vriksha*—नंदिवृक्ष or *Gar-dhâhând*—गर्दभांस.

In the next place the वट or वट Vat tree was worshipped by the Early Hindus; and the वट सावित्री अमास—the last day of the ¹ *Ashadha* अमास month, dedicated to *Sāvitri*, who brought, by virtue of her vow of chastity, her husband back to life, and whose example is followed by the newly married woman among certain castes of the Hindus in the form of worshipping the Vat-tree on that day.

I have never read of the Pepple tree except in a single solitary instance to which I shall advert later on as having been assigned such a high mark of dignity as to be raised to the rank of a deity for adoration and worship; nor is any day fixed by the Hindu for its worship. Pepple, at the most, is not allowed to be rooted out, but has been declared by tradition alone to be reared and brought up with care, if and when in a natural way, it has happened to appear in or near a Hindu Home. It may be that the Pepple tree might have been known to possess some health-giving properties, like the *Nimb* tree; and we know it as a proved fact that the *Nimb* tree has certain wholesome medicinal properties. So that its growth is recommended by many writers on medicine. But never have I read among

¹ It is वट सावित्री पूर्णिमा—the full moon day of the same month in certain places.

Sanskrit works any characteristic of holiness assigned to the one or the other.

Prâg-Vad—*प्रवद* *विद* *विद* *विद* *विद*—The enemy of Mur-demon, Sri Krishna was balanced equally against the leaf of a Vat-tree, Banyan tree, in Prayâg—whatever may be the legendary significance of this portion of the verse, and with it the present attempt has not much to deal, still so much is certain that Vat-Vriksha was regarded as sanctifying and itself already sanctified. This is, then, the third factor to demonstrate the holiness of *Vat Vriksha*. *वद* *वद* Hence, seats for wayfarers and travellers is generally provided by charitably disposed persons. By means of masonry work done with care and sometimes with artistic grace even in a forest. The Vad-tree is not grown near a house, for reasons unknown to us; probably it may be that that tree might have been some times in the past looked upon as the abode of Owls and such other omenous birds and also as the haunt of ghosts and evil spirits of the air.

Kadamba—*कदम्ब*—is another tree that has gained some celebrity on account of its being connected with Sri Krishna who climbed up the highest part of it situated as it was on the coast of the dark-watered Jumna, when he played pranks with the Gopis—the Shepherd, of the place bathing therein. But more than this, i.e., beyond celebrity it has not been capable of attaining to any rank of sanctity. Like Pepple, then, we can safely dismiss this tree as not worth a longer attention or detention. Pepple, on the other hand came, no doubt, to be worshipped by childless couples among Hindus, who sometimes used to worship the tree while aspiring for a child.

Any how tree worship is as old as the primitive days of human life, when Nature worship came to be reduced to the worship of the Vegetable kingdom—a part of Nature. We need not here deal with the subject of worshipping "Jowara"—since it has been already treated at the proper time. Tree-Worship is an old institution and continues to be still in vogue.

in many parts of India. Some trees such as the Babul *acacia* and others are condemned as the abodes of Evil Spirits, and are not on any account grown in the garden. Mr. (now Sir) J. G. Frazer, D.C.L., LL.D., in his well-known work, "The Magic Art and Evolution of "Kings"—Vol. II, has stated that Tree-Worship was practised by all the Aryan races of Europe." He says:—"Among the Celts the Oak Worship of the Druids is familiar to every one, and their old word for a sanctuary seems to be identical in origin and meaning with the Latin *Nemas*, a grove or woodland glade, which still survives in the name of Nemi."

Among the Germans of ancient times, it was actually provided by the Laws of the land that those that peeled the bark of a standing tree were to be regarded as Culprits; and their navels were to be cut out and nailed to the part of the tree which he had peeled. In fact, the punishment sanctioned for the deed was just as good as taking life for life—The life of a man for the life of a tree.

Among the ancient Greeks and Romans, Tree-Worship prevailed. "In the Forum the busy centre of Roman life, the sacred Fig-tree of Romulus was worshipped down to the days of the Empire."

Trees are regarded by the Savage as animate. The author of the book named above seems to consider trees as inanimate absolutely. But the sacred as well as classical and profane writings of the Hindus regard the sap as the Essence of Trees—which characterizes the living force or vitality of trees in general; and hence the soul is assigned to trees by their philosophy.

It has been remarked that the ancient Stoic Philosopher who was a Vegetarian has written that:—"Primitive men led an unhappy life, for their superstition did not stop at animals but extended even to plants". Again, it has been a long standing belief among some classes of Indians of N. America that every natural object has its spirit or its shade; and to these shades some consideration nay respect is due. In East Africa,

many people believe that every tree, and especially every Coccoanut tree has its spirit; so that "the destruction of a coccoanut tree is regarded as equivalent to matricide, because that tree gives them life and nourishment, as a mother does her child"; and in Fiji, a man will never eat a coccoanut without first asking its leave:—"May I eat you, my Chief!" In some places in America, souls are ascribed to trees, so that when an old tree has been blown down it is set up again, smeared with blood and decked with flags, so as to "appease the soul of the tree". Buddhist—monks, too, treat the tree as possessing a soul. In China also there is a strong belief in tree-pirits.

There are, moreover, particular sorts of trees that are believed to be tenanted by spirits and consequently, sacrifices are actually offered to them and the omission of such a sacrifice is capable of being punished with death in certain parts of Africa. Egyptians consider Sycamore-trees as simply divine, and pay homage to them by a short prayer frequently recited by them. In Syria, Africa and Patagonia, many occasions have been created for offering sacrifices to the Spirits of the same trees. It has been observed by Mr. D. C. J. Ibbetson in his "Outlines of Panjab Ethnography", P. 120, that:—"among the Kangra mountains of the Panjab, a girl used to be annually sacrificed to an old Cedar-tree, the families of the village taking it in turn to supply the victim. On the Christmas Eve, it is still customary in some parts of Germany to gird fruit-trees with ropes of straw on which the sausages prepared for the festival have lain.

Trees are supposed to be animate; and also as a consequence, sensitive, i.e., capable of feeling wounds; hence, too, apologies are actually offered to them, while cutting them down or plucking out flowers and fruits from them, in many places of Asia, Africa and America.

In order to make certain trees bear fruits they are threatened; and as such they are not treated always with deference and respect. Here it is necessary to quote a few lines from

Dr. J. G. Frazer's well-known book:— "Near Jugra in Selangor there is a small grove of durian-trees and on a specially chosen day the villagers used to assemble in it. Thereupon one of the local sorcerers would take a hatchet and deliver several shrewd blows on the trunk of the most barren of the trees saying:— "Will you now bear fruit or not? If you do not I shall fell you". On Christmas Eve, on the other hand, many a South Slavonian and Bulgarian peasant swings an axe threatening against a barren fruit tree while another man standing by intercedes for the menaced tree; and at Ueria, a village in Sicily, if a tree obstinately refuses to bear fruit, the owner pretends to hew it down.

Trees are married to each other, in some places. Artificial fertilization of the Date-palm tree used to take place in spring among the leathen of Harran and the Maoris. In India, too, marriages of trees are celebrated. If, for example, in the words of Dr. Frazer "a Hindoo has planted a grove of mangoes, neither he nor his wife may taste of the fruit until he has formally married one of the trees as a bridegroom to a tree of a different sort, which grows near it in the grove. A family has been known to sell its golden and silver trinkets and to borrow all the money they could in order to marry a mangoe tree to a jasmine with due pomp and ceremony. According to another account of the ceremony, a branch of a "Bar" tree is brought and fixed near one of the mango trees in the grove to represent the Bar or Bridegroom, and both are wrapt round with the same piece of cloth by the owner of the grove and his wife. To complete the ceremony a Bamboo basket containing the bride's belongings and dowry on a miniature scale is provided, and after the Brahman priest has done his part, vermillion, the emblem of a completed marriage, is applied to a mango as to a bride. Another plant which figures as a bride in Hindoo rites is the Tulsi or Holy Basil (*Ocimum sanctum*). It is a small shrub not too big to be grown in a large flower pot. In spite of its humble appearance the shrub is pervaded by the essence of

Vishnu and his wife Laxmi and is itself worshipped daily as a deity. The plant is especially a woman's divinity being regarded as an embodiment of Vishnu's wife Laxmi, or Rama's wife as Sita or of Krishna's wife Rukmini. Women worship it by walking round it and praying or offering flowers and rice to it '.

The ceremony of marriage takes place in Kartik or November. "In Western India they often bring an idol of the youthful Krishna in a gorgeous palanquin followed by a long train of attendants, to the house of a rich man to be wedded to the Basil. In North. Western India this marriage of the plant to the Salagrama a black fossil ammonite has to be performed before it is lawful to taste of the fruit of a new orchard. No well, again, is considered lucky until the Salagrama has been solemnly wedded to the holy basil. The same marriage of the sacred fossil to the sacred plant is celebrated annually by the Rajah of Orcha at Ludhaura. A former Rajah used to spend a sum equal to about 30,000 £, being one fourth of his revenue, upon the ceremony". In Kathiawad, Gujarat and even Maharashtra Peppal tree is worshipped by many, but not by all; but in Kathiawad, it is a rule among certain classes of Hindus to pour water at the roots of the tree on all those days that are dedicated to the Manes of the departed Souls of ancestors, believing the tree to be the abode of Vishnu. Says Akha Bhakta, a poet of Gujarat of no small renown:—

ગુણથી હખી તેડે પાન, સરિવર દેખી કરશે સ્નાન,
પાણી દેખી દેશે કરે, એનાં ચરનાં ખીણું શું કરે,

Meaning to say thereby that, those householders will have all the members of the family to follow suit that have trained their children according to the old line of conduct and made them move in the same old orthodox groove—viz., of plucking out a Tulsi-leaf and touching it as well as rubbing it against the body, of bathing in every pond and pool regarding it as a holy place of bath, and for a number of times of going round the peppal tree.

PRESIDENTIAL ADDRESS.

BY SHAHS-UL-ULNA DR. JIVANJI JAMSHEDJI
MODI, B.A., Ph., D.

(Read on 25th February 1915.)

While retiring from the Chair, following the precedents of
Introduction. some of my distinguished predecessors in
office, I beg to deliver my Presidential
address this evening.

In the first place, I beg to tender my best thanks to the Society for having elected me to the chair during the past year. It was a privilege, to be seated in the chair, worthily occupied by some of the distinguished scholars of our city and honoured by distinguished anthropologists of our country like Sir Richard Temple, Sir Denzil Ibbetson, Sir Herbert Risley and others.

In the second place, I beg to tender my homage of respect and esteem to the past occupants of the chair—to the memory of those who have gone to "the bourne from which no traveller returns" and to the living work of those, who, thanks to God, are still travelling within the bourns, where, we pray, they may still be able to travel and explore. Most of them have left behind them a tradition of good work both within the precincts of this society and outside. It is the inspiration derived from their memory and their work that has helped me to uphold, however humbly, that honoured tradition. Retiring from the chair of the President and reverting to my cherished post of the Secretary, which, before I was called to the chair, I had continuously held for about 15 years, I thank my learned friend, Mr. Rustam Pestonji Masani, for carrying on well my work as Secretary during the past year.

Lastly, I beg to thank the past and the present members of the Council, who have, during all my connection with the Society, whether as a member of the Council, its Vice-President, Secretary and Treasurer, or President, always helped me with their advice and co-operation.

Associated as I am with the work of this Society from well-nigh its very foundation about 29 years ago, I feel special pleasure in delivering this Presidential address. I propose to give you in this address an idea of the work, or of the line of work, which we have done, and of the work that still lies before us. In short, "The Retrospect and the Prospect of the work of the Society" may be taken as the theme of my address this evening.

We can look back with humble pride at the work done by the Society in the past, and look forward with hope at the work that lies before us in the future. We have published, in all, about 77 numbers (9 volumes, each of 8 numbers, and five numbers of the 10th volume) of the average of about 68 pages each. I note with pardonable pride, that out of these 77 numbers, about 48 have been published during my term as its Secretary. But numbers or quantity are no correct criterion for our work. One must judge from the quality. As to that quality, I will let a well-known literary critical Journal speak for us. The *Academy*, while noticing our Silver Jubilee Memorial Volume, thus spoke of the Society's work :—

"The Journal of the Anthropological Society of Bombay for 1910 and the Silver Jubilee Memorial Number for 1911 reach us together. If Government officials in India are sometimes caught napping through want of knowledge of the people of the country, their manners, customs, peculiarities, etc., this voluntary society is at hand to supply information of a miscellaneous and searching character. The society has an official Englishman as president, but the writers are nearly all natives of India, well-educated men who ought to be able to get at the correct facts, which they certainly can present in good style..... The Silver Jubilee Number contains special contributions. The history of the society shows good work done for twenty-five years. The index of the papers read during the period and of the anthropological scraps ranges over the whole field of anthro-

pology, though from a perusal of the titles the merits of the papers cannot be gauged. The specimens in this number are varied and excellent, whether they deal with legal matters, ethnography, ancient engineering, superstitions, Hindu rites and marriage, or Totem theories. In such societies all classes of the community can meet freely, and interchange ideas to their mutual advantage."¹

Again, while noticing one of the numbers of our Journal, it said:

"The Journal of the Anthropological Society of Bombay for 1911 and 1912 contains, as usual, various excellent papers. As an Indian Judge said, speaking on the study of Anthropology, 'Our philologists, our anthropologists, our antiquarians are doing us practical service We must understand the past aright to guide us now and build for the hereafter.' Folklore, part of this subject, is 'the science which treats of the survival of archaic beliefs and customs in modern ages.' ... The papers of this Society should be more widely known."²

I was glad to observe, with pardonable pride, that literary Journals like the *Athenæum* and *Academy*, have, while noticing favourably my volume of "*The Anthropological Papers*" read before this Society and published and dedicated to the Society on the occasion of its Silver Jubilee, appreciated the work of our Society. The *Athenæum*, recommending the volume "to every scholarly student of India" asked "anthropologists in general" to "note this welcome sign of the activity of their brethren of the Anthropological Society of Bombay."³

The *Academy* under the heading of "Interesting Folklore" said:—

"Such associations, as the Anthropological Society of Bombay, justify their existence and perform a public service when their members add to the stock of common knowledge by such papers as are to be found collected in this volume. They

¹ The *Academy* of 4th April 1912, pp. 429-30.

² The *Academy* of 19th October 1912, pp. 515-16.

³ The *Athenæum* of 13th July 1912, pp. 43-44.

supply a deficiency which undoubtedly exists. In these days of pressure, few officials have time or strength for more than the disposal of current work; their knowledge, therefore, of the natives among whom they live and work is of a very superficial character; native customs, their origins and effects, the motives which sway them, in a word, their life are a sealed book, and the ignorance may lead to administrative failures in such matters as famine, plague, sanitation, medical relief, education, etc., where the beliefs and sentiments of the masses cannot be altogether disregarded. In such papers, experts and specialists can write freely and fully. Mr. Modi, an educated Parsee gentleman, and a prolific writer, has recorded in his essays such that would not otherwise be published of his countrymen, whose ancestors emigrated from Persia, fleeing from the Arab conquest in the eighth century, and settled in the Bombay Presidency. There is much to learn of Indian life from these papers which Mr. Modi should continue to write and publish."¹

Looking back to the past, we have every reason to be glad at the welcome we received in the start, in a conservative country like India, in contrast with what similar movements in more advanced countries received. Anthropology, as a regularly studied science, is comparatively a science of recent growth. The Anthropological Society of England was founded in 1863, i.e., about 50 years ago.

In early days, both the State and the Church looked with suspicion at the work of Anthropologists. The Government of France had opposed the attempt for the foundation of an Anthropological Society in Paris in 1846. So, the attempt was, at first, given up. At last, when it was founded in 1859, about four years before the foundation of the Society in England, the founder M. Broca "was bound over to keep the discussions

¹ The *Academy* of 14th September 1913.

within legitimate and orthodox limits¹” and a police agent attended its meetings for two years to see that the condition of confining the discussion within orthodox limits was observed. They say that in Madrid, a similar attempt to found a Society was suppressed from similar fears which suspected that the subject of anthropology bore “eruptive potentialities.”²

An example of the mistrust of the Church towards Anthropological matters in the last century, is presented by the case of James Cowles Prichard (1786-1848). “It is said that his father, when he observed the direction the investigations of his son were taking, enjoined him to write nothing which would tend to undermine the literal interpretation which was at that time given of the Scriptural account of the origin of man.”³ When Buffon, in the middle of the 18th century, delivered his lectures on Anthropological subjects, the Church in France raised a storm of protest against his views and he had to suppress some of his lectures. In 1816-18 when Sir William Lawrence (1783-1867) delivered his “Lectures on Comparative Anatomy, Physiology, Zoology and the Natural History of Man,” he was charged “with the unworthy design of propagating opinions detrimental to society, and of endeavouring to enforce them for the purpose of loosening these restraints, in which the welfare of mankind depends.”⁴ Though at first, he strenuously opposed any interference with his independence of thought and speech, latterly he had to suppress the volumes of his lectures.

Thanks to the tact, zeal and energy of our founder, the late Mr. Tyrrel Leith, and to the good sense of our people, however conservative, that our Society met no opposition either from the State or the Church. We find, that as far as our Society, is concerned, both the State and the Church have, latterly

¹ Dr. D. J. Cunningham's Presidential Address of 28th January 1908. *Journal of the Royal Anthropological Institute of Great Britain and Ireland*, Vol. XXXVIII, (New Series, Vol. XI), p. 11.

² *Ibid.*

³ *Ibid.*, p. 28.

⁴ *Ibid.*, p. 30.

attempted to help it. Since 1912, the Government of Bombay, as representing the State, have begun to give us an Annual grant of Rs 500. We require no official recognition from any church, but we had several churchmen, both of the church of the West and of the East on our roll and one distinguished churchman of the West, Rev. Dr. Machikan, was our President for one year.

Prof. Huxley is said to have predicted, about 47 years ago, in his Anthropological address¹, that some of the teachings and discoveries of Anthropology, though thought to be shaking "the foundations of the world" at the time, would be taught in school 30 years thence. His prediction has turned out to be true and Anthropology is now taught in the Universities. Forty-seven years after the time of his address, we find, that even in our country, hopes are being entertained to introduce the study of Anthropology in our Universities. Sir Alfred Hopkins, the earned Vice-Chancellor of the Manchester University, who had been in our midst last year, as an expert to advise our local University, has referred to Anthropology in one of his Reports², as one of the "important subjects" to be taught hereafter. Even our present Prime Minister is reported to have said that a knowledge of Anthropology "must form part of the normal equipment of those who in the Consular, Indian, and Colonial services, have to carry on the work of the Empire, especially in its outlying parts."³

Last year, we had before us for consideration a letter of the Council of the Royal Anthropological Institute, dated 18th April 1913, to the Secretary of State for India, giving an expression to their views, on the subject of the Oriental Research Institute, which the Government of India proposes to

The Representation of the Royal Anthropological Institute of England.

¹ Address before the British Association at Dublin, 1875. *Vide Journal Anthropological Institute*, New Series, Vol. XI, p. 11.

² Report, dated London, 1st May 1914. Appendix IV, p. 3.

³ Presidential address of Prof. William Ridgeway (*Journal of the Anthropological Institute*, New Series, Vol. XIII, p. 10.)

found. In that letter, the Council thus speaks of the importance of the study of Anthropology in that Institute.

"In the first place we have to represent that anthropology, not in the restricted sense of physical anthropology alone, but in the broader significance of the science of the evolution of human culture and social organization, should be an integral feature of the studies of the Oriental Research Institute. My Council desire to refer in passing to the importance of anthropological study from an administrative or political point of view, and to its bearings on the difficult and peculiar problems which confront the Government of India at every turn. To discover, to discuss, and to decide the nature and origin of the deep-seated differences of thought and mental perspective between Eastern and Western societies is a task of high importance and of great complexity, which seems possible of achievement only by the wide synthetic methods of modern Anthropological science by which the results won by workers in the domains of religion, archaeology, history, art, linguistics and sociology are unified, classified and co-ordinated. As the writings of men like Sir Herbert Risley, some time President of the Royal Anthropological Institute, Sir Alfred Lyall, and Sir George Grierson, demonstrate beyond a doubt, a comprehensive examination of present-day Indian conditions reveals the working of social ideas and ideals which have their origin in a low level of culture. Among the people of India to-day are preserved beliefs, customs, and institutions which testify to the vital intimacy of the relations between the higher and the lower forms of culture, and to the special importance of India as a field for anthropological research."

This movement was anticipated by the late Sir Herbert Risley in his Presidential address before the Royal Anthropological Institute, wherein he said that the Treasury had appointed a Committee in 1907 to consider the organization of Oriental Studies in London. The Committee had then "laid stress upon the importance of studying the character, the religion, the

customs and the social organization of the various people who came under British rule." This was then a right step in the direction of "the recognition of the direct bearing of Anthropology in the widest sense on the administrative problems of the Empire." By virtue of the Resolution of the Government of Bombay No. 3596, dated 4th December 1913, the subject was sent to us for opinion and we approved of the recommendation of the Royal Anthropological Institute for a systematic study of Anthropology in our country.

Our founder, the late Mr. Tyrrel Leith, had used his personal influence and interested many in the work of the Society. I remember one of its early sittings in the Town-Hall where a large number attended. During the second year (1887), the number of members was 331. On his death, it began to fall. I find, that as far as the work of our literary societies, such as the Bombay Branch of the Royal Asiatic Society, the Anthropological Society and others is concerned, there is a fall in the literary activity of Bombay. What is the cause? Is it that the educated classes are so much overworked in their daily avocations as not to be able to attend one or two monthly meetings of these societies? Perhaps that is so, to a small extent. But that does not seem to be the only cause. Perhaps, it is the number of Gymkhanas and Clubs that have arisen, of recent years, among us, that is the cause of this fall in the literary activity of the learned societies. If so, we may say to the seekers of pleasure, that our Society also offers a kind of pleasure. It is intellectual pleasure. I repeat here what I have said in my Paper on "A Short History of the Society" read on the occasion of the Society's Silver Jubilee in 1912:—
 "I owe a good deal of the pleasure of the last 25 years of my life to this Society. Not only have I enjoyed pleasure at its meetings, but have enjoyed it outside. With, what I may call, the Anthropological training which I have received at its meetings, the sphere of my studies and of my sympathies has been

Membership.
 Public Interest in
 the subject of An-
 thropology.

enlarged. I enjoy my morning walks, whenever I happen to go out of Bombay on holidays or otherwise, better than before. The sight of peculiar customs, manners and things draws me, and the spirit of inquisitiveness imbibed in the Society makes me enjoy a talk with, and the company of, people of all classes. Even in Bombay, familiar sights of the observation of formal customs and manners do not bore me, but set my mind thinking. For example, take the marriage ceremonies of the Parsees. Though my attendance at the marriage gatherings is very frequent, the ceremonies and customs observed, though so often seen, are not without giving me the pleasure of some pleasant Anthropological thoughts." ¹

So, I beg to assure those who are outside of our Society and who are inclined towards intellectual pleasure that their attendance at our meetings will not be wearisome. They will hear many an interesting thing about the manners, customs, and beliefs of the various classes of this vast country which will give them pleasant food for many a pleasant thought.

The Anthropological Society of England also had to pass through some vicissitudes in the matter of their number. Four years after its foundation in 1863, its number was 706. Prof. Huxley attributed the popularity of the Society in the early days to "the innate bellicose instincts of man, and to the splendid opportunity afforded by Anthropology for indulging these propensities." As Dr. Cunningham says, the talk in that Society "was of a distinctly volcanic character. Politics and religion were not excluded from its debates." Let us enlarge our roll of membership, not by giving food to "bellicose instincts," but by other means which could appeal to the peaceable instincts seeking both for pleasure and knowledge.

The large number of members, in the Anthropological Society of England, for which Huxley had expressed his pleasure and which he had attributed to the "bellicose spirit" of mankind,

¹ Silver Jubilee Memorial Volume of the Anthropological Society of Bombay, 1911, pp. 2-3.

has dwindled, and in January 1899, the then-President Mr. F. W. Rudler, in his Presidential address¹ at the Annual meeting, expressed his regret at the poverty of the members of the Society. He said that out of the 3 or 4 hundred million inhabitants of the British Empire, only about 300 joined the Society. If one has to complain for a paucity of members in a country, far advanced in education, like England, it may be supposed that we, in India, need not complain for our 60 or 70 members.

Mr. Rudler attributes the paucity of numbers to "two opposite reasons—some holding that our studies are too specialised, and others that they are not specialised enough. The one set regards Anthropology as a formidable branch of biology—its very name a stumbling block—representing a science to be comprehended only by those who have had the advantage of special training; whilst the other group regards Anthropology as an incoherent assemblage of odds and ends of knowledge, not yet sufficiently systematized to rank as a distinct science. The popular mind seems, in fact, to be in rather a nebulous state as to what is, and what is not, Anthropology."²

In order to clear the "nebulous state" of mind referred to by Mr. Rudler, and in order to have a look into the past work of our Society and an out-look into the work that lies before it, let us briefly survey the field of Anthropology according to the modern requirements or views.

Biology is the science of life in general. Botany is the science of life in plants. Zoology is the science of life in animals. Anthropology is "the highest department of the science of life." It is the science of man. It inquires into the natural history of man. It aims at a scientific study of man—man considered in his entire nature, physical, intellectual and moral. As

¹ *Journal of the Anthropological Institute*, New Series, Vol. I, p. 314.

² *Ibid*, p. 314.

such, it presents various questions for study and inquiry. It comprises "all the elements of a comprehensive monograph on mankind." From these points of view, various questions present themselves before us for inquiry.

Some of the principal questions are :—

- 1 Whence came Man ? Did he grow or was he made ?
These questions are a varied form of a question like this : "What is the Origin of Man and the Origin of the World" ?
- 2 How long has Man existed ?
- 3 How did Man live in former days ?
- 4 Did Man always possess his present knowledge of arts and handicrafts or did he acquire these arts ?
- 5 How did the institution of Family evolve ? Was there community of wives at first or marriage ?
- 6 Are the characters, acquired by parents during their life-time, transmissible to the offspring ?
- 7 What influence does environment exert in modifying the bodily characters of an individual ?
- 8 Is the origin of mankind single or multiple ?
- 9 Did the original Man go erect or on all fours ?
- 10 If all men are descended from one pair—the first Adam and Eve—how do we account for the variety of the colours, some being white and others black ? Why the variety in their hair, some being straight-haired and others curly-haired ? Why the variety in their face, some possessing protuberant jaws and others bearing faces lying entirely under the shelter of the forehead ?

This variety of questions has divided
Division of Anthropology. this many-sided science of Anthropology
into two principal branches.

1. Physical Anthropology.
2. Cultural Anthropology.

Broadly speaking, Physical Anthropology treats of man from a biological point of view. It looks to his anatomy, physiology, his form and feature and such other "phases of his physical being." So, Physical Anthropology is subdivided into various divisions, which "cover the field of what Man is in all that concerns his physical being." The following are the principal divisions:—

1. Anthropogeny, which looks into the Origin of Man and into the conditions of his primitive existence. It looks to his geological history and zoological descent or his connection with, or resemblance to, lower forms of animal life.

2. Biology or the science of life, which includes anatomy, anthropometry, pathology or the science of the nature of disease, physiology or the science which treats of the functions of man's different parts or organs, and such other sciences.

3. Ethnology, or the science which treats of the different natural families or races of man. It includes the migration of races, the principles and causes of racial differentiation and their different characteristics. The term Ethnology includes in itself Ethnology proper and Ethnography. Ethnology proper is the combined study of all aggregations of men, but Ethnography, as its branch, is the study of particular aggregations of men.

4. Psychology which treats of "the phenomena of the human mind and its processes, the organic basis of thought." In this subdivision, the word Psychology is distinguished from its general broad sense of the science of human soul (psyche). It treats specially of the organic basis.

As pointed out by Dr. Cunningham, Man's physical qualities connect him with the brute but his cultural works distinguish him from the brute and rather associate him with the angelic or the Divine. So, cultural anthropology, also spoken of as functional anthropology, embraces the whole sphere of man's work.

whether manual or mental, intellectual or moral. While Physical anthropology treats of Man as he is, cultural anthropology treats of Man as what he *does*. As such, it is divided into the following branches:—

1. Archæology (*lit.* discourse of the ancients), which describes all human work of geological and prehistoric times and looks into the conditions of life in those remote times.

2. History, which narrates the progress of man during historic times, based on the authority of tradition and written records. In this connection, "it is the history not of particular men but of mankind which is history proper. It is not as exponents of the age but as exceptions to it that great men have their real importance and value in history." The written records of history include the records brought to light by spade work. As MaxMuller said "the history of the whole world has been advanced of late by the spade rather than by the pen."

If one were to look to Cultural anthropology, and to History as one of its divisions from a practical point of view, he must remember the words of Edmund Burke that "People will not look forward to posterity who never look backward to their ancestors." History is "civil theology of Divine Providence." Herodotus, the father of History, is also spoken of now as the father of Anthropology, because his history of the ancients treats of their culture in general and serves as a helpmate for the study of their Cultural anthropology.

3. Glossology, which treats of all modes of expressing thought, whether by language or otherwise, *e.g.*, by gestures.

4. Technology (*lit.* discourse on arts), which treats of the knowledge of all kinds of materials, tools and instruments, which mankind has from time to time discovered and employed to supply their wants.

5. Esthetology (discourse on the Beautiful), which treats of the taste for all kinds of decorative art, and points out man's desire for what is beautiful in Art. It treats of all fine arts.

6. Natural Science, which treats of the ideas and theories whereby Man explains the phenomena of Nature.

7. Philosophy, which treats of the ideas and theories, whereby Man explains the phenomena of Life.

8. Social Anthropology, which is the study of Man in Society. It is "the embryology of human thought and institutions." Most of the customs and manners of the modern men of higher culture are the survivals or, as it were, the fossils of the beliefs and customs of the ancients who are taken to be less civilized than the moderns.

9. Religion, which treats of the relation of Man to his Maker and to the surrounding world. It includes the broad question of the ideas of Man in regard to spiritual life. It includes all questions of belief in life after death, of religious customs and ceremonies and even of real or so-called superstitions.

Our society, has worked pretty well in the field of Cultural anthropology. For details, I would refer our members and students interested in the subject to my Paper, on "A Short History of the Anthropological Society of Bombay" published in our Silver Jubilee Volume (1911, pp. 1-60), wherein, with the assistance of my then assistant, Mr. Furdanji Maneckji Pavri, I have given a rather exhaustive Index of the subjects treated in our Journal during its existence of 25 years.

Our journals have a number of papers on some of the different branches of Physical anthropology, though not many. We have, as yet, very few means and materials and no workers for doing anything worth-mentioning. We are entirely dependent upon, and indebted to, the West for the cultivation of this branch. Among the various branches of this division, the one which requires some further study and work in this vast country of various races is Anthropometry. Anthropometry includes Craniology, which is that branch of it which studies the forms of skulls to determine the different races of mankind.

Camper was the first scientist to devise a craniometrical system. He was a painter. He first studied the facial characteristics. He studied the paintings of the Eastern Magi, and found, that though painted black, they were not negroes. They were coloured as negroes but they had the features of Europeans. So, he began to attain "accuracy in the delineation of the facial characteristics of the different races and devised a craniometrical system."¹ His predecessors in the line followed the appearance of what is technically known as "Norma Verticulis," i. e., the outline which they (the skulls) present when viewed from above. But he followed the measurement of "the facial angle." This angle was formed "by drawing a line from the aperture of the ear to the base of the nose (subnasal point) and another from the line of junction of the lips (or in case of the skull from the front of the incisor teeth) to the most prominent part of the forehead The two extremes of the facial angle in man are 70° to 100°—from the Negro to the Grecian antique; make it under 70° and you describe an Orang or an Ape; lessen it still more and you have the head of a dog."²

A few years ago, an officer interested in ethnographical work in the Northern Frontiers of our country wanted to ascertain, if a certain tribe there was of the Iranian stock, to which the Parsees belonged. For that purpose, he wrote to me to inquire about the Anthropometric measurements of the Parsees. I found that none were ever taken here. Thus, materials were wanted to make further inquiries in ethnographical matters.

For the purpose of a good deal of work in Physical Anthropology, though it forms a technical division of its own, a knowledge of one branch or another of Cultural Anthropology is necessary at times. For example, take Craniology which, as said above, forms a branch of Physical

¹ Journal of the Anthropological Institute, New Series, Vol. XI, p. 19. Dr. Cunningham's Presidential Address. ² *Ibid.*

Anthropology. In the matter of the study of racial distinctions which it helps, the knowledge of native customs and manners, the study of which belongs to Cultural Anthropology, is necessary. In this country, the Indian *dâis* or midwives, occasionally shape the heads of newly-born infants, if they are thought to be of some abnormal growth. In this work of shaping, there may be cases of, what may be called, ignorant over-shaping. So, the scientific men who deal with the measurements of heads must pause twice before coming to any sudden conclusion from the examination of one or two heads. It is not so only in India. In other countries also, artificial means are resorted to, for giving particular shapes to the different parts of the body. Vesalius is said to have been the first to place "the study of the structure of man on the solid foundation of direct observation."¹ In noting certain racial distinctions, he remarked: "It appears that most nations have something peculiar in the shape of the head. The crania of the Gencees and, still more remarkable, those of the Greeks and the Turks are globular in form. This shape which they esteem elegant and well adapted to their practice of enveloping the head in the folds of their turbans, is often produced by the midwives at the solicitation of the mother."

A peculiar instance of customs varying the conditions of men's bodies is supplied by what Herodotus says of the skulls of those killed in the battle on the Pelusiac mouth of the Nile between the Egyptians under Psammenitus, the son of Amasis, and the Persians, under Cambyses. Herodotus² says:

"On the field where this battle was fought I saw a very wonderful thing which the natives pointed out to me. The bones of the slain lie scattered upon the field in two lots, those of the Persians in one place by themselves, as the bodies lay at the first—those of the Egyptians in another place apart from them: if, then, you strike the Persian skulls, even with a

¹ Dr. Cunningham's Presidential Address. *Journal Anthropological Institute* N. S. Vol. XI, p. 15.

² Herodotus, Bk. III., 12, Rawlinson's Herodotus, Vol. II, pp. 404-5;

pebble, they are so weak, that you break a hole in them; but the Egyptian skulls are so strong, that you may smite them with a stone and you will scarcely break them in. They gave me the following reason for this difference, which seemed to me likely enough:—The Egyptians (they said) from early childhood have the head shaved, and so by the action of the sun the skull becomes thick and hard. The same cause prevents baldness in Egypt, where you see fewer bald men than in any other land. Such, then, is the reason why the skulls of the Egyptians are so strong. The Persians, on the other hand, have feeble skulls, because they keep themselves shaded from the first, wearing turbans upon their heads. What I have here mentioned I saw with my own eyes, and I observed also the like at Papremis, in the case of the Persians, who were killed with Achamenes, the son of Darius, by Inarus the Lybian."

This story shows that the custom of the ancient Persians to go always with covered heads, and that of the Egyptians with shaved heads, had an effect upon their skulls. So, a scientist, not knowing this custom would, from a mere examination of the skulls, may be driven to a conclusion other than that warranted by the custom of the country.¹

¹ The above custom of the ancient Persians is followed, even now, by their modern descendants, the Parsees. One always sees a Parsee, with the exceptions of those who have now taken to European costume, even at home with his head duly covered. Later Parsee books speak of going bare-headed as a sin. About forty years ago, when a Parsee Professor at the Grant Medical College delivered his lectures bare-headed, there was an uproar against him in some Parsee papers.

A devout Parsee, while saying his prayer, would not only keep his head covered with a skull-cap, but would, in addition, like to put on his turban. If not a turban, he would at least like to put on a kerchief on his head as a substitute for a turban. If during the recital, his head-dress, accidentally drops, his prayer is vitiated and he has to perform the *Kusti-padyab* again and begin his unfinished prayer again. The head-cover has come to play such an important part, that for a priest who is officiating at the inner liturgical services of the religion, and who is therefore qualified with the *Barashnum* (a particular ceremony requiring a ten days' retreat with certain prayers), even the accidental

As said above, it is in the branch of Cultural Anthropology that our Society has worked much, and has, as said by the Academy in one of its issues, "done well." For those who may be in the above-referred-to "nebulous state" of mind about our work, I beg to say, that though we aim at the scientific knowledge of man, both physical and cultural, past and present, our work is more in the line of comparatively the less technical branch, viz., the cultural branch, which, as said by Mr. Rudler presents, "a popular, fascinating, and readily-accessible study."¹

As said by Comper "next to the pleasure of discovering a truth, was the pleasure of spreading it abroad."² So, next to the pleasure of acquiring knowledge, we must have the pleasure of spreading that knowledge. We want therefore more members, if not as actual workers and contributors, at least as hearers of our papers and as readers of our journals. The knowledge acquired by them in the Society and spread by them outside it, will not be without its advantage.

After a look into the past, one may have a look-out, or an out-look for some work in the future. I beg Some subjects requiring further work and inquiry. to submit a few subjects for such an out-look with a few remarks here and there, as to what is already done in the matter in the Anthropological world.

fall of his turban from his head disqualifies him from further priestly work, until he goes through the *Brahmacharya* again. Cf. A similar custom among the Flamines of Jupiter. "Sulpicius when the tuft of his head fell off accidentally was deposed from his sacred office." (Article on Hats and Caps in Good Words of June 1893. p. 359).

With the question of a covered head, goes the question of the growth of hair. A Parsi priest is expected not to be bald and hairless. He must keep a beard. He must not shave. If he has to remove the hair occasionally, he may cut them with a scissor but not shave, which practice amounts to this that he must always have some growth of hair on his head. An initiate for the Priesthood (*Nāvar*) must have over his head the growth of at least one month's hair before he offers himself for initiation.

When a dead body is covered with a shroud, the head is the first part of the body that is covered.

¹ Journal of the Anthropological Institute, New series, Vol. I, p. 315.

² *Ibid* Vol. XI, p. 17.

The following are some of such subjects :—

1. Further collection of Anthropological materials.
2. Mythology.
3. The Aryan question.
4. The setting of Customs and Beliefs in their proper position and light.
5. The question of what is a Nation.
6. Colour and Culture.
7. The Non-transmissibility of acquired character.
8. The knowledge of Physical Anthropology and Cultural Anthropology mutually helping each other.
9. Question of the Handicrafts, Habitation, Food, etc. of Man.

The most important branch of Cultural Anthropology, that

appeals most to us here, is what is known as "Social Anthropology." In India, there is a wide field for us for a collection of materials for this branch. As said above, some regard Anthropology "as an incoherent assemblage of odds and ends of knowledge, not yet sufficiently systematised to rank as a distinct science." Well, that view was partially true at one time, and is, even now, true to a certain extent. As a matter of course, that must be so. Some must collect materials from which others may systematise. From the very nature of the present state of the science, the collectors of materials must form a large number and the systematisers a small number. A careful collection of materials, made after a good deal of inquiry, examination, and even cross-examination, is not an easy task and is not without its adequate value. Well-sifted materials supply good basis to the systematiser for his theories.

A good deal of the work of our Society has been in the direction of the collection of Anthropological materials or data, but our Journals show many an attempt to systematise and to theorize. In a vast country like India, which is being very rapidly revo-

lutionized in the matter of its customs, manners and beliefs by the spread of the Railway and the telegraph, and of motor-cars and motor-cycles in its distant corners, the necessity of soon collecting the materials, before they are destroyed by the above and other agencies, is great and urgent. Even if our Society has done nothing else, and even if it does nothing else for some time, still its work of collection will be considered to be "good work." Mr. Rudler in his Presidential address of 1899 before the Anthropological Society of England said, "The pressing necessity of instituting careful anthropological researches among uncultured peoples is every day becoming more evident. By contact with the missionary, the merchant, and the miner, these peoples are rapidly losing their primitive condition, and our opportunities of observation are consequently becoming more and more contracted. While rejoicing at the progress of civilization, the anthropologist feels that the dark places of the earth are precisely those places most likely to throw light upon many problems of the prehistoric past."¹ What Mr. Rudler says of the uncultured tribes of Africa and America is also true of the uncultured tribes and even of some of the semi-cultured and fully-cultured tribes and communities of India. Even a cultured community is not free from some kinds of superstitions. These must be collected and examined. It is their customs which require greater attention. The study of their origin and evolution helps to shed a good deal of light upon many a problem of the past.

In a country like India, a country of several creeds and castes, a country ruled by an alien race, the study and knowledge of the customs of the people are to a certain extent essential for the rulers. Some of their customs, however crude they may appear to the eye of a Westerner, have, for generations, worked for good government, parental discipline, fraternal feelings, sanitary ordinances, etc. We will not, and cannot, keep away the civilizing influences of the Missionary, the Merchant

¹ Journal of the Anthropological Institute, New series, Vol. I, p. 321.

and the Miner from our country, but before they destroy we must collect, group and register a good deal of what they destroy. Otherwise, we will be losing a good deal of the materials for Cultural Anthropology of the kind which Sir James Frazer has grouped and systematized and of which a good deal still remains to be grouped and systematized. Far be it from me to say anything against the Missionaries who have done a good deal for the good of India, but it may be said for the guidance of some of them who are over-zealous and over-anxious, that they may do nothing in the line of destruction before they replace it by construction. A hasty and careless removal of good old beliefs with a view to replace them by unsuitable brand new movements or ideas gives a shock to the foundation of faith and brings the followers between the two stools to the ground.

The subject of the collection of materials reminds us of that well-known Anthropologist, who may very properly be called the great Collector-general of Anthropological materials. One of the events in the Anthropological world of the last year was the Knighthood conferred upon Prof. Frazer, the renowned author of the monumental work of the *Golden Bough*. Among the number of congratulations received by that learned Anthropologist, there was one sent by our Society as resolved at its meeting of 24th June 1914. Our Society has also enrolled him as an Honorary Member and subscribed its small mite to the Memorial Fund started in his honour. The work of Sir James Frazer is such as should appeal to us, as most of our work should appeal to him. His lifelong work is in the line of Cultural Anthropology, the branch in which we are principally working.

Anthropological theories vary. Some theories are overthrown and others replace them. Anthropologists differ in their conclusions. So, some may differ from Sir James Frazer's conclusions. But his chief merit lies in his giving to posterity a rich collection and grouping of materials—the result

The question of Superstitions, suggested by Sir James Frazer's Works.

of a life-long patient work. What the *Athenaeum* has said of a line of thoughts suggested by his "Psyche's task, a Discourse concerning the influence of superstitions on the growth of Institutions" suggests to us one of the lines in which our Society may work still more and more, viz., the Collection of Indian superstitions. It said that the point of his book was: "Absurd as the superstitions of the savage may be when considered in themselves, they have in many ways wrought useful service for mankind. Utterly fantastic as they are from the stand point of theory, they have often proved in practice to be highly beneficial."¹ For example, "the doctrine of the divine right of kings has made for good government in the past."² Some social institutions of several tribes are based on superstitions, which so far have their advantages.

The civilization and advancement of mankind has rested upon—

- (a) Respect for Government.
- (b) Respect for Private property.
- (c) Respect for Marriage.
- (d) Respect for Human life.

(a) As pointed out by Prof. Frazer, in some of the uncivilized tribes of Africa the respect of the people for all these is based on their superstitious beliefs. For example, the Malanasian tribe believes that their chiefs possess some power derived from the supernatural power of some spirits or ghosts. It is this superstitious belief that leads them to respect the authority of the Government of their chiefs. The belief of some English men in the last century that scrofula, which was called the "king's disease," could be cured by the touch of the king, is a remnant of a similar belief. It is believed that Johnson was cured by this remedy. The belief of the Scots during the last century that the arrival of the Chief of the Macleods in Dunneal

¹ The *Athenaeum* of 17th January 1914, No. 4499, p. 84.

² *Ibid.*

was accompanied by a "plentiful catch of the herring" was also a remnant of a similar belief."

(b) In the case of respect for private property, the superstitious belief of the uncultured tribes associated a kind of curse with property. One who misappropriated another's property was sure to meet with the dire results of the curse. That belief led him to look with respect towards others' properties. The Achaemenian king Darius, in one of his inscriptions, implores a curse upon those who meddled with his property—his inscriptions—and destroyed them. The curse included that of being childless which was one of the worst curses among the ancient Iranians, the next being that of being horseless.¹ The superstitious fear of such curses may be taken to have served in those times the purpose of a modern Monument Act. None dared to meddle with his inscriptions, as long as he understood the curse.

(c) It was not an Act of Legislature which considered adultery as a crime, that made some of the rude uncultured tribes respect the bond of marriage, but it was the belief of a religious sin that made them respect it.

(d) It was the belief in the ghost of the murdered man revenging the murder, that made some uncultured tribesmen respect the life of others and not the fear of a punishment according to any Penal Code.

The collection and the systematization of superstitions present a good field of work. While travelling in Europe in 1888, I was struck with the similarity of some of our Indian superstitions with those of Europe and I have embodied my notes in a Paper before our Society.²

¹ Cf. Yagna XI, 1-2.

² Vide my Paper on "A Few Superstitions common to Europe and India," *Journal of the Anthropological Society of Bombay*, Vol. II, No. 3, pp. 161-71. Vide my *Anthropological Papers*, pp. 23-33.

While speaking of Anthropological materials existing in India, I am reminded of Prof. W. Ridgeway's first Anthropology and the Indian Presidential address¹ from the chair of the Classics. Anthropological Institute wherein he took as his theme, the subject of "The Relation of Anthropology to Classical Studies." Scholars in the West have attended in various ways to the subject from the point of view of the Western classics. For example, we have excellent recent books like "Anthropology and the Classics" edited by Mr. R. R. Marett, containing six papers by different scholars, and "The Anthropology of the Greeks" by Mr. E. E. Sykes. Again "The Anthropological History of Europe" by Dr. John Beddoe, which begins with the Aryan question and the question of the variation of type is an interesting book, though not mainly connected with the ancient classics. We have now a Classical Association in our city and I hope its members would occasionally give us Papers on Anthropological materials gathered by them in their study of the classics. What I beg to suggest is, that some Indian scholars can well handle the subject from the point of view of Eastern classics. Anthropology of the Vedas, Anthropology of the Puranas, and such other Papers or Essays will be a valuable addition to our Anthropological literature. A Parsee can well take up subjects like the Anthropology of the Avesta, the Anthropology of the Ancient Iranians and the Anthropology of Firdousi. Rev. Dr. Casartelli has a section on Iranian Anthropogeny² in his book of the Religious Philosophy of the Sassanian times; but the whole subject can be well amplified and worked out for an exhaustive paper.

¹ Journal of the Anthropological Institute, New Series, Vol. XII pp. 10 et seq.

² *La Philosophie religieuse du Mazdéisme sous les Sassanides*, Chap. V, Sec. 1. For its translation vide, "The Philosophy of the Mazdayasniian Religion under the Sassanids" by Firoz Jamaspji Dastur Jamasp Asa (1889), p. 129.

All countries and nations have their mythology. Our country is replete with it and our Society may have this subject as a good field for further work and inquiry. Prof. MaxMuller said that "what we call mythology, even in its religious aspect, so far from being irrational, was originally the most rational view of the world, was in fact the only possible philosophy, though clothed as yet in very helpless language."¹ In their religious aspect, myths, as religious symbols, have appealed for good to millions of people for hundreds of ages.

Mr. Dill says on this subject: "Plato sought an image of the Infinite God in the Sun (*Republic* Bk. VI, p. 508; cf. *Hellenica*, p. 176). Common worshippers adore it under the names of Jupiter, Apollo, Isis or Mithra. The Great Reality can by any human soul be only dimly conceived, and expressed only in a rude fragmentary way. We see the Divine One in the religious myths as 'through a glass darkly.' Yet, if we purge mythology of the gross fancies of rude ages, the myths may be used as a consecrated language of devotion. They are only faint shadows of the Infinite One, from which we are separated by an impassable gulf; yet they represent the collective thought and feeling of the past about God. They are only symbols; but a religious symbol is doubly sacred when it has ministered to the devotion of many generations"²

As to the source of mythology, there are two classes of mythologists, the Anthropological Mythologists and the Philological Mythologists. MaxMuller, who was a Philological Mythologist said, that language is that source; but his opponents, the Anthropologists, say, that mythology represents the survival of an old stage of thought and it is not caused by language.

¹ "Contributions to the Science of Mythology," (1897) Chap. II, Vol. I, p. 137.

² "Roman Society in the last century of the Western Empire" by Samuel Dill (1896) p. 8.

They believe that human nature is the source of myth. According to their view, they study myths "in situ" i.e. in its original situation but the Philological Mythologists study them *hortus siccus*, i.e., as a collection of dried plants. The Anthropologists claim to study them "in the unrestrained utterances of the people." Both agree, that myths are a product of thought almost extinct in civilised races. MaxMuller said that language caused that kind of thought, but the other side said that language merely gave it one means of expressing it. Our country, which is full of myths, presents for our members a vast field of inquiry into this matter of myths. The cultural branch of Anthropology, wherein we work most, will help the cause of Anthropological Mythologists.

The question of the work and influence of Philology reminds

3. The great us, people of the *Āryāvrat*, of the great Aryan question. *Āryan* question, because, at first, it was merely a philological question. As said by Dr. Beddoe, out of several important Anthropological questions, often discussed at present, two are principal ones, viz.—1. The *Āryan* question and 2 The question of "the degree of permanence of types, of the stability or permanence of form and colour, of the influence upon physical character of media, of surroundings and external agencies."¹

Of these two principal questions, the first, the *Āryan* question, concerns us most. It was philology that gave birth to it. The discovery of Sanskrit and Avesta—thanks to the efforts in these directions of Sir William Jones and Anquetil Du Perron in our country—and the inquiry of the relation existing between the two and of their relation to the principal languages of Europe, led to this *Āryan* question. The question, as succinctly presented by Dr. Beddoe, may be thus summed up in its different stages.

¹ "The Anthropological History of Europe" by Dr. J. Beddoe, p. 10.

1. At first, "there was no difficulty in believing that all people who spoke *Āryan* (or Indo-Germanic) languages were of one blood."¹

2. The subsequent knowledge of the Vedas of the Hindus and of the Avesta of the Parsees brought upon the field the Hindi *Āryas* and the Persian *Irānians*. The Vedas introduced the Hindi *Āryas* from the North-West, and the *Vendidad* ² the *Iranians* from a cold country where there were two months of summer and ten of winter.

3. So, the old *Airyana-vaēja*, the old *Āryavīrat* was located in the regions of the Pamirs, the Roof of the World.³ The modern *Gilchas* living in the Oxus and Zaratshan valleys, in towns like Shignan and Wakhan, who are all short-headed, and their *Badakhshani* neighbours and others were taken as representing our *Āryan* ancestors. They "were the rear-guard of the old Persian migration", while the *Kāfirs*, *Shiahposhis*, *Chitralis*, *Dards*, etc., were the rear-guards of the *Aryo-Hindu* migration. The first offshot from the ancestors of the *Gilchas* was towards Europe. The next one was that of the high-class Hindu. Then the *Persians*, *Kurds* &c. The name of the late Prof. MaxMuller is associated to a great extent with this orthodox theory.

4. Then came in, what is called, "the modern heresy," which said, that the cradle of the *Āryans* must be looked at in Europe and not in Asia. Dr. Robert Gordon Latham first opposed the theory of the Asiatic cradle, on the ground, "that there were far more *Āryan*-speaking men in Europe than in Asia"⁴ and so instead of deriving the greater from the less, one must derive the less from the great. So Europe, the home of the greater, must be the cradle of the *Aryans*.

¹ *Ibid.*

² *Vendidad*, Chap. I, 3-4.

³ For an account of the Pamirs, I would refer my Gujarati readers to my Gujarati "Dnyūn Prasthak Essays," Part I, pp. 150-165.

⁴ The Anthropological History of Europe by Dr. John Biddes, p. 10.

5. Of the European theory or the view that Europe was the cradle of the Aryans, there are several varieties. Some like Cannon Isaac Taylor look for the cradle in Central or Alpine Europe. Some like Prof. Rendell look to Scandinavia. Some German Anthropologists like Poesche point to Lithuania as the cradle, on the ground that the Lithuanic language has a greater affinity with the Sanskrit.

In our country, many are still of the old orthodox view of MaxMuller, pointing to Central Asia somewhere near the Pamirs, as the cradle. Mr. Tilak has lately treated the question in another interesting way pointing to the polar regions as the cradle.

The great Aryan race, the locality of the cradle of which is a great question, gradually divided itself into several branches or offshoots and dispersed. One of the principal, if not the principal, cause of dispersion was the search for food. This is, what is called by Huttington,¹ the Bread and Butter theory of movement. Among the different divisions or dispersions, the principal was that of the ancestors of the Hindus and of those of the Iranians. One of the causes of their separation was a schism caused by a difference in the views of some points of religion. Philology has been called to the help of this question of schism.

At one time, the pre-Zoroastrian times, when the ancestors of the Hindus and the Parsees lived together in one place as one race, they had a number of words, mostly religious names, that were common. For example, one of such words, very often referred to, was *Daēva* the word for God, which is still used by the Hindus. Another word was *Ahura*, another name of God.

¹ "The Pulse of Asia" by Ellsworth Huttington (1907). For the details of Huttington's Theory, I would refer my Gujarati readers to my lecture, published in my "Lectures and sermons on Zoroastrian Subjects Part IV. (સર્વોચ્ચ અને સર્વોચ્ચ ભાવનાઓ અને વાચન. ભાગ ચોથો) pp. 193-207.

When they separated for religious differences, the words were, as it were boycotted by one or the other party. The Iranians took it, that the other branch began to use the word *Daēva* originally applied to one God, for Divine powers or agencies which ought to be otherwise distinguished. So, taking that the use of the word was abused, they condemned it, and the word *Daēva* came to be used among them for powers other than those of the one God whom they called *Ahura* or *Ahura Mazda*. The ancient Hindus, on the other hand, similarly condemned the word *Ahura*, which was at first commonly used in a good sense. Thus the use of the words *Daēva* and *Ahura* and of a few other words leads to show the existence of the *schism*, and of the separation of these two great branches of the ancient *Āryans*.

What happens, or what seems or threatens to happen, now seems to me to present a parallel, though not on all fours, and to illustrate what happened in olden times. It is the use of the words *Culture* and *Kultur* after the commencement of the present war. The English word *Culture* is an equivalent for the German word *Kultur*. Up to the middle of the year 1914, both were used in a good sense. But since then, the German word *Kultur* has begun to be condemned by the English on the ground, that under the name of *Kultur*, the Germans did a number of things, which are opposed to good real *Culture*. To call a person a "man of *Kultur*" is somewhat resented now, though that person would like to be called a "man of culture." Through want of communication with the Germans, at present, we are not in a position to say what they now think of the English word *culture*. It would not be surprising if they retaliate. I would not be surprized if some future English lexicographer would include the word '*Kultur*' in his work, and that in rather a depraved sense, while he would continue to use the word *Culture* in a good sense. If that state of view continues it is possible that the word *Culture* may be condemned by the Germans and used by German lexicographers in a bad sense.

One may say that the study of some branch or branches of

4. Setting Customs and Beliefs in their proper position and light.

Cultural Anthropology looks like old women's stories and beliefs. At times, some simple folks are misled into the belief that some of the authors of papers on particular customs and beliefs, believe in those customs and beliefs. For example, I remember that when I read a paper before our Society on "Charms or amulets for some Diseases of the Eye"¹, a Parsee wrote to me asking for the amulet to cure an eye-disease in his family. But the fact is, that an inquiry into the origin of customs and beliefs sets them in their proper position and light. For example, take the case of the old Indian belief in the Rākshases (रक्षस) or giants of enormous size. The study of Anthropology with the help of anthropometry has blown up the belief in human giants.

Giants.

Now-a-days, it is taken as proved, that, at no time, there ever existed men of a size exceeding 8 feet and 3 inches. That size also was that of an inordinate growth resulting from a morbid process. So, some old beliefs of the existence of a race attaining a stature of the height of 20 feet have all been blown up.

Again take the case of the belief in the stories about new kinds of men. In our country, we, now and then, hear wild stories of strange men of new types. They are at times looked at with reverential fear, and those who exhibit them make money from that kind of fear. Even scientific men had at one time a belief in such a class of persons. The story² of the boy known as "Wild Peter" is known in this connection. He was found in 1724, as a naked brown boy in a village near Hanover. "He could not speak and he showed savage and brutish habits and only a feeble degree of intelligence." His discovery was be-

¹ *Journal of the Anthropological Society of Bombay*, Vol. III, No. 5, pp. 338-45.

² *Journal of the Anthropological Institute*, New series, Vol. XI, (1908) pp. 24-25.

lieved to be "more important than that of Uranus or the discovery of 30,000 new stars" He was taken to be the specimen of the "Original man of nature." It was an Anthropologist, Blumenbach (1752-1840) who took the trouble of tracing the history of this wild boy and of showing "how absolutely futile all these philosophic theories and vapourings had been". He was merely a dumb boy driven away from his father's house by a step-mother and it were the surroundings of a wild wandering life that had given him all the appearance of which some made much.

Now it is not only the customs, beliefs and myths of the
 5. Nations and masses of the people that anthropology sets
 Races. Indian right and shows them in their proper light,
 nation. but also, what may be termed the political
 myths of the higher classes. For example take the question of
 Races and Nations.

The Anthropological Society of England was preceded by an Ethnologist Society which was founded in 1843. But in the process of time, Ethnology was taken as a branch of the larger science of Anthropology. Some of those early scientific men, who may be taken now as anthropologists, were ethnologists. Blumenbach was such a one. His classification divided men under 5 varieties, viz., the Caucasian, the Mongolian, the Ethiopian, the American and the Malay. The Caucasian, he took to be the highest type, the Mongolian and the Ethiopian being at the bottom, and the American and the Malay intermediate. This classification has varied now and then.

The Ethnographical Survey of India inaugurated by one of our past Presidents, Sir Herbert Risley, has shown us the existence of many races and tribes. The work of the survey was helped on our side by the number of monographs prepared under the editorship of another of our past Presidents, Mr. Enthoven. The Journals of our Society contain several monographs on several tribes. I have contributed my quota in that work by 5 or 6 monographs prepared in the line of ethno-

graphical questions prepared by Sir Herbert Risley.¹ The investigations in the subject of Races have shewn that Race is different from Nation. Europe is not divided into races but in nations. It is not the principle of race that goes to the building up of a nation. As pointed out by a learned writer, a nation may be made up of many races. It is the spirit that makes a people a nation and contributes to its patriotism. A nation may come out of "intermingled blood and race." We speak of the English nation but it is not the Anglo-Saxon race that has formed the English nation. It is erroneous to speak of the Italians as a Latin race. The French form a nation but that nation is of people who are Iberian and Celtic and even have a mixture of the Teutonic and Scandinavian races. The once celebrated Spanish nation was made up of people of several races. The Greeks, the Carthaginians, the Teutons and even the Moors together with the Celtic Iberians built up the Spanish nation. Germany, though spoken as Teutonic is not a nation of the Teutons alone. It contains people of the Gaulish race in the South and the Slavonic in the East. The Austro-Hungarians form at present a nation but they have among them Slavs, Magyars and others also.

We remember, that at one time, when criticising the attempts of the educated classes of this country to rise in the matter of their higher political aspirations, the critics said that India, as it is divided into a number of people of different races and creeds, could never be a nation. We see from the above view of races and nations, that that view cannot hold good. The modern view of the Anthropologists or the Ethnologists supports the view of the educated classes of the country, that, in spite of its numerous races, India can be a nation. We have now seen, from the very commencement of the present war,

¹ *Journal of the Anthropological Society of Bombay*, Vol. III, No. 8, pp. 471-83. Vol. V, No. 8, pp. 458-465. Vol. VII, No. 1, pp. 68-82. Vol. VII, No. 8, pp. 521-25. *Vide* my "Anthropological Papers, Vol. I, pp. 66-80, 158-66, 208-24, 263-67. Vol. II, (In the press) p. 1 & seq.

how India, in spite of its numerous creeds and races, has risen as a nation to stand by the side of its British rulers. The late M. Renan very properly said: "A nation is a living soul, a spiritual principle, the result of the will of peoples united by a common consent in the interests of the community." India, has, at this time risen as a "living soul." One may, perhaps, safely say that old India was never a nation, but he cannot as safely say that modern India, the hearts of whose people throb like a "living soul," is not a nation. If he says so, he does a great injustice, not to the people only, not to the ruled only, but to the Government also, to the rulers also, as if the paramount power of the British, uniting the people under one rule and inspiring them with some common aspirations, was, after its Pax Britannica of a number of years, not able to raise the mixed races of the people to the rank of an united nation.

Mr. Macdonell attributes the want of history in Indian Literature to two causes. Firstly, India never made any history. "The ancient Indians never went through a struggle for life, like the Greeks in the Persian and the Romans in the Punic wars, such as would have welded their tribes into a nation and developed political greatness. Secondly, the Brahmins, whose task it would naturally have been to record great deeds, had already embraced the doctrine that all action and existence are a positive evil, and could therefore have felt but little inclination to chronicle historical events".¹ Mr. Mcrinde gives well-nigh the same as the second reason given by Mr. Macdonell, when he says: "Absorbed in devout meditation in the Divine Nature, etc., they regarded with indifference the concerns of the transitory world which they accounted as *māyā* (unreal)."

As to the validity of the first cause it may now safely be said that, though, even now, there is no "struggle for life" in

¹ A History of Sanskrit Literature by Arthur A Macdonell (1900) p. 11.

the warlike or military sense, there is a kind of struggle for life to rise higher in all kinds of aspiration for greatness. As the result of a comparatively long period of peace and advancement under the rule of the British, one "living soul" inspires them to advance and rise higher, not only in political matters but in all walks of life or spheres of activity. This is what makes the modern Indians a nation in spite of there being numerous tribe and castes.

We see, from what is said above, that a common "struggle for life" leads, to a certain extent, to the formation of a nation and its history. We are now in the midst of a great war unprecedented in the known history of the world, wherein more than one belligerent power has said that it is a "struggle of life" for it. From this point of view, what Ruskin says on the subject of the influence of war on the progress of art among nations is interesting. He says: "All the great and noble arts of peace are founded on war; no great art was ever yet born on earth but amongst a nation of soldiers."

In connection with this question of the possibility of one nation being formed from a number of
 6. Colour and Culture. races, I would draw the attention of our members to the Report of the Congress of Races¹ and to its article on "International Problems." The writer therein tries to show that the coloured or black races are not necessarily savage and the white races superior. Just as cultivation "modified the intensity of colour in plants and animals" so cultivation modified the intensity of colour in man. But there are various views on the subject, and nothing has been settled upto now about "the skin-colour of the early stem-form of man."

Buffon, known as the French Pliny (Born. 1707), Camper (1722-1789), Blumenbach (1752-1840) and Prichard (1786-1845)

¹ I would draw the attention of our members, who like to know of a pretty full Bibliography of Anthropology, to this book p. 403.

taught that the different races of men formed one species and that they came to be distributed over the whole world by dispersion. There was "transmission of occasional variations" which "accounted for the diversity, which characterises the different races.".....Buffon and Blumenbach held that the original skin-colour was white and that "the different shades seen in the different races were later acquisitions. Prichard was of opinion that the original pair from whom all mankind has sprung were black.....Civilization had operated upon mankind so as to reduce the pigment in the skin and produce the white varieties."¹

Civilization, whether it modifies the intensity of colour or not, is not the monopoly of the white race. The East was at one time the cradle of Civilization. It taught it to the West which became its centre. Thus the East was the teacher and the West the pupil. But the scales have now turned, and, the West, which was, at one time, the pupil has now assumed the roll of being the teacher of its wilhelm teacher. As a learned Chinese author has put it: "The law of nature is spiral, and inasmuch as Eastern civilization taught the people of the West, so Western civilization, which is based upon principles native to the East, will return to its original source."² Let us hope with the writer, that "the former master" (the East) going back to the school of its former "clever pupil" (the West), may equal, if not again surpass, his clever pupil.

In the consideration of some broad questions of races, a knowledge of the Physical Geography—both ancient and modern—of the world is necessary. It is such a knowledge, for example, that helps ethnologists to determine the characteristics of the people of India and Australia. Mr. Thorston in his "Castes and Tribes of Southern

¹ The Journal of the Anthropological Institute, New series, Vol. I, p. 28.

² "America and the Americans from a Chinese point of view" by Dr. Wu Tingfang (1914) p. 106.

India' (Vol. I) says that the present aborigines of Australia and the Dravidians of India, who were the former aborigines of the country, are of the same type. The reason assigned is, that, at one time, both the continents were united. The very name Australasia shows this. The common type is also the same.

With the question of the race, comes the question of the transmissibility of acquired habits, as to how far they lead to modify the race. It is as said above, one of the two principal anthropological questions of the day.

Prichard and Lawrence were the first two English scientists who first clearly said, that "all acquired conditions of the body, whether produced by art or accident, end with the life of the individual in whom they are produced."¹ "The offspring is not in the slightest degree modified by them (external causes) but is born with the original properties and constitution of the parents and a susceptibility only to the same changes when exposed to the same causes.... Climate, locality, food, and mode of life exercise a most potent influence in altering and determining the physical characters of man;..... but these effects are confined to the individual; they are not transmitted to the offspring and have, therefore, absolutely no influence in modifying the race... The environment or external influences are outside the range of the conditions which produce racial changes..... Racial differences can be explained only by two principles, viz., the occasional production of an offspring with different characters from those of the parents, as a native or congenital variety; and the propagation of such varieties by generation."² I am not able to speak at first hand on this great question of anthropologists, but I may here merely draw attention to the fact, that the ancient Parsee books speak of

¹ Journal of the Anthropological Institute of Great Britain and Ireland, New series, Vol. XI, p. 33.

² *Ibid.*

two kinds of knowledge (1) *Āśvīdēh kherad*, i.e., innate wisdom or knowledge acquired or inherited from birth and (2) *gōśhō śrutō kherad*,¹ i.e., acquired wisdom or knowledge, acquired through learning and observation and influenced by surroundings. Of these two, the first, viz., the innate, or hereditary is held to be that of higher importance. But this is a great question still requiring a clear solution. As said by Prof. Ridgeway, "the grand riddle of the true relation between heredity and environment has yet to find an Œdipus to solve it."²

Though anthropology is divided into two main divisions, the Physical and the Cultural, and though the study of the former is more technical, still, the study of one helps the other. 8[Help to questions of Physical anthropology from the study of cultural anthropology.

Even to the strictly scientific physical Anthropologist, a knowledge of the customs, manners and beliefs of the people is necessary. This knowledge not only helps him to be careful in the case of some diversities or differences from his general conclusions, but also helps him in his scientific conclusions by the occasional support he receives from traditional beliefs. For example take the question of the belief about the Origin of Man : Whence came Man? Did he grow or was he made? When put in another way, this question is : What is the Origin of Man and the Origin of the World?

Most of the old existing religions of the world take Man to be the last in the list of God's creations. For Parsee Orthodox view on the creation of Man, as given by the Bundesh. example, the Parsee religion gives the list in the following order : The sky (air), water, earth, plant, animal, and man. Later Parsee books connect the creation of these six, with the six *Gāhambārs* or periods of creation.³ Now, though man is spoken of as created

¹ *Lit.* Wisdom heard through ears; but the word 'ears' may be taken in a very broad sense, in the sense of hearing, observing, feeling, thinking, etc.

² *Journal of the anthropological Institute of Great Britain, New series, Vol. XIII. p. 16.*

³ The *Afrin* of *Gāhambār*.

and God is spoken of as Creator (*Dâtare*), the Pahlavi *Bundehesh* speaks of the origin of man as proceeding at the hand of God from a lower form of life—from vegetation. So, though man may be considered as a result of the creative work of Ahura Mazda, he is not a creation in the sense of "something out of nothing."

We read the following in the *Bundehesh* on this subject: "On the subject of the Nature of Man, it is said in religion, that Gayomard¹ gave forth his seed at the time of death. That seed was purified by the work (*lit.* motion) of the light of the sun. Neryosang guarded its two parts. One part was accepted by Spendarmad (the Yazata presiding over earth). In the form of Rivâs (a kind of tree), which grows like a column during 15 years with 15 leaves, there grew up Mashi and Mashyâni² from earth, after 40 years, in such a way that their hands were backward on their shoulders; they were united with each other and were of the same height and of similar appearance. The waists of both were united and they were of a similar stature in such a way that it was difficult to recognize which was male and which was female The soul (or life) was first created and then the body Both came into the form of man from the form of a tree."³

Without entering into the details of the old Iranian tradition, what we find from the general purport of the passage is this: Gayomard or the primitive man grew at the hand of the Creator from a lower form of creation, viz., a particular kind of tree or vegetation. Then, from Gayomard or the primitive being or form of existence, there arose a number of animals or living beings of various types, even tailed beings and hairy beings.⁴

¹ The first primitive being, before the sexes were developed.

² The Iranian Adam and Eve.

³ *Bundehesh*, Chap. XV, 1-5. *Vide* my *Bundehesh*, pp. 59-61. S. B. Z. Vol. V. pp. 53-54.

⁴ *Bundehesh*, Chap. XV. 31. *Vide* my *Bundehesh*, p. 67.

Looking to the broad features of the tradition, what we learn is, that Evolution is involved in Creation and Creation involved in Evolution. The Zoroastrian theory of the Fravaahis or Farohars, which are, to a certain extent, comparable to the Ideas of Plato and to the proto-types of the Bible, does not shut out the idea of evolution. The very fact, that all the living objects, whether men, animal, or vegetation, have their Fravaahis or Farohars, existing at one time, even before their creation or appearance as such in this world, permits this idea of gradual development or evolution. Thus, as Dr. Munro very properly says, "even the acceptance of the so-called orthodox view, viz., that a male and a female were originally specially created, from whom all the present varieties of man-kind have descended, would by no means get rid of the evolution theory."¹

For another example of the influence of questions of cultural Intermixture of anthropology upon those of physical an- Races.thropology, take the case of the large question of races which is studied by Ethnography and Ethnology. Different groups of races have their broad distinguishing characteristics, both physical and mental. But a knowledge of the history—both traditional or unwritten and written—of the group or its divisions is necessary to come to proper conclusions. For example, take the great Hindu community. It is generally a non-proselitysing community at present. Some of the orthodox part of the community even object to re-admission of converted Hindus who want to return to the fold of their fathers. Though that is the fact at present, it is shown by some scholars, from historical materials, that the Hindu community at one time, and that not very remote, had a large admixture of aliens, not only Indians but Greeks and even some Iranians. The late Sir James Campbell advanced that view, and Mr. R. Bhandarkar has supported him by

¹ Dr. R. Munro's article on Anthropology in the *Encyclopædia of Religion and Ethics*, Vol. I, col. 2, p. 561.

his several learned articles, which have gained him the Campbell gold medal in 1911.

Among the Hindus, the Brahmins are generally believed to have preserved the pure old blood of their fore-fathers and they are very particular about caste distinctions. But, in some of the old ceremonies, the ancient Rajas requisitioned lacs of Brahmins. When that number was not procurable, non-Brahmins were made Brahmins for the time being. In times of emergency, class-distinctions are forgotten even now.

The question of the differentiation of the different races of Man follows that of the question of differentiating Man from animals. It is the handicrafts of Man, his habits of food, dress, habitation, &c., that differentiate him from other animals. So these different questions are important questions of cultural Anthropology.

Dr. Munro says on this subject. "Man may be differentiated from all other animals by the fact that he is a skilled mechanic, and manufactures a great variety of objects which he largely utilizes instead of the organs of offence and defence with which nature originally endowed him. In lieu of the specially developed teeth, claws, horns, hoofs, etc., used more or less for these purposes by other animals, man has provided himself with a multiplicity of knives, axes, swords, spears, arrows, guns, etc., through the instrumentality of which his self-preservation is more efficiently maintained."¹ What Dr. Munro says about a particular kind of tools of Man—the offensive and defensive tools—can be amplified, enlarged and applied to all his handicraft products, in various directions and in the various spheres of his life as a man.

This leads us to speak of his (a) food, (b) dress, (c) and habitation, and of (d) his relations with fellowmen, among which relations even war has an important bearing. For all these, India presents to us a vast field for further inquiry.

¹ *Ibid.* Vol. I, p. 556.

Man, at first, lived upon wild fruit and herbs. They were eaten uncooked. The use of fire for culinary purposes was unknown. In the old history of ancient Irân, King Hoshang, the founder of the Peshdadian dynasty, is said to be, according to Firdousi, the discoverer of Fire. While roving about, he once saw a serpent, and lifting a stone threw it against it to kill it. The stone struck against another stone and kindled fire by friction, and ignited things round about. He picked up the fire and shined it as the symbol of the Divinity. Fire-worship is said to have begun in Iran with this discovery. Fire subsequently began to be used for culinary purposes.

The use of animal food came in later. It was in the time of Zohâk. Âhriman or Satan wanted to mislead this young prince, the son of a pious father, Mardâs by name, and to get him to commit the sin of parricide. So, he (Satan) assumed the shape or disguise of a cook, and entered into his service as such. He introduced into his cuisine the use of eggs, a delicious dish from which pleased the young prince. This was the first use of animal food in the world which hitherto lived upon fruits and herbs. The relish of this food of eggs and such animal food made the cook (Satan) a favourite with the prince, who, under his influence, committed parricide. Zohâk dug a deep pit in the usual path of his pious father, who, while going to say his early morning prayers in a quiet corner of his garden, fell into it and died. Thus, it is, that animal food is believed to excite animal passions, and is abstained from, even now, by many a religious class and religious-minded person.

Now, the above Iranian tradition of Âhriman or Satan introducing the use of animal food among mankind can be looked into from the climatic point of view. According to the Vendidad and other Iranian books, temperate weather is the gift of God and the extreme rigour of wintry cold is the production of Âhriman.¹ According to the scientists, the

¹ Vendidad I, 3.

glacial period—the creation of Âhriman according to the Iranian tradition—when most of the northern hemisphere was covered with ice, led to the use of animal food. With the advent of the ice, man began to feel the pinch of the want of food in the form of wild fruits and herbs. So, they were obliged to have recourse to animal food. With the advent of the northern ice, land abounded with mammoths, reindeers, bisons, etc. These served as food. Not only was it, that the comparative scarcity of wild fruits and herbs that led to the use of animal food, but also the extreme rigour of the cold which necessitated the use of heat-giving animal food. What we now know to be the case in the Arctic regions according to modern explorers, was ordinarily the case in a great part of the world in the glacial period.

In the consideration of this subject of man's food in the Glacial period, we thus see that food has a good deal to do with climate. One may look at the Glacial period of the history of the world as the pre-historic times. But even in historic times, climate seems to have had an influence upon the history of nations. During this month, in the present war, the fighting nations of Europe have, as it were, ceased fighting actively. They are waiting for the advent of the spring and the passing off of winter. But, it was not so about 2,000 years ago when the ancestors of the modern Germans were fighting with their then enemies. Instead of waiting for the spring, they waited for winter to make their invasion. The hordes of Central Asia and even the northern hordes of the country now occupied chiefly by the Russians waited for the winter, so that the rivers and other large sheets of water, may be frozen and thus give an easier march to their large armies. Those days of great cold are gone. Even now, during the present war, we lately read that Russia was looking anxiously for the freezing of a river in its way, so that it can cross it easily with its army.

This little peep into the past history of the world shows as it were, the past history of the evolution of the use of food among mankind. Not only that, but it presents a view of what

may be called, the "heritage of food" among modern nations. With the change of a country, one cannot change at once his food, which comes to him, as it were, as inheritance. His inherited body or constitution cannot get rid of the inherited tendency easily. Thus, we see that ancient India, a hot country required less of animal food. The Iranian view presented by the story of Zohak, and Ahriman, viz., that animal food is hot and excites passions, while vegetable food is cold and subduing passions leads to a calm contemplative mind, is also the view of meditative India. India has asked its Brahmins, the literary meditative class, to abstain as much as possible from animal food, but it has, to a certain extent, permitted its Kshatriyas, its warrior class to use it. On the whole, however, the Hindus are a flesh-abstaining class. But the Mahomedans, who have originally come from the northern colder countries are a flesh-eating class.

In the matter of food, many a community is, at times, guided by some of the requisitions of their religious books. But at times, these injunctions are put aside under one excuse or another. For example, if not the founder, the early followers of Buddhism asked their disciples not to kill and thus to abstain from animal food. They lived in India and preached in India. But during one of my several visits to the Gunpas or monasteries of the Tibetan Lamas at Darjeeling in May-June 1913, I was surprised to find, in one monastery, a modern meat-safe, with a large piece of beef. On asking for an explanation for the breach of Buddhistic teaching, I was told. "Buddha said 'Do not kill;' so we do not kill, but we eat what is killed by others." Again, strange to find, that though they ate beef, mutton, &c., they abstained from eggs and fish. They thus justified this custom: "It is better to take the life of one being and to have one large animal like a goat or cow killed to feed about two or three dozen of men from its flesh than to take the lives of hundreds to feed the same number, because a large number of eggs or fish would be required to feed that

number." It is the rigour of the Tibetan cold that has compelled them to have resort to this kind of sophistry.

Heritage and association both go together to help the tendency of one kind or another. We have at times differences and even, at times, riots arising in India on the question of killing cows and other animals for food. In the consideration of such questions, mutual toleration and sympathy based on some of the above anthropological views are likely to create better understanding.

With the gradual change in the habits of food, from period to period and from country to country, came the discovery and use of the utensils of cooking from some simple utensils to a little complex machinery. Even now, we see in an advanced city like Bombay culinary tools or utensils in all grades of progress. For example, it is not rare to see, as in old times, people using simple shells of coconuts in place of ladles and even cups. Our society's museum had some specimens of stone implements, among which some can be said to belong to the cuisine; for example, stone-knives. Our Journals contain two papers on such stone implements.

Climate has affected the question of man's habitations. The primæval man, who lived on wild fruits and herbs, generally lived in woods on the banks of rivers and such other collections or sheets of water. With the advent of the greater cold of the glacial period, he had to resort to caves for protection from cold. The advent of the cold period led him to the use of (a) animal flesh as food, (b) of animal skin as dress, and (c) of caves as dwellings. The severe climate led to an improvement both in his physical and mental habits. With this improvement came the improvement in the form of habitations, from caves to huts and from huts to houses.

In the history of Irân, both according to the Avesta (*Vendidad*, Chap. II.) and the Persian *Shâh-nâmeh*, it was the time of

king Jamshed and his dynasty, that can be pointed out as the time when the great cold led to the art of building well-built houses.

The question of the heritage of dress presents some views similar to those of the heritage of food. Primæval Man, as referred to in the Biblical history, moved naked. One may say, that it is rather an anachronism to say, that the thought of sin led Eve, the first mother of man, to an idea of shame and thence to the thought of covering her body with leaves. Nevertheless it is true. It is a stage in the history of man's civilisation, when man, and especially woman, considers it a subject for shame, nay even sin—and sin is a kind of trespass on paths forbidden by society—not to be dressed properly according to the inherited or acquired habits and practice of dress. Primæval man moved about naked. As time went on, the change in his physical conditions and surroundings led him to cover his body with leaves to withstand a certain state of weather. The advent of the Glacial period, as said above, led to the destruction of woods and forests which gave him both food and leafy dress. With the advent of the same Glacial period and its ice, fortunately, from this point of view, there came in wild animals, whose flesh served as food and skins as dress. The vigour of the changed climate had necessitated a change in both—food and dress—and that change was gone through, the wild animals supplying both. Mr. W. M. Webb's book, "The Heritage of Dress," gives us an interesting reading from this point of view and shows, how our present dress has, as it were, evolved from the primitive dress. A mere *chaddar* without sleeves or *pajamas*, put on *impromptu* even now, by many a person gives one an idea of the first or primæval dress. Sleeves and *pajamas*, collars and pockets, and all such things are later evolutions or developments.

Man, at first, used his teeth, hands and feet for offensive and defensive purposes, just as other animals now use their teeth, claws, horns and hoofs for similar purposes. Though those primitive days are gone, yet

even now, man, when he displays his animal nature, speaks a language that displays that tendency. As said by Dr. Drummond,¹ man is, as it were, built in three stories. It is, as it were, on the ground floor that dwells the animal in him. In spite of numberless ages, man's language betrays his former nature. Taking for example, the Gujarati language generally spoken in our city, we hear men, in the heat of their anger, speak phrases like "ગુને કચડી ચાવશ, ગુને ચાવેલી નાખીશ, ગુને કચડી નાખીશ," phrases which lead to show that man at one time used his teeth, hands and feet alone for offensive and defensive purposes. With his gradual mental development, he, following the old adage "Necessity is the mother of invention" which, as Dr. Munro says, was as true in the primeval wild state as in the modern civilized state, began to make various tools and implements, at first for offensive and defensive purposes, then for culinary and domestic purposes, then for decorative purposes and so on. This consideration lays before us for survey an extensive field, from the rude stone and flint implements of the rude age to the gunnery and the aeroplanes and seaplanes of the present day warfare.

At first ordinary stones and pieces of wood served man as such implements—implements not only of offence and defence, but of ordinary, or, what, we may now call, domestic purposes. Man and even woman, when they have to fight *impromptu* for offensive and defensive purposes, even now resort to the use of stones as missiles. From the use of rude pieces of stone to the use of stone implements was another step. We have a number of such stone implements in our Museum which has now been absorbed in that of the Bombay Branch of the Royal Asiatic Society, and we have two papers in our Journals² which speak of them. These primeval stone implements are spoken of at times, by scientific men as "eoliths" *i.e.*, stones used in the dawn (of civilization).

¹ "Stones rolled away," by Dr. Drummond (1900), p. 128.

² (a) A Note on a Stone Pot found in the Graving Dock Excavations by Mr. W. F. Sinclair (Journal, No. 3, Vol. II, pp. 243-44). (b) Some

The next stage was that of the use of flint implements known as palæoliths. These flint implements are said to have come first in use in Africa whence they came into Europe *via* the different isthmuses or land bridges in the Mediterranean, which, according to the Geologist, then connected Africa and Europe. Similar land connections are said to have once existed between our Asiatic continent and Australia or Australasia.

The study of the subject of climate is a part of the study of physical geography. In the consideration of the questions of food, dress, habitation, &c. we saw, that the severity of the cold glacial period led to gradual improvements in handicrafts or tools required in the acquisition of these necessities. This brings us to the question, that both, the severity of cold weather as well as the severity or austerity of life, lead to improvement both in body and mind. For example, take the case of war. The severity or austerity of life during a war, is said to lead to the improvement of the race. One may be led to say, that the death of the young of the community, the flower of the people, may cause the loss of the birth-giving or generating portion of the community. But, no; it is estimated, that the ratio of birth-rate per thousand increases after war, instead of decreasing. Again, in this increase of birth-rate, it is the birth of males that predominates over that of females. The reason is this: During the war, the youths that participate in it have to lead a hard abstemious life instead of an easy luxurious life. So, the survivors after war return to their countries much strengthened in body, and thus, in a better frame of body for the purpose of procreation. The few strong that survive give rise to a better birth-rate than the many weak

rude Stone Implements from Back Bay, Middle Colaba, Bombay, by F. Snymanerton (Journal, No. 4, Vol. III, p. 189-97).

Mr. H. W. Seton-karr has presented to our Society some ancient stone implements of palæolithic type discovered by him in the Madras province, near Beniganta, (Vide Journal No. 5, Vol. VI, pp. 281-83.)

before the war. Again, the same cause which gives a higher birth-rate generally, gives a higher birth-rate of males than of females. Women remaining at home, if not actually weakened by cares and anxieties for their absent men, are, at least, in the same physical condition, but the males have, as said above, much improved. The superiority of males in physic over the females gives a higher birth-rate of males, because, it is said, that it is the physical condition of the partner that determines the sex. If the male is stronger than the female at the time of conception, the chances are that the sex of the child will be male, and *vice versa*. The statistics of births in the different months of the year also point to the fact that the cold months are healthier and make the people stronger, and so, conception generally takes place in the months of winter.

Geologists divide time into several periods, in connection with the climate of our earth. Among these periods, the glacial period, when, according to the geologists, the northern hemisphere was covered with ice is an important period in the history of man's advancement in the scale of civilization. We saw above, that it had its influence on the use or evolution of food, dress, habitation and implements.

There is a vast field of inquiry for our members in the matter of our Indian games and sports. Games and sports have mostly their origin in religious ritual and ceremonies. "Children are both imitative and conservative."¹ So they imitate the religious rituals in their games. I have a vivid impression of this imitation by children of solemn religious rites. When a child, I, in company with other children, used to imitate in play the Muktaḍ ceremonies, more popularly known as the Dosla ceremonies. Potters then prepared for sale to children small earthen utensils and fire-vases, to play with. A Parsee sees, at times, his children imitat-

¹ The Handbook of Folklore by Charlotte Sophia Burne (1914) p. 482.

ing in play his religious ceremony of the Afringân or the Ashirwâd (marriage-benediction). Not only do children perform or imitate the ceremonies in play, but they also try to imitate and recite mimically the prayers. Parsee priests recite certain prayers in Bâj or suppressed tone, spoken of by some writers as sam-zamch. Parsee children imitate that kind of recital and their *kun kun kun* (𐬕𐬀𐬌𐬀𐬌𐬀𐬌𐬀) is familiar. With change of times, the original rituals and ceremonies may possibly pass away, giving place to some new forms, but the children, who are conservative, may retain and continue them, till it may be difficult to identify them and to trace their origin.

Modern *tableaux vivantes* are, in several cases, intermediaries between solemn ritual and play. When our present queen, Empress Mary, came to Bombay as Princess of Wales, some Parsee ladies, who then took an active part in organizing in her honour an entertainment at the Town Hall, thought on exhibiting the above-said Muktaf ritual, but the exhibition was wisely omitted, as it was thought that an exhibition like that would hurt the religious susceptibilities of some. Now, in the case of, at least, some of the Parsee ladies who had contemplated that exhibition of the Muktaf ritual, it may be said, that they did not observe that ritual in their own household as the result of some evolution in their thoughts about religion and religious rituals, but still they thought of exhibiting these as a kind of entertainment and play. This fact tries to illustrate the belief that games serve as fossils and preserve some old rituals.

With the question of games and sports, is associated the question of dancing. The author of the
 Dancing. chapter on games in the Handbook of Folklore says: "Dancing in connection with sacred ceremonial is to be found in all climes and in every country. It is not external in Europe." Upto a few hundred years ago, some Christians provided in their testaments, that on certain days religious dances may take place in Churches. But in no country is

dancing so much associated with religion and with places of worship as in India. The practice has brought into existence a class of women-singers and dancers who are attached to temples. However pure and spotless the original association may have been at first, the modern degenerate condition of that class has aroused the suspicions of Indian reformers and they are asking the Government to interfere. We do not expect this religious dancing to die out soon, but still it is advisable, that before it is too late, some members of the society may take up the question and collect materials and facts to trace the origin of various kinds of Indian dances.

In connection with this question of the connection of dances with religion, one is reminded of the devil-dances of Tibet. I have given, in one of my papers on Tibetan customs before this Society,¹ a picture of this devil-dance. When I was at Darjeeling in 1913, I tried to have a devil-dance performed before me, but the Tibetans of the *gumpas* or monasteries there, have now risen to some sense of respect and reverence for this religious show, and they refused to show it for love or money. It is only on a certain holiday that they perform it once a year.

The authoress of the *Hand-book of Folklore*, in her interesting chapter on games, sports and pastimes refers to "Ragunath's festival dance during the great fair in Kulu." When visiting the Kulu valley of the Himalayas in the Punjab in 1900, I had the pleasure of seeing the *rath* or chariot used in the festival and heard a good deal about the interest the dance created at Salтанpur, the capital town of the valley.

I began my address by thanking the Society for having elected me to the chair during the past year. I conclude by congratulating it for electing to the chair, for the ensuing year, the Hon'ble Mr. Claude Hill, a gentleman of wide culture, whose learned speeches we have heard with pleasure and profit from the platform of many a society and institution in Bombay, and whose learned address we hope to hear one day from our platform.

¹ Journal Vol. X No. 3, p. 224.

A CONSIDERATION OF THE POSITION OF WOMEN IN PRIMITIVE SOCIETY FROM THE STANDPOINT OF MARRIAGE.

By S. S. MERTA, Esq., B.A.

(*Read on 31st March 1915.*)

In primitive Societies, woman was Supreme, both in the East and the West. With advantage, an article in the Encyclopedia Britanica can be studied in which the mother took precedence of the Father in certain important respects especially in the line of descent and inheritance.....

It was not, however, any personal power that was assigned to woman, and yet "Matriarchate" is a word that explains to a great extent the power she wielded in the primitive Society. She was, in fact, regarded as a connecting link that united her children to her own clan or class.

Nor did she hold any power suitable for the purpose of asserting her dignity in the Society. "Matriarchate" was a right only so far as connection with the clansmen was to be traced from the mother; and in fact, it was otherwise known as Mother-right. Dr. Haddon has in his "Races of Man" described Mother-right as:—"A state of Society in which there are two or all of the three conditions:—(1) Descent is reckoned through the Mother; (2) on marriage the husband goes to live with the wife; (3) authority in the family is in the hands of the mother, the maternal uncles or the mother's relatives in general." According to these explanations of the term, it can be safely argued that the mother did enjoy a sort of domestic and social privilege which in course of time came to be transferred to the father.

This is the greatest power that a female could secure in the primitive state of Society; and it is but meet that it should be the female whose voice would be uppermost. Confining our attention to the Western Climate, it can be observed that in

the Torrid and temperate Zones, the very principle of fecundity, both in the animal and vegetable kingdoms of life, must have dominated the practice of allowing a privilege to the female that was denied in the initial stage to the male. But as multiplication proceeded and as life grew more complex, the softer and weaker sex was found incompetent to cope with the various requirements of the day, both in the domestic and the social spheres of living; and consequently, it stands to reason to believe that the stronger sex must have appropriated power after power and privilege, after privilege, till at last "Matriarchate" became changed into and was replaced by the "patriarchate" or father-right.

In early life, strength was predominant everywhere and every time; but after marriage as well as before marriage, the seat and centre of fecundity became a Symbol for adoration.

The very fact of going to live with the wife and her relations is one that is pregnant with a good deal of meaning. The husband born and bred up in a family gives up all ties with the family of birth and soon as marriage comes to be celebrated and perhaps consummated, he forms a separate and life-long connection with his wife. His earning, his work for live-li-hood and every thing pertaining to his life-career, becomes prescribed by and pursued according to the dictates of the wife and her own relations; who are also in their turn, not her paternal relations; but maternal ones, such as maternal uncles and others.

Such a custom in certain so-called lowest classes of India, prevailed as a remnant of an old custom, and especially in certain lower classes of Gujarat and Kathiawad. But at the present time it has become quite scarce; and hardly a lingering factor could be marked so as to trace it properly to its original source. For instance, where marriage is not honoured as a sacred binding tie for the bride and the bridegroom, and where legality of concubial connection has not taken and fixed

deep root among the members of the community—i.e., I mean, among those whose morality is depraved and who actually follow the profession of concubines publicly—among such people, descent is reckoned through the mother. Accordingly in the modern civilized Society of to-day, it would be a term of abuse and great insult to try to trace the line of descent through the mother.

The Seri Indians, about whom Mr. W. J. MacGee has written at great length in his 17th Annual Report of the Bureau of American Ethnology P. & I. 1895-96, have been represented as being extremely hostile to any alien who may try to have a footing in their midst, and as such, they live in complete isolation. These people are not organized into clans or classes; and they claim descent through the mother.

It becomes clear to perceive that in those places where among the people Polygamy prevailed, mother-right must have been in force, in as much as the father could connect himself with many families, and he resided for a certain time with one group of members and then with another; but the issue of the individual mother counted the line of descent from her and formed ties of relationship with the maternal family as a natural consequence.

Judged at the present moment, the groups of family in those very old times and in those very isolated places where Social institutions must have continued to evolve without any modification from external forces, must have been a complex machinery in the community. Polygamy, however, solves a part of the problem. Marriages must have been arranged by the mothers of the parties, and the girl must have exercised her own power to refuse her suitor on occasions.

But it would afford a very interesting topic to tackle as to whether "Matriarchate" had anything to do with the Self-chosen Marriage—the so-called *ṛ-ṛ-ṛ-ṛ* Svayamvara—in the East and also with the Love-Marriages of Free choice, as I would

like to style them, as prevailing in the West. Unless some local investigations were made in our own Presidency especially in Kutch, Kathiawad and Gujarat, no torch-light could be shed over the Search-light; and the Research work opened and encouraged by our own *Alma Mater* might also contribute its mite to the undertaking of such work as could be settled on a definite basis, both chronologically and topographically.

Among the Seri Indians, to resume the thread, the bridegroom had to pass through severe material and moral tests during one year's probation time. Among them that custom obtained even during the civilized age of 19th century and there is no positive data to assert that it does not exist at the present moment. So, during the period of probation the bridegroom went to live with the bride's clan and—not family in the modern sense of the term. He was required to provide for her entire family and thus prove his power and skill in the art of maintenance. The bride, too, on her part, was treated with due attention from the brothers of the bridegroom.

Here, then, we pause and ponder. Whether these functions could, with any propriety, be connected with the earlier conditions of polyandry or not, remains to be decided by a proper ratiocination. At present, the chief purpose is to relate the facts as they prevailed; but at this stage, the temptation of observing so much cannot be easily resisted that in the clan or community in which laws of marriage were very loose and yet morality in its sense of the term was confined to their own simple primitive mode of customary performances, it is not strange if polyandry prevailed as a precursor of such marriages. Of course, Polygamy can prevail as a rule where the number of women exceed that of men; and Polyandry where the reverse is the case; however, in a Society, where in the number of men exceed that of women, and wherein freedom of marriage is great, all the while giving predominance to women, the one or the other custom may be supposed to hold its sway with advantage over the clan or community, as the emergency of

the moment requires them to have the members behave in one way or the other.

"Rule of the Mother" is a term used to express a supposed earliest and lowest form of family life, as observed by a well-known Writer; and it is typical of primitive life, in which the "promiscuous relations of the sexes result in the child's father being unknown. In such communities, the mother, of course, took precedence of the father in certain important respects, especially in the line of descent and inheritance. "Matriarchate" is assumed on this theory to have been universal in prehistoric time. The prominent position then assigned naturally to women did not imply any personal power, since they were in the position of mere chattles; it simply constituted them the sole relatives of their children, and the only centre of such family life as existed. The custom of tracing descent through the female is still observed among savage tribes—In Fiji, father and son are not regarded as relatives. Among the Bachuanas, the Chieftainship passes to a brother, not to a son. In Senegal, Loango, Congo and Guinea relationship is traced through the female.

Among the Seri Indians, moreover, no ceremonies attach to the taking of the second, third and fourth wife; but such a second wife is usually a widowed sister of the first wife. The hut for the husband and wife is generally erected by the woman without any help from the man; and when it is finished, as well as the belongings arranged properly by the matrons who enter them first, the husband and brothers follow them after a few days.

In India when in the Social life of the early Hindus Polygamy was allowed among kings and not Brahmins. The rich people in Vedic times enjoyed the right, and they continued to enjoy the same in later times. In our own times, too, this right of enjoying luxury does prevail; but the necessity of begetting a male child originated the right among the members

of the primitive Society. This subject finds a careful treatment in the Hindu Law even as administered by the English Court of law, under the headings of (1) "*Niyoga*"—appointment of a wife to raise issue; and secondly of (2) adoption which was otherwise called the buying of a son. Modern Hindus recognize not the former; and at the same time, they have made a clear sweep of the latter; but they still recognize only sons that are adopted in the absence of a legitimate issue.

Poligamy prevailed by the side of Polyandry among the early Aryas; but in respect of the former, domestic dissensions were a natural result that could not be averted in many cases. Rigveda X, 145-159 shows how wives cursed co-wives or fellow-wives. In the Vedic and Epic ages—wives were treated leniently and were regarded as the intellectual and spiritual companions of their respective husbands.

And, moreover, it is not difficult to notice that from the time that Marriage conferred the dignity of a housewife upon the newly wedded wife, she was regarded as an inseparable partner of religious performances. She became the affectionate helper in and through the whole journey of life. From some such time, the evil of Polygamy must have been properly felt and brought home to the hearts of leading legislators among the earlier Hindus, so that the practice must have been done away with. Women as a class were honoured and it must have been the case that Hindu wives were assigned their due position in life, only after the awakening of the sense that more wives than one were a disturbing factor in the domestic and social peace as well as well-being of the community. Then alone came rights to property and inheritance to be conferred upon them, so far so that, on the whole, women from that stage continued to be held in such high esteem as they never reached in the most polished days of Rome and Greece.

However, Poligamy prevailed among many nations that abounded in wealth and loved the worldly forms of luxury.

We have learnt that Alexander the Great, Ptolemy and many well-known characters in Classical History were Polygamists. With regard to Polyandry, there is a difference of opinion ; for although Draupadi had all the five Pandava-brothers as her husbands, some scholars have considered it unsafe to argue from the fact the existence of Polygamy among earlier Hindus in the face of a very early text the *Aitareya Brahmana* III, 23, which enunciates the rule that one wife has not many husbands at the same time. In the absence of further evidence, no safe conclusion can be arrived at ; and it is but worth while to advert another phase of the question.

The custom of polygamy and polyandry might have prevailed among those nations that prohibited any but intercaste marriages. In the Vedic age, there were the Hindu Aryans as opposed to the *Dasyus*—the non-aryans or the aboriginal inhabitants of the land ; and in fact there was no caste known to them. In the Epic age, castes four in number priests and kings, i.e., Brahmins and Kshatriyas, as well as Vaisyas and Sādras came to be established. Intercaste marriages did prevail on a large nay unrestricted scale ; so that the field of choice for the wife being wide and extensive, there is hardly any ground to believe that Polygamy or Polyandry might have prevailed at any one of these stages. The two forms must have been manifest and the latter only in rare cases only after the Mahammedan conquest during which period of time the worst results of the caste system must have been experienced by the people. In the Buddhistic Period, moreover, when social life was cast within the mould of legislation, many forms of marriage came into being ; and they being no less than eight, allowed all the same the indulgence of Intermarriage and also of the Remarriage of widows. This fact is conclusive in shewing that polygamy—least polyandry—could have found any favour with the community in that earlier generation of the Hindu Society. All law-givers, Manu and Vishnu and Narada and Yajñavalkya are unanimous in according a reason-

ably large freedom to the wife for exercising her choice in marriage, during the age of Manu, the earlier practice of raising issue on a brother's widow by the younger brother-in-law came to be discouraged.

In the still later Puranic Period of Hindu Society, parents began to arrange marriages for their children; and no gifts were settled except what the husband made by way of an advance of money; and that became the wife's property—*Stridhana*—strictly so-called. This fact relating to the period between the 4th and 12th centuries *anno domini* is true even to this day in a large measure.

The custom of "raising up seed" to a man who dies childless has been found in a more appreciable manner to exist among the Dinkas of the Bahr-el-Gebel in the Eastern Soudan. Captain H. O'Sullivan in his article "Dinka Laws and customs" has treated the subject fairly well. Among the Dinkas patriarchy or father-right prevailed; and so property could not pass to a woman "except in trust for a prospective heir." It was regarded incumbent upon the closest possible male relative to beget a son for the dead man, in his widowed wife. Among these people, the custom went still further and I may add, goes still further that if the widow who survives her husband and who is childless, be beyond the age of child-bearing, the daughter if there be any, and failing that, the widow herself in whom the property may temporarily vest, may contract marriage in *his* name, with a woman who became his widow and bore *his* heir. But one factor leaves sufficient room for tracing the father-right to the preceding mother-right, viz., the husband lives in his wife's village till their first child can walk, after which both of them can repair to his village.

So much for the so-called right or privilege of women in the primitive Society. It need hardly be remarked that duty in the form of routine work of a slow and weak character was assigned to her. To express the same in brief, it can be observed

that once the man had killed his game—which by the bye requires strength the woman would convert the flesh into food and the skin into clothing in the earliest stage.

In such a sphere of noticing the economical position of woman, it is to be borne in mind that arguing from American Indians and Australians, some authors have arrived at a reasonable conclusion that the early fearful and wonderful head-dresses and all other works of art are the outcome of man's originality. Any how, in India—our own land, we find in our own days among the Bhils of mountainous regions and other uncivilized tribes that woman oftener than not makes a mark by her skilful workmanship. It is, however, useful to note here that Research work carried on in this direction among the half-savage races of our own Presidency, would bring out certain truths and solve certain knotty parallelisms, so as to confirm the rule laid down and applied in the case of Western races.

In the second stage, when the game is exterminated by his strong hunting and repeated hunting, man takes to domesticating animals; in which stage woman minds the young ones of these animals. In the third stage, when man turns to agriculture or industrial pursuits, skilful work of organising everything falls to the lot of women; and this is true of the Eastern people too.

The idea of Seclusion, moreover, never took birth among the peoples of the East as well as the West till after the stages were crossed. She was not kept in idleness and treated as a domestic chattel emphatically so called. Even in the Vedic Writings of the Hindus there is a pleasing picture of women who assisted at the Vedic Sacrifices and ordered, i.e., arranged necessary things. They extracted the Soma-juice, prepared articles with pestle and mortar, stirred it with their fingers and strained it through a woollen strainer." Wives accompanied their husbands in performing sacrifices. Rigveda I, 131, 3, and II, 43, 15 show how ladies were cultured, and so far cultured as to compose hymns like Rishis or sages. No attempt

was ever made to keep them "Secluded or uneducated or debarred from their legitimate place in Society." A little later in time, veiled wives or veiled brides have been noted but that veiling has nothing to do with the Seclusion of middle ages which debarred them from their legitimate spheres of action in Society. Vishnavara, for instance was a pious lady who composed hymns and "with true fervency invoked the God Agni to regulate and keep within virtuous bounds the mutual relations of married couples." Rigveda II, 17, 7 also makes mention of unmarried women who remained in the homes of their fathers and naturally claimed and obtained a share of the paternal property. Women had some voice in the selection of their husbands, child-marriage was not known and girls were married after they had attained their puberty.

What does this show? In India, there was not in any Stage of the Vedic and post-Vedic periods that mention of semi-civilized life which has been witnessed or read of in some parts of the Western Countries. The Aryans have never been represented as so far grovelling in Savagedom as the American Indians for instance, or the Australians of modern times; and at the same time, the Aborigines or Dasyus also were not known to belong to that Stage of uncivilized life in which women were treated with indifference, or the moral code of Marriage was of a looser kind as gauged and judged by the criterion of our own days.

In the West, moreover, the well-known principle of leaving Man to do the deeds of daring and Woman to applaud his prowess seems to have prevailed even in primitive times; so far so that it permeated through all Western Societies during the so-called—Military ages and the chivalrous days.

Again, Division of labour in the home and Society was properly made and rigidly followed. In Abyssinia, it is said that for a man to go to market for buying anything is regarded as infamous, in the presence of women in the home; and such a principle is aptly seen applicable in many modern Societies in

which it is an indignity for man to cook food, when women are present in the house. The home is regarded by the woman as her castle and not by the man ; and in it she rears her children. This is true almost to all times and all climes. But there is one strange feature of the North American Indians that "title deeds of Estates bear the names of women as owners. In virtue of manufacture and utilization woman owned the household goods and food stores and controlled them." The Chapter on Prov. XXXI, 10-24, in the Holy Bible, it has been observed that "She considereth a field and buyeth it ; with the fruit of her hands she planteth a vineyard." In modern times, too, woman is a trader ; and markets are run by women in certain parts of Africa, Papua, and also Burma.

It has been remarked by some Economists that the dominant position enjoyed by women in polyandrous communities is originally due to economic causes. In the East, the custom of polyandry at the present time, prevails among the peoples living on the Indo-Chinese frontiers, among the lower castes of Malabar, the Todas of South India.

There is one point that deserves to be treated with some special interest, in as much as it is pregnant with a world of meaning. Woman has been inseparately associated with crops from very olden times, and I may assert, this principle has formed a custom by a sustained practice ; and consequently, survived the Semi-Savage State of life in many Societies of the East and the West. The fertility of the Vegetable World is connected with that of woman. As I had an occasion to remark in my paper on "Three Worship"—that success in agriculture and gardening in particular is supposed to be due to certain easy and willing actions done by women. The same verse in Sanskrit that had established a convention among poets holds good here ; and it is :—

पादा धाताश्चोक्तस्तिलकं कुरुवती श्रेष्ठणाङ्गिनाभ्यां
 स्त्रीणां स्वर्णादिष्वेव गुर्विकसति कुलःसीधूगृहपतेकात् ।
 नारीणां नर्गं वाक्यात् पदुमद्वयं नाक्षपकी वक्त्रवातात्, &c.

The *Asoka* tree fertilizes by means of the kick of a budding and blooming woman; the *Tilaka* and *Kurbaka* trees, by the mere casting of a glance, ... &c.

Trees have been known to exercise a sort of charm for gallants and passionate youths. *Kālidās* and many other classical poets have dealt with the subject so repeatedly and also so emphatically, that a Scientific treatise has evolved out of such a connected series of disquisition, with any part of which, though the present topic is much concerned, yet the mere bare mention of it has to be prudently left alone for fear of being tedious. However, I cannot resist the temptation of observing that the budding and sprouting of many trees in the vernal season is itself most closely and intimately connected with the budding and sprouting of the sentiment of love in the hearts of the young and the old; and consequently the Spring has come in the middle ages to be celebrated by the enjoyment of *Holi* Holidays, consisting of many minor games and pastimes.

Marriage and fecundity are the two prominent features of human life; and the well-known fundamental principle of "Live and Multiply"—so ably enunciated by Gold Smith in his *Vicar of Wakefield*, though losing to a limited extent only its ground so fairly won for centuries of Christian life, on account and perhaps in spite of Malthus and his successors in the Economical sphere of activity, finds its scope for practice among many races of the world, Savage, Semi-Savage and Civilized. *Kālidās* whose fame of minutely delineating in his beautiful poetry the Science of love, has sung in his *Vikramorvasī*, Act II, verse 7th:—

अग्रे स्त्रीनल पाटले कुरबकं श्यामद्वयौ माँगयो-
 र्बाँदाशोऽमुमोडरागसुभरं मेदोन्मुखं तिष्ठति ।
 ईषद्वद रजः कलाप्र कपिशा चूते न वा हंजरी
 मुग्ध त्वस्य च यौवनस्य च सखे मध्येनपुत्रीस्थिता ॥

"The Kurabaka flower is as red in the forefront as the nails of a young woman and black in its sides. The new flowerbud of the *Aśoka* handsome with its redness, stands ready to burst. On the mango tree the new blossom stands yellow in the ends by the pollen as yet only imperfectly formed. Thus vernal beauty stands, my friends, between childhood and youth."

Such an association of female fecundity with the fecundity of the Vegetable Kingdom as would develop itself into a well-instituted permanent comparison of one with the other, has been depicted by Eastern poets very aptly and appositely and appropriately.

On the other hand, in the West, some Orinoco Indians said:—"When the women plant the maize, the stalk produces two or three ears; when they set the manioc the plant produces two or three baskets of roots; and thus everything is multiplied. Why! Because women know how to produce children and know how to plant the corn so as to ensure its germinating. Then let them plant it; we do not know so much as they do"—This much has been cited from Westermarck. Similarly, in certain tribes, we find special ceremonies connecting the fertility of women with the crops. Dr. Haddon witnessed such a one at Bakaka—British New Guinea, "when young unmarried girls wearing numerous grand skirts were taken on to the "*Duba*" or platform, which no woman might ascend in the usual course of things. There they removed their petticoats and an old woman anointed certain parts of their bodies with coconut oil, in order to ensure abundant crops. Some such idea underlies (1) the rural customs of Europe connected with the Corn-Mother or Corn-Maiden, (2) the beliefs in regard to the Maize-Mother of ancient Peru, the Rice-Mother of Sumatra and the Malay Peninsula (as described by Dr. Frazer in his "*Golden Bough*") and the Lady Godiva Story too."

I am not on any account inclined to repeat any part of what I stated in my paper on "Tree Worship"; but I must take

this opportunity of pointing out that the present subject is very intimately connected with the previous one ; and that the treatment of the one suggested the other subject so as to make it almost incumbent upon me to touch—if not treat at length—the present matter for consideration.

I venture to believe, even in the face of a slightly opposite view of the subject, that the holiness assigned to women in this respect is totally denied to man, and that this association of fecundity tended to elevate woman rather than degrade her : but that in later times, circumstances changing, her position was gradually degraded in this case, as in many other concerns of life. Customs, however, differ with different clans and classes of different countries. In some places her sinister influence might be taken to affect the pursuits of men ; and so, the Watusi of British East Africa like many pastoral tribes of the world, I should say, would not allow her to milk the herd's and the Tatas of S. India would not permit her to enter the sacred dairy itself.

Moreover, above all, there is one feature that deserves to be treated at length and yet I am constrained, for want of space, to forego the temptation, by briefly alluding to it ; it is, the condition of women big with child and the childbirth, at both which times she is supposed to throw out baneful influences dangerous to all around ; and judging of the matter from the stand-point of physical agencies as well as sanitary principles, it is not unreasonable to carry out the practice as prevailing among some classes, in the East and the West, of not touching anything belonging to man. Woman under these circumstances comes to be isolated, nay, actually segregated in special huts or lying-in-hospitals of more modern times. The custom of man's living separately from his own wife after she has passed through some four or five months of pregnancy has been found existing among some classes in the West, and it becomes strongly exemplified by the Conduct of Abhimanyu—the son of the Archetype of archers, Arjuna, of the Bhagvadgītā fame—who

did not live separately especially before going out on a War Expedition, so that he was slain, as a consequence, by the enemy. The Superstition gained firmer ground, and the well-known Epic Mahābhārat lays some stress upon it in that part of the poem. In South Siberia, Peru, ancient Babylonia and mediæval Europe, this belief will be found to yield interesting episodes.

Only the fringe of this subject is here brushed upon ; and in doing so, it might be adequately mentioned that the keen cravings of Pregnancy—*संज्ञा* Dohada were and are fully satisfied by the husband and his relations, by means of a variety of delicious dishes, by means of a variety of amusements, indoor and outdoor, in regard to sights and sceneries and by means of enjoyments of various kinds that pregnancy in individual cases invite. On this the space of a separate paper might be occupied with advantage and hence I deem it desirable to pass this point over.

Eugenics or the Science of the Propagation of the Race forms a subordinate topic of the present subject. And lastly, the Evolution of marriage as far as the most modern stage passing through the various grades of the eight Hindu forms of marriage, can be pursued as a study with advantage and subordinated to the same interesting subject.

In the next place, Prof. Hutton Webster's "Primitive Secret Societies" is a book that is capable of launching us into a region not quite explored, as far as our country is concerned. I mean, in brief, there are certain ceremonies such as Initiation into the secrets of Puberty constitutes a long series of rites to be performed, in the course of which Man is separated from Woman ; and each is made to follow certain forms of practical conduct that remain a sort of mystery for the other. Many such rites are performed during the Marriage-ceremony of the Hindu even in our own Presidency, but they demand a more careful treatment ; hence I leave over that part of my subject for some separate paper or papers in future. I, therefore, rest content

here with a slight hint and humble suggestion that there is vast and varied sphere to range in for bringing to light many important truths concerning the Science of Anthropology, and that our Society will do well to promote the study of this branch as much as it lies in its power.

The family life *per se*, and the political status of women can also lay claim to a separate treatment; because, for instance celibacy on socio-political grounds bring forth many customs in the East as well as the West.

Now, to wind up, I must state with Mr. Westermark that the position of its women is no sure or unmistakable criterion of the advancement of a people. The women of (the Andamanese Bushmen, &c.,) many backward races are treated with greater consideration than is often the case among higher savages and barbarians (the Chinese).



A NOTE ON A CURE-CHARM FOR THE BITE OF THE BOḌĀ SNAKE.

BY ŚABAT CHANDRA MITRA, ESQ., M.A., B.L.

(Read on 28th April 1915.)

I have recently come into possession of a small lithographed book of charms. Portions of its text are in Hindi; while the language of most of the *mantrams* or incantations published therein is Bengali. The compiler of this work explains this by saying that "the magical arts of Bengal are very famous and that, for this reason, the majority of the incantations set forth therein are from Bengal." (बंगाले का जादू मशहूर है; इस कारण ज्यादातर बंगाले के ही मंत्र यहां लिखे हैं।)

I have gleaned from this strange medley of charms the undernoted cure-charm or incantation for exorcising away the venom from a person who has been bitten by a *Boḍā* snake. It is a kind of snake found in Bengal. But I am unable, at present, to give its scientific name. I give below the text, together with the translation, of this cure-charm, supplemented with some notes on the noteworthy features thereof :—

बोड़ा साँप का विष उतारना ।

नीचे लिखा मंत्र पढ़कर रोगी को बाँम के छपर मुलावै ।

और लज्ज सार चर्खाव बराबर तिरपर पानी डालै ।

मंत्र ।

ध्री हरि ध्री हरि वज्र धोरे चामार भाई ।

कामाख्या मायेर बरे बोड़ा विष नाई ॥

नीछक विषेर जोर चार नाई विष ।

प्रसाद दिबरे तोरे छार वाइ रिश ॥

- 5 सर्व्व काजे मनसा पूजा दिव दुध कला ।
महेक नहुक कर गई मार वाला ॥
चंद्र सूर्य साक्षी भाई चामार बाकी सार ।
हम्बर मौरवेर छिरे शीघ्र ऐसे घर ॥
पावकर भैठ ठाकुर निकड़ पाचिल ।
- 10 ध्यां ध्यां ठ्यां ठ्यां निहूत न्हैज ॥
चाय चाय बर खिब छापाय छाना शत ।
चामार यह जलसारे विष न्हैज न्हत ॥
नाह विष बाह विष ।
- 14 कर चाझे कौर पीरेर चाझे ॥

Translation.

INCANTATION FOR EXORCISING AWAY THE
VENOM OF THE BODĀ SNAKE.

[The person bitten (by the Bodā snake) should be made to lie on his left side, while the undernoted incantation is being recited. And the charmed water should be all along poured over his head.]

TEXT OF THE INCANTATION.

1. O my brother ! Utter the name of Sri Hari.
2. The venom of the Bodā snake has disappeared by the blessing of Mother Kāmākhya.
3. The venom and its potency have all gone.
4. I shall give thee offerings.
5. O goddess Manashā ! I shall worship thee with offerings of milk and plantains on all (festive) occasions.
6. Do not disappoint me.
7. O brother ! The Sun and the Moon are my witnesses.
8. I adjure thee with the name of Tambar Bhairab. Come home soon.
9. O Bhairu Thākur ! Drink the remainder of my charmed water,

- Dhyāṅg! dhyāṅg! dhyaṅg! dhyaṅg!* The hundred
 10 young ones of the snake have been killed.
 11. Come, come, O blessing of Śiva.
 12. The venom (of the snake) has been nullified under the
 influence of this my charmed water.
 13. The venom no longer exists; the venom no longer exists.
 14. Whose command is this? This is the command of the
 Saint of Kouruṇḍ.

Remarks.

Portions of the phraseology of this *mantram* are unintelligible. For instance, the sense of the words “छार वाह रिग” (in line 4), “गई नार बाला” (in line 6) and “निबड आबिज” (in line 9) cannot be made out by me. I have translated the words “नहेक नहेक कर” (in line 6) into “Do not disappoint me.” I have taken the word “छापार” (in line 11) as being a provincialism for “सपिर” which means “of the snake.”

The most noteworthy features of the aforementioned cure-charm are :—(a) The invocation to Mother Kāmākhyā (कामाख्या मा); (b) the invocation to Manashā (मनशा); (c) the allusion to Tambar Bhairab (डम्बर भैरव) and Śiva (शिव); (d) the invocations to भैरु ठाकुर (Bhairu Thakur) and (e) to कौरु पीर (the Saint of Kouruṇḍ).

Now the question arises :—Why have the aforesaid deities, goddesses and saint been invoked? The reasons are not far to seek.

Now Mother Kāmākhyā is no other than the goddess Kāmākhyā who is the tutelary deity of Assam or Kāmarūpa and whose temple there is one of the holiest pilgrimages of the Hindus. A well-known legend of Hindu mythology states that, when Sati, the spouse of Śiva, being deeply mortified by the affront offered by her father Dakṣha to her husband by not having invited the latter to the famous sacrificial ceremony (यज्ञ) performed by the former, breathed her last, Śiva placed

her body upon his trident and whirled it round, whereupon her different limbs became severed from the corpse and fell at different places. Now one of her severed limbs fell in Assam. Hence Assam or Kāmarūpa is regarded by the Hindus as one of their holiest places.

I have already stated in my paper on "*Some Bihāri Man-trams*"¹ that Kāmarūpa, otherwise known as Kāonrū, according to mediæval Hindu traditions, was the home of mighty sorcerers and enchanters and that, therefore, the "spells of Kāmarūpa or Kāmākhyā" were reputed to be very famous throughout Hindudom. It is, for this reason, that the goddess Kāmākhyā has been invoked so that the cure-charm may be very strong and effective.

Śiva, Tanbara-Bhairaba and Bhairu-Thākur are different appellations of one and the same deity Śiva who, in Hindu mythology, is famed to be a great physician. Hence he has been invoked in order that he might lend additional curative power to this incantation. The god Bhairaba is also invoked in the incantation of class II mentioned in my aforementioned paper at page 507 of Vol. IX of this Society's *Journal*.

I have interpreted the words "कौंरु वीर" as meaning "*the Saint of Kouṇrū*." If my interpretation be correct, they clearly refer to the goddess Kāmākhyā, as Kouṇrū or Kāonrū is a synonym of the place-name Kāmarūpa.

Then we come to the goddess Manashā. In Hindu mythology, she is the sister of Vāsuki the god of snakes and popularly believed, in Bengal, to preside, conjointly with her brother, over snakes. Her father was the great saint Kaśyapa and her mother Kadru. At the behest of the gods, her brother gave away Manashā in marriage to the saint Jaratkārṇu, in order that the son born of this union might absolve the serpent-race from the curse of destruction that they labored under. In course of time, a son was born to them who afterwards became

¹ Page 509 of the *Bombay Anthropological Society's Journal*, Vol. IX.

famous as the saint Āstika. When King Janamejaya performed the famous sacrificial ceremony (*jajña*) for the extermination of all the snakes, the goddess Manashā sent her son Āstika Muni to prevail upon King Janamejaya to put a stop to the sacrifice. The goddess Manashā has been invoked with a view that she might call upon her myrmidon—the *Boḍā* Snake—to take away the poison or to nullify its effect.

The last words of the cure-charm, viz., कार चाझे कौं पीर चाझे deserve some notice. It is a formula which, under slight modifications, appears in almost all Bengali incantations. In an altered form, it occurs as the finale to the undermentioned incantation which the *ojhā* (or ghost-doctor), in the Rev. Lal Bihārī De's *Bengal Peasant Life* (Chapter XVI), recites in order to exorcise away the ghost which had possessed the heroine Ādurī:—

*Dhūlā sātam,
Madhu pattam,
Lādhulā karam sār ;
Āsi hājār koti bandam
8 Teis hājār lār.*

*Je patho yāya amuk chheje de kes,
Dāin, yoginī, pret, bhūt,
Bāo, bātās, deva, dūt,
Kāhāre nāiko nābaleo.*

10 *Kār ājā ?*
Kānder Kāmākhyā hādijhī Chāṇḍī ājā :
12 *Siggīr lāg, lāg, lāg.*

The lines 10 and 11 of the cure-charm mean : "Whose command is this ? It is the order of Chāṇḍī (the daughter of a *Hādī*,—the goddess Kāmākhyā." Now Chāṇḍī is the name of an incarnation of Dēvī or Durgā or Sati whose victories over the *Asuras* or the enemies of the Aryan settlers in the Panjab, are narrated in the *Chāṇḍī Māhātmya* which forms a portion of the *Mārkandeya Purāṇa*.

Then arises the question: Why charmed water is poured upon the head of the person bitten by the snake? This is done as water is a protective against the influence of evil spirits or, for the matter of that, against the venom of a snake which is regarded by many races of people as a symbol of the spirit of evil. This idea of the protective power of water underlies all the numerous bathing-and lustration-ceremonies which figure so largely in the every-day lives of the orthodox Hindus throughout India.

It will greatly interest the student of comparative folklore to learn that a cure-charm for the bite of the *Boḍa* snake, slightly differing from the one discussed *supra*, is current in the district of Murshidabad in Bengal. In this case, the *ojhā* gets on to the thatched roof of the hut (presumably wherein the patient is living) with six water-pots and, while reciting *mantras*, pours the water slowly on to the ground. It is believed that, as the water falls, the patient slowly recovers.¹ The idea, underlying this variant of the cure-charm for the bite of the *Boḍa* snake, is sympathetic magic or the imitation of a cause to produce a desired effect. Just as an American Indian rain-maker, who mounts to the roof of his hut and violently rattles a dry gourd containing pebbles to represent the thunder and scatters water through a reed on the ground below to symbolize the rain, thinks that he will thereby cause rain to fall.

Similarly the *Īkārāj* (ईकाराज or ايكراج)—a name given in the United Provinces of Agra and Oudh to the day on which sugar-cane is planted to the accompaniment of the performance of some festive ceremonies—is performed at Delhi with the observance of the undernoted custom at the root of which lies sympathetic magic. The wife of the ploughman, who turns up the ground for the reception of the sugar-cane cuttings, follows a little behind him with a ball of cotton in her hand. At

¹ *A History of Murshidabad District (Bengal)*. By Major J. H. Tull Walsh. London: Jarrold and Sons. 1902, pp. 83-84.

some unexpected moment, he turns on her and, after a sham contest, bears her to the ground. The cotton, being forced out of her hand, spreads out upon the ground, whereupon the parties present there exclaim: "May our sugar-cane grow and spread like this cotton."¹

In the same way when, in the districts of Northern India, situated to the east of the river Jumna, the unripe boles of cotton, known as *ghēghra* (बिगरा or گھيگرا), *goolar*, *ghēntee* or *dhāina* burst in a field of cotton plants, a ceremony known as the *Phoorukna* is performed in the following way: The largest plant in the field is selected, then sprinkled over with butter-milk and rice-water and, lastly, bound all over with pieces of cotton taken from the other plants in the field. This selected plant is called *Sirdār* or *Bhogaldāee* or Mother-Cotton, from *bhogla*, a name sometimes given to a large cotton-pod and *dāee* a mother. Then oblations are made to it and prayers are offered up to the effect that the other cotton-plants in the field may resemble it in the richness of their produce. Surely, there is sympathetic magic at the basis of this ceremony. It is desired that the other cotton-plants should yield a bumper-crop in the same way that the "Mother-Cotton" has been magically made to do.²

So the root-idea lying at the basis of the Murshidabad cure-charm is that, just as the charmed water poured by the *ojhā* cools the earth, in the same way the pain from which the patient bitten by the *Boda* snake is suffering will be cooled.

¹ *Supplement to the Glossary of Indian Terms*. By H. M. Elliot. Agra: 1845, p. 308.

² *Op. cit.*, p. 327.

PREGNANCY (FECUNDITY) AMONGST ANCIENT AND MODERN RACES.

By S. S. MEHTA, Esq., B.A.

(Read on 30th June 1915.)

Among the Hindus, the condition of Pregnancy was regarded with religious respect; and various rites were actually performed for the safe and sound delivery of the child. Even in our own days, the state of conception is one in which the wife is exalted to a higher position not only in the home but in the society or community to which the family belongs. From the very initial stage of "Garbhādhāna"—the securing of conception, the idea of religious sanctity and social adoration was and is predominant, so much so that the wife would be treated with special care concerned by the members of the family and friends and acquaintances alike. The so-called 16 (sixteen) "Samskāras"—purificatory rites—in fact, begin from this stage. (2) The second purificatory rite during the period of pregnancy is called the "Pumsavana" or the rite meant to determine the male sex of the child. It is a belief prevalent in early times and current even now that by performing certain ceremonies, the child in the womb would be turned into a male child, even if perchance it was a female one. The first ceremony that secured conception was also intended for the purpose of securing the child from *internal* and *external* dangers while yet in the womb. (3) The third ceremony was and is named the "Simantonnayana"—celebrating of pregnancy. It is, in fact, the formal declaration that the woman was in a family way; and that the occasion was one of great rejoicing. The time of celebration differed with different scriptural writers; and yet all are equally agreed upon the one main point of celebrating the occasion with due "éclat". "Āśvalāyana" enjoins the celebration of it during the 4th "Sāṅkhyayana" during the 7th month, and "Gobhila" requires it to be so performed in the 4th, 6th or 8th month, according to individual convenience.

Here, then, the Smritikāras or the Law-Givers of the Hindu Society ordained the occasion to be one in which all the desires of the wife were to be satisfied till the time of giving birth to a child approached. To this the name of "Dohad" has been given by classical writers. Kalidas treated the matter at some length, when he remarked that the queen Sudakshina manifested those signs that are the precursors of a keen craving for some enjoyment of food, or garment, or sights, and sceneries that lead to the nourishment and development of the fœtus in a desired way. The Shakespeare of India represents the queen as having a sharp and intense craving for eating fresh earth that we distinguish as "Mittee" and assigns it to a prevailing belief that the very act of satisfying the desire of eating fresh earth or baked earth as it obtains among some women at present, makes the unborn child enjoy the prosperity of the ruler of the earth after birth.

A pregnant woman is, as a rule, protected from shocking conditions; she is guarded against sibes of fear and fright; and she is not allowed to repair to any part that is haunted by evil spirits. It has a scientific explanation to put the superstition on a rational basis as proved by Western Professors of Science.

The woman, again, bearing a child is protected by black magic as well as white and bright charms, among certain sects of Hindu Society. A black woollen piece is tied round the wrist and the ankle each. The room in which the woman is delivered of a child is also protected from the evil influence of ghosts and spirits.

But the "Simantonnayana" ceremony is celebrated during the 4th, 5th, 7th or 8th month of conception; and the woman is treated with very great esteem. All choice food stuffs, all select and luxurious garments as well as ornaments and all the excellent objects of enjoyments are allowed to be partaken of by the pregnant woman; and an actual parade is made of her on the last day of her leaving her husband's home and repairing

to her paternal roof among certain Hindu communities in Kutch, Kashiawad and Gujarat. Her loose part of the garment holds a cocoanut, a betel-nut, some rice and such other things; and equipped with the heaviest possible load of ornaments she is made to walk at a measured pace over the distance specified above. The nuts and all symbolize fecundity and prosperity. The ceremony is known as "Agharaṇi or "Agrahāyaṇi"—but the correct word is lost sight of and the origin has been a mystery even to the student of literature.

"Dohad" is a word signifying almost the same thing, but connoting something else; and "Agharaṇi" connotes and denotes the performances of those rites and ceremonies that are not found as a common factor in the celebration of the "Dohad" ceremony.

For, as depicted by Bhavabhūti, the well-known Milton and admirer of the Shakespeare of the Sanskrit Literature, in exactly the same sense as the Western Poet was of his own ideal of imitation. This Bhava bhūti's time has been fixed by Indian Savants to be nearly 6th and 7th or 8th centuries, and upto that period the prevalence of the celebration of "Dohad" can be indisputably settled. Rama, the well-known hero of the Rāmāyaṇa has been chosen as the hero of his dramatic composition, and in the work which is also one of the masterpieces, the author represents his hero as desiring his consort Sītā to fulfil all cravings of pregnancy and thus satisfy her "Dohad." She wants nothing else, even in her dignified position of a Crowned Queen, but the enjoyment of those sights and scenes which she had enjoyed in the forest, wherein all Nature in her Beauty and Sublimity was laid bare to her view during the term of banishment, and wherein the sentiments of Love and Fear and Heroism and Mercy as well as others, were depicted by the hand of the Almighty direct and without any intervention. The craving was keen and intense; and she was made to satisfy the same, but under different circumstances; and the issues were two—the famous twin brothers Lava and Kusha.

It is here that we have to generalise from similar instances collected from the classical works of the Hindus; and it is here that we are able to mark a pre-eminent parallel with instances in the writings of Western authors that have been explained from a rational basis by scientists of modern civilized times, as will be evidenced here.

Dr. Frazer has remarked in his Vol. IV, P. 64, that, "the theory of conception appears to be the tap-root of totemism. It seems probable that, as I have already indicated, a preponderant influence is to be ascribed to the sick fancies of pregnant women, it being well-known that the minds of women are in an abnormal state during pregnancy." He gives instances of the supposed association of birth marks on the body of the young with maternal impressions and also of the belief that external objects can affect the young of animals through visual impressions made on the pregnant mother, and he remarks that if such beliefs be proved to be true, they would, in a sense, supply a physical basis for totemism. All this must remain a matter of speculation until the fundamental question of the possible influence of a mother on her unborn child has been definitely answered by biology."

Mr. Walter Heape, M.A., F.R.S. has observed:—A woman while pregnant fell downstairs; she told the doctor, she was sure, she had marked the child's head and when the child was born it had a large hairy nœvus over nearly the whole of one side of its head. The woman had no idea of the kind of mark she expected to see on the child's head; she was only confident, its head would be marked; and if it is perhaps somewhat remarkable that the site of the damage should be so confidently foretold by her, it is still quite possible, she may have had sufficient reason for that belief, for there can be little doubt that in this case the mark was due to damage directly inflicted on the embryonic tissue.

There is another class of birth-marks which is due to some strong impression produced on the mind of the mother and there after stamped on the child during pregnancy.

(1) Any physical impression accompanied by fright and (2) also a peculiar habit of the mother during pregnancy such as the craving for a particular kind of food ; (3) the insistent longing for the presence besides her of a particular person or thing ; all these circumstances are believed to be stamping a birth-mark or to be reproduced in some form or another in the child. An example, if cited, will explain the subject with greater force and clearness :—

- (a) "A lizard falling from the ceiling on to the bare breast of a sleeping pregnant woman, at dead of night, caused sudden fright, and temporarily, great mental disturbance. The child was born shortly afterwards, and, as the mother predicted, had a red mark on its chest which was like the imprint of a lizard's body and extended limbs, and of similar size. The event happened in China."
- (b) "A mother who had a great craving for raspberries during pregnancy bore a child with a distinct red mark of a raspberry on its body."
- (c) "A doctor of conspicuous scientificities relates about two cases of pregnant women who were frightened by an idiot. In both cases the child when born was mentally defective, and both children are now grown up and are still mentally defective."

The *British Medical Journal*, of 4th May 1912, publishes a statement made by Dr. T. H. Harris, as follows :—

"About 40 years ago, I attended at Holy-well Row, Mildenhall, a single woman in her confinement, and the child when born had an amputated arm above the elbow and also the appearance of the insertion of five stitches. Parentage was not denied by a retired soldier, who had an amputation done on the same left arm at the same site and in same manner a short time previously."

In the West, the ancient custom and superstitious belief have been strongly supported by modern science with arguments and illustrations, as demonstrated above, to a certain extent. It has been adopted as a sort of valid inference that a mother is chiefly liable to transmit what she herself experiences during her pregnancy. And cases of insanity have been quoted in numbers by Dr. Mett in a book well-known among English readers. Another medical expert, a recognized authority, states :—

“I know of no scientific explanation of any phenomenon as having any physiological connection between the mother and the embryo which admits of the possibility of the transmission of maternal impressions to the child by direct means. There is no fusion of maternal tissue with the body of the embryo, no nervous connection, no contact of any kind one with the other. The only means whereby the embryo participates in the life of the mother is through the Placenta, and that organ functions solely as a filter, whereby the blood of the embryo becomes purified by the excretion of the waste products of its metabolism into the maternal blood and becomes recharged with nutritive material from the maternal blood. But the blood the mother does not flow into the vessels of the embryo, the interchange of material to and from the one to the other is affected through the placental tissue.”

As a matter of fact, the belief in the power of the mother to transmit mental impressions to her offspring during pregnancy impressions capable of exerting permanent effect upon the somatic characters of the embryo, is not confined to the result of observations on human beings.

It has been related of Jacob that he set about roes in which he had peeled white strakes, where his flocks were breeding in order to ensure the production of speckled spotted and ring-straked offspring. He relied on mental impressions to influence the colour of the offspring.

We have, then, in the foregoing treatment, shown to a certain extent that there is sound physiological reason for

customs—both in the East and the West—only their origin has been forlong forgotten among us. What science regards as superstition need not be dismissed as such without examination.

For research work in the science of Anthropology here in India as well as in the Bombay Presidency in particular, we have hardly any means for undertaking it, although resources for the same are plentiful. Facts that have some relation to the methods of treatment of domestic animals and records of their breeding lore, as also facts relating to the same of human beings, deserve to be collected; and a critical eye of examining them from a purely scientific standpoint must be brought to bear upon them by leading students of Anthropology. As far as my humble reading is concerned, there is hardly any difference of an essential type between the laws of breeding of human beings and of cattle. And, therefore, research work might be initiated and pushed forward with greater advantage, by residing temporarily chiefly among Pastoral people. So much for a practically useful suggestion in this direction.

The desire of the mother that her child in the embryo will be without blemish is a natural one; and presumably, such a hope might be coeval with preferential mating—and love. A failure to have such a child would carry with it regret, disappointment, and sometimes even reproach. In the latter case, it is as well natural to look for some extra cause for the blemish as of a sinister import; (b) or of devilish design to rob the parents of certain graces; (c) or due to the hand of a justly angry God; or (d) to an evil spirit.

It has been, moreover, remarked in many places that the chief claim of a woman to *consideration* in society lay in her capacity to produce children, while her renown was dependent on their quality. Accordingly a barren woman was and is upto now in less civilized societies, regarded as a mere beast of burden. Among savages of to-day, and the primitive races of very early times, women with child were not only much cared for, but actually adored.

Among certain classes a woman big with child is isolated ; in others, she is kept with others in like condition. There is, however, a difference of periods of isolation with different societies ; so that it ranges from two months to three or even four years.

"The belief in the effect of maternal impression on domestic animals is far too old, far too deeply rooted to allow of a moment's doubt, that the same belief in the effect of human mental impressions was other than genuine." This has been the verdict of Walter Heape.

Next, among certain classes of the East and the West, that have advanced in civilization, women, from the earliest days of pregnancy, read good literature, play or sing or hear good music, think only of pleasant things, and try to surround themselves with flowers, pictures, and objects of beauty. And the idea lying under these actions is that good and beautiful things, produce good impressions that are induced in the children.

Oppian remarks:—"Yea verily thus did the Laconians invent things for their dear wives when their belly swells. They depicted on Tablets and placed near them, glorious types of beauty making resplendent the youths of former days among ephemeral mortals and they rejoice as they see the lovely form and bear beautiful sons as they cover in awe at the beauty."

Ballantyne in his book entitled "Antenatal Pathology and Hygiene" devotes a chapter to this subject. He says: "the belief and the practice prevailed among many human races." The earliest reference to it, is that of Jacob. The ancient Greeks had this belief and this practice. Plutarch states that Empedocles had remarked that woman produced children resembling statues which they found pleasure in regarding during infancy. The Law of Lycurgus required Spartan wives to look upon representations of the strong and beautiful. Diogenes of Syracuse hung a picture of Jason before his pregnant spouse. In the Talmud are similar stories indicative of belief in the potency of impressions made after conception.

There is one point more that deserves greater and more careful attention. In the West during the 16th and the 17th centuries "conception by imagination was possible and even recognized in a court of law." Of course, during the 18th century and onwards upto the present moment, scepticism and rationalism have combined to do away with this belief.

It has been however, scientifically proved that it would be no valid reason to deny the transmission of maternal impressions during pregnancy to children; even though there may be some *variability* in the *power* of transmission. Aristotle, moreover has observed while writing on the subject of heredity that:—"These opinions are plausibly supported by such evidence as that children are born with a likeness to their parents, not only in congenital but also in acquired characteristics. There was a case in Chalcedon where the father had a brand on his arm and the latter was marked on the child." Hippocrates also believed in the phenomena.

At this stage, it would not be amiss to remark that in our Presidency, there are many places where a belief of this kind is prevalent; and hence if a relation between similar customs were duly traced as practiced by various races in Gujarat Surat and Broach districts, as also in Kathiawad, then we can arrive at important conclusions. There are savages, half-civilized races and highly civilized kinds in the Presidency. The Westerners have certain customs in respect of Pregnancy and they have certain beliefs as well as superstitions that have striking parallels among some races of the East. Secondly, the knowledge about the customs and regulations adopted by savages and semi-civilized classes, in regard to the conception and breeding of domesticated animal would shed a flash and even flood of light upon certain customs and mating laws of our own times and civilized climes.

I am not going to occupy space in presenting any picture about or making my own observations upon, the mating and the production of the young—which is confined to certain

specific seasons for animals, lower and higher, including, of course, human beings. Suffice it to conclude by remarking that the branch of this science in the direction under reference will prove worth the while of bestowing as much labour of Research work as can be brought to bear upon it; and consequently, I, for one, will do nothing more than appealing to the hearts of anthropologists the sheer necessity of studying the question before us in all its possible bearings for a further and more fruitful investigation.

A FEW PARSEE RIDDLES.

BY RUSTAMJI NASARVANJI MUNSHI, ESQ.

(Read on 30th June 1915).

I had read before this Society on 24th September 1913 a Paper on "A Few Parsee Riddles."¹ That Paper was the result of the suggestion of our learned Secretary, Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., to collect some riddles current amongst our Parsee community with a view to help Dr. W. Schultz of Bruxelles who was engaged in collecting all the works relating to riddles in every country of the world. In the present Paper, I beg to place before you a further batch of my collection of riddles, some of which are specially interesting from an anthropological point of view as they refer to some customs and manners of the people.

TONGUE.

એક દબબિમ સુનાબી નાચે—જીભ.

Transliteration.—*Ek dabbiman Sunabai naché.*—JIBH.

Translation.—Sunabai dances in a box—TONGUE.

Sunabai is the name of an Indian lady and as to why the name of a lady should have been resorted to in this riddle can be explained in three ways. Firstly, the verb નાચે, *Naché* (dances) suggests the use of the name of a female as the art of dancing is generally restricted to the female class.

¹ Vide Journal No. 2, Vol. X, pp. 94-100.

Secondly, according to the Gujarati grammar, tongue (જીભ) is used in the feminine gender. So, the use of the name of a male would not suit the purpose of the riddle.

Thirdly, it may be that the much-talked-of loquacity of the gentler sex was in the mind of the original author of this riddle when he invented it.

BOMBAY POLICE SEPOY.

કાળી બરછીને પીળો બુચ—બુંબાને પોલીસ સિપાઈ.

Transliteration.—*Kali burni né peelo booch.*—MOOMBAYNO
POLICE SEPAI.

Translation.—A black jar with a yellow cork.—A BOMBAY POLICE
SEPOY.

This riddle is both ingenious and humorous and it describes in a few words the livery of our Bombay Police Sepeys whose coat and pant are black 'khaki' and whose turban is of an unmistakably yellow hue.

HAY.

જંગલમા બાંધેલા હેરાજી—ધાસની સૂડી.

Transliteration.—*Jungleman bandhela Horaji.*—GHASNI SURI.

Translation.—A Borah gentleman bound in a jungle.—HAY.

The reference in this riddle to a Borah gentleman sets us thinking as to why the originator of the riddle have had recourse to a Borah gentleman and not to one of any other nationality or caste. In the heterogeneous population of India, the Borahs are a distinct caste in the Mahomedan population professing the religion of Islam. The male members of the Borah caste invariably wear beard without any exception. The originator of the riddle perhaps sought to identify the stock of hay with a beard. The practice of wearing beards is also in vogue among the priestly classes of the Parsees and the Christians; but it is certainly not as much extended amongst the entire communities as a whole as it is amongst the Borahs. Hence the use of a Borah gentleman in the riddle.

BANGLEWALA.

તે આવતો, હું બાલાવતી, તે જતો, હું રડતી—ચીતકવાળો.

Transliteration.—*Té avato, hoon bolastiti, té jatô, hoon raditi.*

CHITALWALA.

Translation.—He was coming, I (a lady) was calling. When he went, I cried.

A Banglewala is a dealer in 'bangles' which comes from a Hindustani word *Bangri* meaning a bangle or a bracelet. This *bangri* or bracelet is an ornamental circlet made of glass, gold, silver, or any other material worn upon the wrist or ankle by women in India, Africa and other countries. The dealer in these bracelets is a native of India, in most cases a Hindu or a Maratha, who, with his stock in trade on his shoulder, moves from house to house. The ladies select a pair of glass bracelets, which, it is the function and duty of the banglewala, to put on the gentle hands. Before setting to his task, he generally applies a little soap to the hands of the lady in order to make them slippery. He then presses the bracelets on the hands, not without causing pain and tears from the eyes of his delicate customer. The pain in most cases was evidently so great that the poor victim could not help weeping even though her tormentor had already departed from the place.

A PARSI PRIEST.

સફેદ માથાનો દેવ, ખાય મીઠી સેવ,
સવાર પડે કે રોજ બ્રુમ પાડવાની ટેવ—મોખેદ.

Transliteration :—*Suféd mathano dév, khây mithi sév, sahvâr padé
ke roj boom pâdvâni tév*—*MOXED.*

Translation.—A white-headed deity who eats sweet vermicelli and who is in the habit of bawling out aloud from early morning.—A PARSI PRIEST.

A Parsi Priest invariably wears a white turban and that is why he is compared to a white-headed deity. In the various

rituals that a Parsi priest has to perform, there is one ritual called *આફ્રિંગાન* (Afringan), in which fruits and sweetmeats are placed and prayers are offered before them. Vermicelli, as far as I know, is never cooked and placed along with these sweetmeats, but that word 'save' seems to have been resorted to only with a view to rhyme with the word 'tave' (habit) in the next line. The idea, however, is that sweetmeats are invariably used in these rituals and that they perhaps form an item in the dietary of the priestly class. The idea of bawling out from the early morning has reference to the recital of prayers which is the avocation of the priestly class, be that Parsi, Hindu, Mahomedan or Christian.

ONION.

આડણી સરખો ગોકુલદાસ,
કપડાં પહેરે શો પચાસ—કાંદો.

Transliteration.—*Atlo sarkho Gokuldas, cupdān pehrē so pachhas.*

KANDO.

Translation.—A stunted little Gokuldas putting on fifty to hundred clothes. (LAYERS)—ONION.

Gokuldas is the name of a Hindu gentleman and seems to have been used to rhyme with the word *pachchās* (fifty) in the next line.

ONION.

દાણા ઉપર દાણા પહેરું, મીઠાસ માહરો તો.
કોઈને દેખાઉં ઉજો ને કોઈને વળી રો—કાંદો.

Transliteration.—*Dugla uper duglo pehroo, meefas mahro tato,*
Koinē dēkhaom ujlo nēk koinē vali
tato.—KANDO.

Translation.—Coat over coat do I put on and hot-tempered am I;
to some do I appear white, to others even red.—
ONION.

This riddle for the onion seems to be more ingenious than the former.

A KING'S COACHMAN.

કચ્છે રાજા શાસન છે કે ને રાજાને પીઠ કરીને બેસે છે—

રાજાની ગાડીનો કોચમેન.

Transliteration.—*Kio avo shakhs chhê kê jê rajanê peeth karinê bêsse chhê*:—RAJANI GADINO COACHMAN.

Translation.—Who is that person who sits showing his back to the king.—THE KING'S COACHMAN.

A COBWEB.

એક મહેલ પાણી વગર બંધાય—કરોળિયાનું જાળું.

Transliteration.—*Ek mēhēl panī vagar bandhai*.—KAROLIYANUN JALUN.

Translation.—A palace that can be built without water.
COBWEB.

NIB.

વાંકી તીકી ચાલ છે, પણ સાંપ માહરું નામ નથી,

બે માહરી જીભ છે, પણ નાગનું મુઠ કામ નથી;

મુઠથી કાઢું પ્રવાહી, પણ રેર તે જાણુસો નહી,

ગાલ્યા વિના કાઢું વાત, પણ ગોલનું ચંત્ર માનસો નહી—સ્ટીલ પેન.

Transliteration.—*Vanki tibi chal chhê, pan sanp mahroo nam nathi, Bê mahri Jeebh chhê, pun nagnoo mooj kam nathi; Mookhthi kadhoon pravahi, pun rēr tē jansho nahi, Bolis veena kahoon vat, pun boltoon yantra mansho nahi*.—STEEL PEN.

Translation.—Though zig-zag do I go, yet I am not a snake; though I have two tongues, my work is not that of a snake; liquid though I eject from my mouth, yet do not take it to be a poison; though I can narrate lots of stories without uttering a word, yet a speaking machine I am not.—A WRITING NIB.

CLOCK.

ઘણું કામ કરનાર બાપ, બાળકો માં બહેને તેના બાર નાનાં બચ્ચાં-ધડી બાળ.

Transliteration.—*Ghanu kam karnar bap, bāsu mā anē tēna bār
nāna bachchar.*—GHADIAL.

Translation.—An industrious hard-working father, lazy mother
and their twelve little babes.—CLOCK OR WATCH.

This riddle appeals to us as being ingenious. The bigger hand of the clock or the watch is spoken of in the riddle as the industrious father and the smaller one as the lazy mother because the bigger hand, that is the minute-hand, is more industrious than the smaller hand or the hour hand in that the former revolves more rapidly and freely. The twelve babes are the figures in Roman character on the dial.

CARROT.

એક જંગલમાં સુનાનો ખિણી—ગિજર.

Transliteration.—*Ek Junglemān Sunano Khilo.*—GIJAR.

Translation.—In a jungle there is a golden nail.—CARROT.

RADISH.

એક જંગલમાં રૂપાનો ખિણી—મુળો.

Transliteration.—*Ek Junglemān ruppano khilo.*—MULO.

Translation.—A silver nail in a jungle or forest.

RADISH.

સફેદ દાહડી લીલી મુઠ, નહીં આવડે તો તારા બાપને પૂછ—મુળો.

Transliteration.—*Sufēd dahdī līlī mōochh, Nahi āvadē to tārā
bāpnē pōochh.*—MOOLO.

Translation.—White beard, green moustaches. If you cannot
solve (the riddle), go and ask your father.

PIN.

અણી પણ કાંટે નહીં, માથું પણ નહિ ચામ.

અણકે પણ ચાંદી નહિ, શું છે એનું નામ—ટાંચણી.

Transliteration.—*Ani pun kânto nahi, mâtlu pan nahi, châm,
Chalké pun chândi nahi shun chhé anu nâm?*
—TACHNI.

Translation.—There is a thing which, though it is pointed, is not yet a thorn. It has the head but not the skin. Though it is shining, yet it is not silver. What, then, is its name?—PIN.

EGG.

એક બરનીમાં બે જાતનું ઘી—ઈંડુ.

Transliteration.—*Ek barni mē bē jātnu ghee*.—INDU.

Translation.—There is a jar which contains two kinds of ghee or clarified butter.—EGG.

LOCK AND KEY.

બાઈ બરમાં રહે અને બહેન ફરવા જાય—તાલુ કુચી.

Transliteration.—*Bhai ghar mē rahē anē behen farvā jāē*.—TALUN
KUCHI.

Translation.—Brother stays at home and sister goes out for a walk.—LOCK AND KEY.

Here, brother is the lock which is fixed to the door of the house and sister is the key which the owner carries with him while leaving the house.

TEETH.

એક કોઠડીમાં બત્રીસ બાવા—દાંત.

Transliteration.—*Ek kothādimā batris bāvā*.—DINT.

Translation.—In a room, there are thirty two mendicants.—
TEETH.

RUBY.

એક દાબડીમાં લોહીનું ટીપું—મણેક.

Transliteration.—*Ek dābdimā lohīnū teepoo*.—MANECK.

Translation.—A drop of blood in a box.—RUBY.

PEARL.

એક દાઘડીમાં દહીંનું ટીપું—મોતી.

Transliteration.—*Ek dāḍḍimān dahinco teepoo.*—MOTI.

Translation.—A drop of curds in a box.—PEARL.

THE FACE.

એક દહેરાંપર સાત દરવાજા—મોહન.

Transliteration.—*Ek dehrānpār sāt durvājā.*—MOHDUN.

A temple with seven gates—FACE.

Here, temple is the face itself and the seven gates are two eyes, two nostrils, two ears and a mouth.

SLIPPER.

એક એવી ચીજ છે કે પડ જાય તો ચાલે,
ને ખાલી હોય તો નહીં ચાલે—મપાટ.

Transliteration.—*Ek avi cheej chhē kē pade bharaīe to chālē, nē khālī hōi to nahī chālē.*—SARIT.

Translation.—There is a substance which would only walk when its stomach is full but never when it is empty.—SLIPPERS.

A POMEGRANATE.

આટલો મરખો ગોલો તેમાં શે પચાસ દાણા—દારુ.

Transliteration.—*Āṭlo sarkho golo tēmān shē pachās dāṇā.*—DĀRUM.

DĀRUM.

Translation.—A small ball containing fifty to hundred grains.—

A POMEGRANATE.

SNUFF.

મને લેવા બે આવે મસ્તી હોરાને જગડે,
મને લેવા બે આવે બે ગુફામાં પોગડે—તપશ્વર.

Transliteration.—*Manē lēvā bē āvē mustī hōrānē jagadē, Manē lēvā bē āvē, bē goofāmān poogadē.*—TUP

KERR.

Translation.—Two come to take me and they create mischief.
Two come to take me and they carry me
to two caves.—**SNUFF.**

The two comers in this riddle are the two fingers which carry the snuff to the two caves, that is, the nostrils.

CHAIR.

ચાર બાઈ ચાખડ બેઠા, પાંચમે આરે બરે,
તારે તમે કલમ પકડી લખી કાઢેડો ખરેડો—ખુરશી.

Transliteration.—*Châr bhâi chauhând bêthâ, pânchmo âpê burdo,*
tiarêje temo kalam pakâi lakhi kâdho kharido.
—**KEURSI.**

Translation.—Four brothers sat at four squares. The fifth brother would give you its back. Then and then only, you can take up a pen and write out a draft.—**CHAIR.**

CARDAMOM.

ગોરી ગોરી ગોલામડી, બચ્ચાં તેનાં કાલાં,
ગોલામડીને ફેંકી દેમ્પા, બચ્ચાં કરો વહાલાં—મિલચાલી.

Transliteration.—*Gori gori golamâi, bachchân tēnâ kâlân,*
golamdinê fēnki dēo, bachchân karo vâhlân.
—**ELCHI.**

Translation.—She is a slave-girl who herself is white-skinned but whose babes are black. Discard the slave girl but endear the babes to you.—**CARDAMOM.**

ROAD.

એક ચીજ એવી છે કે જે આપણી સાથે સાથે જ્યાં જ્યાં જાય ત્યાં
આવે છે, તેની તે ઉબેલી ને ઉબેલી જ છે—રસ્તો.

Transliteration.—*Ek cheej êvi chhê kējê âpni sâthê sâthê jian jaiê*
tiâ âvê chhê tobi tē oobhêli nê oobhêlij.
—**CHHÊ—RASTO.**

Translation.—There is a substance which, though it follows us wherever we go, is stationary.—**ROAD.**

MAP.

જ્યાં ગામ છે ત્યાં માણસ નથી, ને જ્યાં નદી છે ત્યાં પાણી નથી—નકરો.

Transliteration.—*Jiān gām chhē tīā mānas nathī ; anē jīā nadi chhē tīā pānī nathī ;*—NAKSHO.

Translation.—Where there is a village there is no population and where there is a river there is no water.—MAP.

GRAM.

કાળી આંખ ડી ને પીળું ઢીલ—ગ્રામ.

Transliteration.—*Kālī chāmdī nē pīlōon dīl.*—CHAND.

Translation.—Black skin and yellow body.—GRAM.

SHIP.

પાણી છે પણ પીવું નથી, આરો છે પણ ખાવું નથી,
ને જ નાવર મરવું નથી—વહાણ.

Transliteration.—*Pānī chhē pun pīvō nathī, chārō chhē pun khāvō nathī, Tē jandāver martō nathī.*—VANDAN.

Translation.—There is an animal which does not die though it does not drink water in spite of there being plenty of water nor eat anything in spite of there being plenty of fodder.—SHIP.

PLAYING CARDS.

ઝીંક ઝીંવી ચીજ છે કે તેને કુસદ મધે ત્યારે હાથમાં લેવામાં આવે છે; વેહચવામાં આવે છે પણ ખવાતી નથી—પાનાં.

Transliteration.—*ẖīk ẖīvī chīj chē kē tēnē fursōd māḷē tiarē khāḷmān lēvānmān āvē chē ; vēchvāmān āvē chē pan khavātī nathī. PĀNĀ.*

Translation.—There is a thing which is taken in hand when there is leisure. It is distributed but never eaten—PLAYING CARDS.

SWORD.

કાળી છે કરવતી છે, કાળા મહેલમાં મહેતી છે;
બાજ પાણી પીતી છે, ને સાહેબને જવાબ દેતી છે—તરવાર.

Transliteration.—*Kāli chhé karvati chhé kālā méhāmān réhti chhé ;*

Lāl pāni peeti chhé, né sahébné javāb déti chhé.—TARVĀR.

Translation.—It is black, it is a saw ; it dwells in a black palace, it drinks red water and is ever at the service of its owner.—SWORD.

BRINJAL.

લીલી પથડી કાળે ઝબોલે—વેંગુડું.

Transliteration.—*Līly pāghāi kālō jabōbho.*—VĒNGNOO.

Translation.—Green turban and black robe.—BRINJAL.

A YEAR.

એક પેટીમાં બાર ખાતા, તેમાં ૩૦-૩૦ દાણા—વરસ.

Transliteration.—*Ēk pētīmān bār khātā, tēmān tees tees dānā.*
—VARAS.

Translation.—There is a chest with twelve drawers, each drawer containing thirty grains.—A YEAR.

A LIGHTED LAMP.

એક એવી ચીજ છે કે જે રાત્રિ જાગે ને દિવસે સુઈ જાય—દિવો.

Transliteration.—*Ēk ēvī chej chhé kē jē rātrī jōgē neh divasē sooi jāi.*—DIVO.

Translation.—There is a substance which keeps awake during the night and sleeps during day time.—A LIGHTED LAMP.

A LIGHTED LAMP.

તાલવ બરાંચો, સીપાઈ ઉઝો રહેયો.

તાલવ સુકાઈ ગયો, સીપાઈ નાફસી ગયો—દિવો.

Transliteration.—*Tālāv bhārāyo, sepāi ubho nahyo ; Tālāv sukāi gayo, sepāi nāhsī gayo.*—DIVO.

Translation.—The tank is full and there stands a sepoy (in the middle); the tank is dry and the sepoy has absconded away.—A LIGHTED LAMP.

A LIGHTED LAMP.

સુનાનો પાપડ પૂછડીએ પાણી પીએ—દીવા.

Transliteration.—*Sunnāno papat pūchḍīe pāṇi pīe.*—Divo.

Translation.—A golden parrot drinks water with the help of its tail.—A LIGHTED LAMP.

LAMP.

નરમાં એક નારી વસે ને રસ પીને નર ખરખર હસે—દીવા.

Transliteration.—*Narmān ēk nārī vasē nē ras pīnē nar kharkhar hasē.*—Divo.

Translation.—A female dwells within a male and she laughs heartily on drinking the juice.—LAMP.

The male and the female referred to in the riddle are the oil-container and the wick respectively. The juice is the oil.

CANDLE STICK.

ગોરાં ગોરાં ગોરાણી, ઉંચી ઉંચી કાચા,

અંગ આપણું આગી નીવડું, એવી આગી માયા—મીઝુવતી.

Transliteration.—*Gorān gorān gorāni, unchi unchi kāyā, Ang ākākham bāli nākhicōn, ēvi lāgi māyā.*—MEENBATTI.

Translation.—The 'gorani' (priestess) is white-skinned with a tall stature. She is so enamoured that she burnt her whole body.—CANDLE-STICK.

The word 'gorāni' in the riddle requires some explanation. A 'gor' among the Hindus is a priest and his wife is called a 'gorani' (priestess) who prepares food, etc., for religious ceremonies. The word "gorani" has subsequently come to be applied also to the wife of a Parsi priest who is known to help her husband by preparing food, sweetmeats &c., for religious

ceremonies. The Parsi 'goranis' or priestesses are, as a rule, tall and handsome and that is why the candle-stick in this riddle is compared to a tall white-skinned 'gorani.'

LIGHTNING.

આવી ત્યારે ઉજલી ને મધ ત્યારે કાળી,
મૃત્યુમૃતિ આગળ તેને નાંખ્યાં આગળ—ડીવળી.

Transliteration.—*Āvi tiārē ojli nē gai tiārē kālī, sapātāmān
āvān tēnē nākhān bālī.*—VEEJLI.

Translation.—I was white when I came and black when I went.
I burnt those who came into my clutches.—
LIGHTNING.

COCOANUT TREE.

બાપ સલ્લો વલ્લો, માય છુમ્મી પીમ્મી ને છોકરાં દુમ્મ દુમ્મ—નાળિયેર.

Transliteration.—*Bāp sallo vallo, māc gūmī pīmī nē chhokarān
dum dum.*—NALLIAR.

Translation.—The father is stalwart, the mother is rough-looking
and the babes plump and healthy.—COCOANUT
TREE.

In this riddle, the long stem of the tree is compared to a stalwart father and the long, bending leaves of the tree which are uneven and rough in appearance are compared to a rough-looking mother. The babes of the stalwart father and the rough-looking mother are the cocoanuts themselves which are evidently plump and healthy.

COCOANUT.

પાણી છે પણ માછલી નથી, આકાશ છે પણ તારા નથી—નાળિયેર.

Transliteration.—*Pāni chhē pun māchli nathi, ākākāsh chhē pun
tārā nathi.*—NALLIAR.

Translation.—Though there is water, there is no fish. Though
there is a sky there are no stars.—COCOANUT.

Cocosnut tree and its fruit require some explanation. Webster's New International Dictionary edited by W.T. Harris and F. Sturges Allen, 1914, Vol. I (P. 429) has the following:—

"Coco palm. Less correctly written cocoa (Sp. & Pg. *Coco* coconut, in Sp. also, *coco* palm. The Portuguese name is said to have been given from the monkey like face at the base of the nut, fr. Pg. *coco*, a bugbear, an uglymask to frighten children.) A tall pinnate-leaved palm (*cocos nucifera*) found throughout the tropics, and generally thought to have originated in Asia or in Polynesia. It is one of the most important palms; the leaves furnish thatch, a kind of toddy is made from the flowering spathe, and the hard wood is used for building. . . . The spelling *cocoa* appeared first in Johnson's dictionary, probably as a mistake, and later became the more common spelling; *coco*, howe'er, is the spelling preferred by careful writers."

About the cocoanut, the fruit of the coco palm, the same authority says "It is the most important economic product of the tropics. The thick meat or endosperm of the seed is used for food both ripe and unripe, and the milky fluid in the fresh nut furnishes a refreshing drink. The fibre derived from the husk is variously utilized and the dried meat, called *copra*, and cocoanut oil are extensively exported."

RAILWAY TRAIN.

વેટ નથી પણ પાલુ છું, જીવ નથી પણ ચાલુ છું—આગવાડી.

Transliteration.—*Pêc nathi pun pâloochhôn, jeev nathi pan châlôn chhôn*.—*Āgāḍī*.

Translation.—Though I have no stomach, I maintain many (i. e. keep many within my stomach). Even though there is no life in me, yet I walk.—
RAILWAY TRAIN.

A RAILWAY TRAIN.

એક બધા જે એવી જોઈ, નહીં બધા ને તેવી જોઈ,
સર સર દોડે બાઈ, હજાર માણસો વેટ ખાઈ.—આગવાડી.

Transliteration.—*Èk balà mé òvi joi, nahi balà mé tévi joi, Sar sar dódé bhái, kajár màneso pété khàes.*—AGGADI.

Translation.—Such a pest I have seen and never have I seen such a pest in my life. O brother, it runs quickly with thousands of men within its belley.—RAILWAY TRAIN.

SWING.

પવન નાંખું પણ પંખો નહી, બઈ જઈ પણ નહી ગાડી,
હીલું હાથ કે પગ વના, ગતી મારી છે આડી,
હીલું ભે કે છું જડેલો, બોલું વિના જીભ કે મુખ,
મુખો તમો ભે કે નહિ આડેલો, દઈલું તમને આરામ ને મુખ-હીંચોલો.

Transliteration.—*Pavan nàkhoon pun punkho nahi, lai jàun pun nahi gadi, Hilun hàth ké pug veenà, gati màrichhé évi, Hilun jo ké chhuv jadélo, bôhun veenà jeshb ké mookh, Soovo tamo, jôké nahi khàilo, daunchhu tamné àram ne sookh.*—HEENDHOLO.

Translation.—Though I am not a fan, yet I fan you, though not a carriage yet I carry you, though I have neither hands nor feet, I move and my movement is irregular and crooked. I move though I am fixed and speak though I have neither tongue nor mouth. I accord you rest and happiness when you sleep upon me though I am not a bedstead.—A SWING.

HAIR.

કાંબો છું પણ કાગ નહી, બાંબો છું પણ નાગ નહી,
તેલ ચઢે હરમાન નહી, દૂલ ચઢે મહારેવ નહી—બાલ.

Transliteration.—*Kàlo chhoon pun kàg nahi, làmbô chhoon pun nàg nahi, Têl chadhé harmàn nahi, fool chadhé mahàdêv nahi.*—BAL.

Translation.—Though I am black, I am not a raven; though long with curls yet not a snake, though I am besmeared with oil, I am not Harman (Hanuman); though flowers are consecrated to me, I am not Mahadev.

Amongst the Hindus, flowers were primarily and really intended for the various Hindu gods and goddesses. But latterly it has become a practice with fond gallant youthful persons, both men and women, to decorate their hair with flowers. Lotus, jessamine and rose are, oftener than not, used for these purposes.

The long hair is figuratively compared to the curled length of a snake.

Oil is applied to hair by the devotees but it is preferably meant for Hanuman's idol.

The words '*harman*' (*Hanuman*) and '*Mahadev*' in the riddle are the two deities of the Hindus which need some explanation.

Hanuman is a Hindu deity with a figure of a man with a black monkey face and a long tail. He is supplicated by Hindus on their birthdays to obtain longevity, which he is supposed to have the power to bestow. As the god of enterprise, offerings are made at his shrine by night. He is said to be a son of Siva. He is fabled to be the son of the wind, and is called *Maruti*. As the monkey-general who assisted Rama in his war with Ravana, he is regarded and worshipped as a demi-god. His images are set up in temples, sometimes alone, and sometimes in the society of the former companions of his glory, Rama and Sita.¹

* *Mahadeva*, Great God, a title given to Siva by his followers of the Saiva sect, who acknowledge Siva as their great or supreme god. Similarly they style his consort *Parvati* or

¹ Balfour, *Cyclopaedia of India*, Vol. II, 3rd ed. 1886, p. 13.

For these stories are mostly not folklore in the widest sense, but plainly apologues composed by a priestly class to popularize the worship of one or another of the divinities it serves. Ethical 'morals' are not wanting, but the commonest theme is: "Worship such and such a god with the due prayers and the due ceremonial, and you will have your reward. Fail to do so, and you will suffer."

Take the very first story: "He was to draw a picture of the sun with red sandal paste, . . . he was to offer to the drawing flowers and fruit, and . . . he should continue doing this for six months." The English child will pass by such a passage with partial comprehension, but he will, we suspect, also fail to seize the lesson of most of the tales as intended by the original priestly narrator.

None the less there is much of sheer fairy-tale phantasmagoria, in which he will purely delight. There is also, often repeated, the ever-pleasing theme of the selection of the "stone which the builders rejected," the "last being first" in the end, the root-idea of Cinderella, of Dick Whittington, and their kin; only the claim to promotion is generally, where it is not the equitable one of sheer misery, the theological one of devotional merit.

There is some clever character-drawing in some of the tales, the mob in the Friday story, who gradually relents towards his persecuted sister, as she shows signs of increasing riches, the widow's constancy to her leper husband in the tenth tale, the poor Brahman's little children, in the eleventh, racking his heart by asking for toys he cannot buy them.

The Island Palace, in the story of that name, is wrought of true fairy stuff, and 'magic casements opening on the foam of perilous seas in fairy lands forlorn!' Our heart almost stops when the Palace appears out of nothing in answer to the prayer of the 'naughty little wife,' and then as marvellously is nowhere to be found when sought again. Legendary material like this is common to the myth of many countries, the Arabian Nights

for example, but it is not often so naturally and artistically worked into a tale.

The story of Nagoba, the Snake-King, should go far to initiate the English child into some of the kindly feeling of India towards all the animal creation, dangerous and domestic alike. The benevolent (even if almighty) snake is a novel conception to the European, although this century, when the snake is not unknown as a pet, is changing even the status of the serpent in our animal hierarchy. None the less the tendency of Europe is to hold no truce with dangerous fauna, while Asia, in literature at least, either defies them or avoids them.

We wonder what the 'blue horse' is in the Tuesday story. Is he a purely magical animal, or is the Marathi for him a word which means 'dark' merely, or is he blue as Shiva is blue?

Whence, too, comes Soma the Washervoman, the heroine of the twelfth tale? Can she be some personification of the Vedic Soma? Goddess she is not, yet she is supernatural, she lives afar off, she is marine. Here again we seem to have a breath of Arabian legend.

The *ṛishi* Vasishtha's settlement of the complaints of the four discontented queens is a story built directly on human nature. Once persuade the grumbler how much better off he is than once he was, and you have probably cured him like Vasishtha.

How common in literature is the fancy of living and peripatetic lamps (fourteenth story). It occurs in Lucian, in Rabelais, and probably many other writers, and it possesses a certain grotesque persuasiveness which never fails to entertain.

Very thankful must we be to Mr. Kincaid for the "wife of a hobgoblin," whom we meet on page 123. We understand hobgoblins so much better when we realize that they are married persons, subject to all the pains and pleasures of conjugal existence, and we even cannot resist that sympathy for them which is essential to proper interest in their doings. This especial lady, too, was a peculiarly benevolent example of her kind, and be-

friends the wretched Brahman woman who spoiled *śhraddha* after *śhraddha* by an unfailling succession of new-born babies. But all came well in the end.

Mr. Kincaid seems to have added a new word 'neaped' to the English language. It is undoubtedly prettier than the commoner 'leped,' but neither of them will convey very much except to the reader familiar with India, nor perhaps always to him. Is the word in 'Hobson-Jobson'?

Once more, the world, child and adult, is the richer by Mr. Kincaid's cheerful and well-laboured contribution to its legendary wealth.

A. L. E.



ANTHROPOLOGICAL SCRAPS.

CURES FOR SNAKEBITE.

Correspondents some time ago sent us descriptions of a variety of curious country cures for snakebite. They were published in this column. RAO SAHEB SHELKE, of Kolhapur, gives accounts in *The Indian Antiquary* of some Deccani methods. He says that in the Deccan a person suffering from snakebite is taken to a village temple, and the ministrant is requested to give him holy water. The deity is also invoked. Thus keeping the person for one night in the temple, he is carried to his house the following day if cured. The vows made to the deity for the recovery of the person are then fulfilled. There is one *turabat*, a tomb of *Avlis* a Mahomedan saint, at Panhala where persons suffering from snakebite are made to sit near the tomb, and it is said that they are cured. In some villages there are enchanted trees of *Kadulimb* where persons placed under the shade of such trees are cured of snakebites. "There is at present a famous enchanter—*Mantrika*—at Satara who cures persons suffering from snakebites. It is said that he throws charmed water on the body of the sufferer, and in a few minutes the snake begins to speak through the victim. The sorcerer enquires what the snake wants. The snake gives reasons for biting the person. When anything thus asked for by the snake is offered, the victim comes to his senses, and is cured. There are many witnesses to the above fact."—*Times of India*, dated 23rd July 1915.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday 27th January 1915 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., President, occupied the Chair.

The Minutes of the last meeting were read and confirmed.

Mr. Narrottum Morarjee Gokuldas was duly elected a Life Member of the Society.

Mr. S. S. Mehta, B. A., then read his paper on "Aswattha or Tree Worship."

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE TWENTY-NINTH ANNUAL GENERAL MEETING of the Anthropological Society of Bombay was held in the rooms of the B. B. R. Asiatic Society, Town Hall, on Thursday 25th February 1915 at 6 P.M. (S. T.) when Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D. occupied the Chair.

The Minutes of the last Meeting were read and confirmed.

The Honourable Mr. P. D. Pattani, C.I.E., was then duly elected a member of the Society

THE TWENTY-NINTH ANNUAL REPORT was then read and the financial statements placed on the table for inspection by members.

Proposed by Rao Bahadur P. B. Joshi and seconded by Mr. S. S. Mehta.

"That the Report for the year 1914 and the statements of accounts as audited and signed by the auditors be adopted."

Carried unanimously.

Proposed by Lt. Col. K. R. Kirtikar, I.M.S., and seconded by Mr. K. M. Jhaveri, M.A., LL.B.

"That the Honourable Mr. Claude Hill, C.S.I., C.I.E., I.C.S. be elected President of the Society for the ensuing year."

Carried unanimously.

Both the speakers gave expression to the esteem in which the Honourable Mr. Hill was held by them and thanked him for the compliment paid by him to the Society by consenting to accept the office of President.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, the retiring President, then, welcomed the President, the Honourable Mr. Claude Hill to the Chair.

The Honourable Mr. Hill thanked the Society in return and expressed his appreciation of the work done by the Society during the Presidentship of Shams-ul-Ulma Dr. Jivanji Jamshedji Modi.

Proposed by Mr. K. M. Jhaveri, M.A., LL.B., and seconded by Mr. B. V. Mehta.

"That the following Office-bearers be elected for the ensuing year :—

COUNCIL FOR 1915 :—

Vice-Presidents.

Lt. Col. K. R. Kirtikar.

Rao Bahadur S. T. Bhandare.

Members.

Rao Bahadur P. B. Joshi.
Rao Sahab Dr. V. P. Chowan.
Dr. R. N. Ranina.
K. M. Jhaveri, Esq.
R. P. Masani, Esq.

Hon. Secretary and Treasurer.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi

Auditors.

Rao Sahab Dr. V. P. Chowan.
R. K. Dadachanji, Esq."

Carried unanimously.

Proposed by Mr. K. A. Padhye and seconded by Mr. S. S. Mehta.

"That a hearty vote of thanks be accorded to the Council for the valuable services they have rendered to the Society during the past year."

Carried unanimously.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., the retiring President, then read his Presidential Address.

A vote of thanks to the Chair and the author of the address terminated the proceedings.

ANNUAL REPORT

1914.

THE ANNUAL REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.

(FROM 1ST JANUARY 1914 TO 31ST DECEMBER 1914.)

The Council begs to submit the following report of the work of the Society during the year 1914 :—

Number of Members.—At the commencement of the year there were 92 Life, Special and Ordinary Members. 8 New Ordinary Members were elected during the year. The names of 3 Ordinary Members have been removed from the roll owing to their death. Two Members have resigned. The names of 4 Ordinary Members have also been removed from the roll owing to their failure to pay in their subscriptions. Thus 91 Members were on the roll of the Society at the close of the year.

Obituary.—The Society has to announce with regret the loss by death of Madarul Maham Saikh Mahomed Badruddinbhai, C.I.E. and Rao Bahadur G. N. Nadkarni, B.A., LL.B. during the year.

Meetings.—During the year under report, 10 Meetings were held of which one was the Annual General Meeting and the rest Ordinary Monthly Meetings.

Communications.—At these 10 Meetings, the following Papers were read :—

1. Tibetan Salutations and a few Thoughts Suggested by Them. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D. (Read on 28th January 1914.)
2. Folklore of Savantvadi. Gods and Ghosts of the village of Matond on the Savantvadi State. By J. A. Saldanha, Esq., B.A., LL.B. (Read on 28th January 1914.)

3. The Dasara and Dazaratha Lila proceeding from it as a Festive Occasion. By S. S. Mehta, Esq., B.A. (Read on 25th March 1914.)
4. History of the Sect of Mahānubhāvās or Mānabhāvās and their Religious Tenets. By Keshao Appa Padhye, Esq., B.A., LL.B., Vakil of High Court (Read on 29th April 1914.)
5. A Devil-driving Procession of the Tibetan Buddhists as seen at Darjeeling and a few Thoughts Suggested by it. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D. (Read on 24th June 1914.)
6. Modes of Salutation. By S. S. Mehta, Esq., B.A. (Read on 29th July 1914.)
7. Some Customary rites as a Preliminary to Marriage among Hindus. By S. S. Mehta, Esq., B.A. (Read on 26th August 1914.)
8. Note on a Rain-Producing Ceremony among the Arabs. Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A. Ph.D. (Read on 30th September 1914.)
9. The Crocodile in Bengali Folklore and Cult. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 30th September 1914.)
10. Birth Customs of the Telugus. By Rev. Sydney Nicholson. (Read on 23th October 1914.)
1. A Note on the Worship of the Pipal-tree in Bengal. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 25th November 1914.)

Anthropological Study and the Oriental Research Institute.

A communication No. 10860 dated the 20th December 1913 from the Deputy Director of Public Instruction to Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., regarding the

proposed inclusion of Anthropological studies in the scheme of the Oriental Research Institute having been placed by him before the Council, the following reply dated the 3rd March 1914 was sent to that officer with the approval of the Council:—

3rd March 1914.

Ref. No. 69.

A. L. COVERNTON, Esq., M.A.

Deputy Director of Public Instruction, Poona.

DEAR SIR,

I am desired by the President and the Council of the Society to address this letter to you with reference to the letter dated 18th April 1913, of the Royal Anthropological Institute of London to the Secretary of State for India, which at the direction of his Excellency the Governor in Council you have been circulating for the opinion of experts.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., our late Secretary, who has been appointed President of our Society for this year, having placed before the Council the correspondence forwarded to him with your letter No. 10860, dated 20th December 1913, the Council has approved of the views expressed by him individually and associate themselves with those views.

Our late President, Lt.-Col. K. R. Kirtikar, I.M.S., has drawn up a memorandum on the subject of the study of physical Anthropology in India. As desired by the Council I beg to submit that memorandum to you with an expression of their approval.

Yours faithfully,
(Sd.) R. P. MASANI,
Hon. Secretary.

MEMORANDUM RECEIVED FROM LT.-COL. K. R. KIRTIKAR.

The study of Physical Anthropology in India has a vast field for much useful work. Nay, it is even essential in some respects in the administration of Justice. For instance take the question of determination of the age of a young criminal or non-criminal appearing before a magisterial or judicial authority when an individual has to prove himself or herself a major or a minor. The evidence of a medical expert is brought into requisition. At times, very often it may be said, no two medical men agree. The magistrate or judge is left in a dilemma. He has no other choice than to exercise his own discretion. Of all the methods now in use for determining the age of man particularly before the adult period the results obtained from the examination of the teeth are the most satisfactory, if not always the most reliable. The eruption of the permanent teeth is mostly relied upon by medical men. A table thereof by various observers is annexed. "The wisdom teeth we do not take into consideration" says Topinard, "as they often are not cut at all". It is here I would say that there is necessity for investigation in India. I have for some years studied the question but it is not yet complete. I want Government aid. But in what shape I shall consider later on.

K. R. KIRTIKAR.

A TABLE OF PERMANENT TEETH.

	1 Cuvellier.	2 Magliot.	3 Saunders.	4 Pedley.	5 Gray.	6 Maun.	7 Callia- Barry, Bombay.	8 Powell, Natives.	9 K. R. Kiritkar, Natives.
1. First Molar large ..	7 years	5-6 years	8th year	8th	7th	7th	6-7	6-7	6-7
2. Incisors mid d l o lower ..	0-8 "	7 "	9th "	7th	7th	8th	7-8	7	7-9
3. Incisors mid d l o upper ..	7-9 "	....	9th "	7th	7th	8th	....	....	7-9
4. Incisors lateral ..	8-10 "	6½ years	10th "	8th	8th	9th	9	8-9	8-10
5. Premolars first an- terior small ..	0-11 "	0-11 "	11th "	9th	9th	10th	10	0-10	0-11
6. Premolars second small posterior ..	11-13 "	11 "	12th "	10th	10th	11-15th	11-15	10-12	10-12
7. Canine ..	10-11 "	11-12 "	13th "	11-12th	11-12th	11-13th	11-13	10-13	10-14
8. Molars 2nd large ..	12-14 "	12-13 "	13-15 "	12th	12-13th	13-16th	13-16	11-12	11-16
9. Wisdom Teeth ..	18-30 "	18 to 25 "	18-26th "	17-25th	17-21st	18-30th	18-30*	14-27†	16-30

* Barry says:—"The following irregularities have also been observed:—Canines at 13½; and no 2nd molar at 12½."

† Dr. Powell appears to have changed his opinion; and now says that the Wisdom-teeth eruption is between 14-37 is inaccurate.

(Copy of letter from SHAMS-UL-ULMA DR. JIVANJI JAMESHEDJI MODI referred to in the above correspondence.)

Ref. No. 19.

22nd January 1914.

To

A. L. COVERNTON, ESQ., M.A.,

Deputy Director of Public Instruction, Poona.

SIR,

I beg to submit herein my opinion regarding the proposal contained in the letter of the Honorary Secretary of the Royal Anthropological Institute to the India Office, sent with your letter No. 10860, dated 20th December 1913.

I approve of the proposal of the Royal Anthropological Institute that cultured Anthropology should form an important part of the Oriental studies proposed to be encouraged by founding an Oriental Research Institute in India. The study of this Science has been much neglected in India and it was with a view to encourage it that the late Mr. Tyrrel Leith founded the Anthropological Society of Bombay, the only Society of its kind in India. The Bengal Asiatic Society has latterly opened an Anthropological Section in connection with its Oriental work. I beg to send you herewith a copy of the Silver Jubilee Memorial Volume of the local Society containing a short history of the Society which will show you that the Society, though short of Funds and much more short of workers, has carried on its work pretty steadily from month to month. Our work has been principally in the branch of cultured Anthropology referred to by the Honorary Secretary of the Royal Anthropological Institute, and we are well nigh strangers in the branch of Physical Anthropology.

I note that the Institute attaches more importance to Cultured Anthropology than to Physical. I think that from a strictly scientific point of view there should be some means to train at least a few in the branch.

Of course from the broader point of view of the peaceful advancement of the country and of the larger question of the administration of the country, the study of cultured Anthropology claims our first attention. In a country like India—a country of various creeds and castes—it is useful to all and more especially to the officers both European and Indian who take part in the administration of the country. It would produce a bond of mutual sympathy and mutual good will. Many a misunderstanding between communities and communities and the Rulers and the Ruled would be alleviated by the help of the study of this science.

In support of the view that the study of Anthropology would be of advantage to Government from the point of view of administration I would draw your attention to the words of Mr. Wilhelm Crooke delivered from the Presidential Chair of our Anthropological Society. He said, "I think the experience of the last few years is sufficient to prove that the idea has begun to dawn on the minds of Secretaries that condition of the successful administration of India and its teeming population is a wider knowledge of the various races, their customs and Institutions. Recent events have shown that a District Officer, if he is to hold the scales evenly between discordant creeds, must possess more than an empiric knowledge of their tenets and practices. He cannot now-a-days help devoting himself to a wider study of the races among whom he works. Not alone must he concern himself with the old established creeds, Brahmanism and Islam, the usages of the Jain and the Buddhist, but he must watch the myriad sects which are ever rising and floating away on the turbid stream of Indian religious life."

I beg to send you herewith extracts from the Academy of England showing the importance of the study of this science, and appreciating the work done by our Society in this direction.

I beg to place at your disposal and at the disposal of Government my humble services both personal and official as the Secretary of the Anthropological Society of Bombay in any movement that Government may start as desired by the Anthropological Institute of England.

Yours faithfully,

(Sd.) JIVANJI JAMSHEDJI MODI.

With a copy of the Silver Jub. Mem. Vol. and extracts from the Academy of 6th April 1912, 14th September 1912 and 18th December 1913.

REFERENCE FROM BOMBAY GOVERNMENT.

The Bombay Government having, by their letter No. 4139, dated the 3rd June 1914, invited the Society's opinion on the provisions of the Revised Bill further to amend the Indian Penal Code and the Code of Criminal Procedure, 1898, the following reply, dated the 31st July 1914, was sent to Government.

31st July 1914.

From

SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI,

B.A., Ph. D.,

President, Anthropological Society of Bombay.

To

L. ROBERTSON, Esq., I.C.S.,

Secretary to Government,

Judicial Department, Bombay.

Sir,

With reference to your letter No. 4139, dated 3rd June 1914, received on 15th June 1914, I beg to say that I had the pleasure of placing the letter before the Council of our Society. The Council had the benefit of the expert advice of one of its members, Mr. M. P. Kharehgat, I. C. S. (retd.), who has a long Judicial experience and who once acted as a Judge in our High Court.

We agree generally with the views he has expressed and beg to submit our recommendations as follows :—

1. The sub-clauses (a) and (b) of section 532A (1) may be combined, and the joint clause may run as follows :—

“Frequents the company of any prostitute in circumstances calculated to cause, encourage, or favour the prostitution of such female, or is otherwise living in such circumstances.”

2. One of the principal clauses on which there is a difference is Section 532B. On the one hand there is the fear—and that a well entertained fear—that an unguarded consignment of the girl to an alien custodian entails the risk of the child being converted to the religion of the custodian. On the other hand, there is the fear, that in case no proper person of the same faith as that of the child is found, and in case no unsectarian Institution or a sectarian Institution conducted on the lines of the faith of the child is found existing in the district, the girl may have to be sent back to her undesirable environments. This difficulty will be avoided by the suggestion made by Mr. Khareghat, viz., that in case there is no person or institution of the above-mentioned kind the custody of the girl may be given to an alien, i.e., a person of another faith, who gives an undertaking “not to interfere with the girl in the exercise of her, own religion and not to perform, or get performed, on her any ceremony indicative of a change in her own religion”. As all religions have a certain form of investiture or initiation, this specified restriction will have the desired effect

In connection with this matter, we further think that a clause may be added in the Bill to the effect that the Magistrate, who hears the case, may have the power to send the girl under proper supervision to an unsectarian institution or a sectarian one, conducted on the lines of the faith of the girl outside his district, in case such an institution does not exist in his district. Such a clause will, we think, greatly help the good cause aimed at by the Bill.

We think the custody of the girl by such institutions is, in the long run, to be preferred. The question is not only to save the girl till she comes to the age limited by the proposed Bill, but to save her for ever and to direct her future to a better path. Marriage is one of the ways to better her condition; and people would more readily like to have in marriage girls that have been properly brought up under the discipline of well-regulated institutions than those brought up under the custody of individuals.

Our Council agrees with the opinion of Mr. Khareghat that the revisional jurisdiction of the High Court must be preserved, and that especially on the ground of "uniformity of decision and procedure." It is likely that, in the first few years, many cases would be carried to the High Court but that would settle to a great extent, the procedure, which settlement would facilitate the working of the Act in the hands of the Magistrates.

Lastly, we are also of opinion with Mr. Khareghat, that the Bill should not impose such stringent conditions as to deter people from coming forward to act as custodians. From the nature of the case one must bear this in mind that many gentlemen of the right stamp will not be forthcoming to act as custodians. There must, therefore, be as little as possible in the Bill to frighten away good men from the responsibility of custodianship. So the Bill, instead of being vague in the matter of the faults of the custodians, must aim only at serious specific faults and not trivial faults, which may more be the result of carelessness than of intention. We therefore propose that some clause, such as the following, suggested by Mr. Khareghat, may be put in the Bill instead of the present Section 552-B (5):—

"If the person to whose custody the female is committed performs or gets performed on her any ceremony indicative of a change in her religion, or gives her in marriage or removes her from the jurisdiction of the Magistrate without his permission, or makes wilful and substantial default without good cause in

complying with any of the conditions annexed to an order under this Section for which he has undertaken such special liability, he shall be punishable as if he had committed an offence under the second part of Section 188 of the Indian Penal Code."

I beg to send you herewith a copy of the letter of Mr. M. P. Khareghat, dated 9th July 1914, and recommend its careful perusal.

Yours faithfully,

(Sd.) JIVANJI JAMSHEDJI MODI,

President.

MOUNT PLEASANT ROAD,

MALABAR HILL,

Bombay, 9th July 1914.

To

R. P. MASANI, Esq.,

Hony. Secretary,

Anthropological Society of Bombay.

DEAR SIR,

With reference to your letter No. 132 of 25th June 1914, forwarding for opinion the Bill further to amend the Indian Penal Code and Criminal Procedure Code, as amended by the Select Committee, I beg to submit the following remarks and suggestions.

2. I would suggest that the two sub-clauses (a) and (b) of Section 552-A (1) be combined into one and the last part transposed, the whole reading—

"frequents the company of any prostitute in circumstances calculated to cause, encourage, or favour the prostitution of such female, or is otherwise living in such circumstances."

This will meet the fear expressed by the Hon'ble Mr. Vijayaraghavachariar and the Hon'ble Pandit M. M. Malaviya in their dissenting minutes as well as speeches in Council that respectable girls whose contamination there may be no good reason to apprehend may come within the scope of the law simply because, under the ordinary circumstances of Hindu Society, they come into contact with prostitutes or Devadasis as teachers of music or otherwise. The law will not be weakened, for every case falling under sub-clause (a), in which there is reasonable apprehension of contamination will come within the scope of the suggested amendment. This amendment will render unnecessary the proviso to the clause, for if the Magistrate is satisfied that due care is taken to protect from contamination there will be no reason left to pass the order for removal from custody. This will also obviate the necessity of extending the proviso to near relatives as suggested by the Hon'ble. Mr. Vijayaraghavachariar.

3. The original Bill allowed a girl to be given into the custody of a person of a different religion from hers if no qualified person of the same religion was willing to take charge of her. The amended Bill takes away this permission and the result is that if a qualified co-religionist be not willing to take charge of her she will have to be relegated to her original immoral surroundings. This amendment seems undesirable as in a large number of cases it will not be possible to find qualified co-religionists willing to undertake such duties having regard to the classes from which such girls are likely to come and the strong prejudices entertained against them. I would suggest that in choosing a custodian preference should be given to a person of the same religion as the girl, but if none such be willing she may be given into the custody of a person of a different religion provided the latter gives an understanding "not to interfere with the girl in the exercise of her own religion and not to perform or get performed on her any ceremony indicative of a change in her religion." I do not think the majority of individuals or institutions who will be otherwise willing to take

charge of such girls, will object to give such an undertaking, or will find any grave practical difficulty in carrying it out. This undertaking is of a negative character, quite different from the positive undertaking required by the English Act that the guardian would bring up the child in accordance with its own religious persuasion. A Christian may conscientiously refuse to teach a girl Hinduism, but unless he is very bigoted his conscience will not force him to interfere with a Hindu girl's exercise of that faith. Of course he cannot permit the practice of anything contrary to natural morality or injurious to the girl's health, but no recognised Indian religion requires such a practice. That there is no practical difficulty in carrying out the suggested undertaking is shown by what is being already done in schools and colleges. Most orthodox Indians will be satisfied with the suggested undertaking.

If it be enacted that in case no person is willing to give such an undertaking the girl may be given to a custodian without it, the probable result will be that none will give such an undertaking. If two alternatives are open to a person he will naturally adopt the less onerous. What is intended for exceptional cases will become the rule, and that will certainly cause serious dissatisfaction, for it will lead to wholesale conversion.

4. As the Bill stands at present it is not clear whether the custodian has the power to give the girl in marriage. It is very necessary to make the point clear and it seems very desirable to prevent him from doing so without the previous sanction of the Magistrate. If the Magistrate's Court is not considered a suitable agency to intervene in such matters as marriages, as suggested in para 10 Clause (d) of the Government of India's letter of 21st April 1914 to the Government of Bombay, the sanction of the District Court as defined in the Guardians and Wards Act (No. 8 of 1890) may be required. It is also possible that the natural guardian who according to the law applicable to the minor girl may be entitled to give

her in marriage may insist on doing so while she is with the custodian. This would also lead to complications. It would therefore be best to enact a separate clause, that "none shall give in marriage a girl who is in the custody of a custodian in accordance with an order under Sec. 552-B without the previous sanction of the District Court as defined in the Guardians and Wards Act No. VIII of 1890, and on an application for such sanction the District Court shall summon before it the parties whom it considers interested and after hearing them and making such inquiry as it deems proper shall pass such order as it thinks fit having due regard to the welfare of the minor girl."

5. It is necessary to prevent the custodian from taking the girl out of the Magistrate's jurisdiction without permission, else it will not be possible to keep control over him. There is a similar restriction imposed under Sec. 26 of the Indian Guardians and Wards Act 1890 and under Sec. 21 (5) of the English children Act 1908. At least the custodian should not be allowed to take her out of British India, and should be required to report to the Magistrate every change of residence of the girl.

6. I would strongly recommend that the revisional jurisdiction of the High Court be preserved by adding to Sec. 552-D (3) suitable words such as "but this provision is not to affect the revisional jurisdiction of the High Court under this Code." The administration of a new law on a delicate subject conferring extensive powers should be under the control of the highest judicial tribunal of the land. Such control will ensure correctness and uniformity of decision and procedure, and secure public confidence which is of great importance.

7. I think Sec. 552B (5) is too sweeping in converting into an offence every act of non-compliance with any of the conditions annexed to an order under the section, and is likely to frighten away respectable persons who may otherwise be willing to take up the responsibilities of custodians. Certain definite

grave acts alone ought to be so treated. A person may well fight shy of undertaking that he will not interfere with the girl in the exercise of her religion if every little act of his which may or may not amount to such interference according to the views of different persons were to be treated as an offence. It would be quite different if he broke an undertaking not to perform or get performed on her any ceremony indicative of a change in her religion, or not to give her in marriage or not to remove her beyond the jurisdiction of the Magistrate. These would be definite and grave acts. I would therefore suggest that the breach of only these three undertakings be made punishable as an offence under Section 188 I. P. Code. I do not know what other definite and grave conditions may be imposed, but if he is to be made penally liable it should be only for those of them for which he has expressly undertaken such liability. This will leave it open to the Magistrate to impose other conditions for which the liability is not of this kind. Of course a custodian is bound to comply with all the conditions he has agreed to and if he does not, he can be deprived of custody. None will object to that, but many will object to the Penal liability. The "default" must also be wilful and substantial and without good reason. I would therefore substitute the following for Section 552-B (5):—

"If the person, to whose custody the female is committed performs or gets performed on her any ceremony indicative of a change in her religion, or gives her in marriage or removes her from the jurisdiction of the Magistrate without his permission, or makes wilful and substantial default without good cause in complying with any of the conditions annexed to an order under this section for which he has undertaken such special liability, he shall be punishable as if he had committed an offence under the second part of Section 188 of the Indian Penal Code.

Yours faithfully,
(Sd.) M. P. KHARBEGHAT.

P.S.—I return herewith the accompaniments to your letter.

The Council begs to take this opportunity of placing on record their acknowledgment of the valuable advice and assistance rendered to them by Mr. M. P. Khareghat, I. C. S. (Reid.), in formulating the reply.

MESSAGE OF CONGRATULATION TO SIR JAMES FRAZER.

Mr. James Frazer, the well-known author of the series of "Golden Bough", having been conferred the honour of Knighthood, the following message of congratulation was sent to him:—

1. "The Society offers its best congratulations to Sir James Frazer on the honour of Knighthood conferred upon him by His Most Gracious Majesty the King-Emperor and takes this opportunity of expressing appreciation of his work in the field of Anthropology."
2. "The Society elects Sir James Frazer as one of its Honorary Members."

A sum of £3 was contributed in the name of the Society towards "the Frazer Fund" started in England in recognition of the services of Sir James Frazer to the cause of Anthropology.

Journals.—Nos. 2 and 3 of Vol. X were published during the year.

Presents.—Journals and Reports of learned Societies and other publications have been received in exchange for the Society's Journal, and otherwise as usual during the year under Report.

Finances.—The Invested Funds of the Society stood at Rs. 2,600, and the Cash Balance at Rs. 911-0-9 on 31st December 1914.

THE HONORARY TREASURER'S REPORT

For the year 1914.

STATEMENT A.

Showing the number of Members of the Society.

Members remaining on the roll on 31st December

1913 92

Add—

Members admitted during the year 1914 ... 8
— 100

Deduct—

Names removed on account of resignation 2, and
 non-payment of subscriptions 4 6

Names removed on account of death 3
— 9
—

Members remaining on the roll on 31st December

1914 91

R. P. MASANI,

Honorary Secretary and Treasurer,

Bombay, 31st December 1914.

ANTHROPOLOGICAL

STATEMENT

Statement showing in detail :—(A) the amount of subscriptions during the year ; (C) the amount of subscription of the year owing to death or written-off with the sanction of the to be received (F) the amount deducted on

	Ra. a. p.	Ra. a. p.
<i>Amount payable for 1914 as under:—</i>		
<i>A</i> Balance of subscriptions remaining to be recovered in respect of previous years.	.....	120 0 0
<i>Government Grant.</i>		
Government grant for the year 1914-15.	.....	500 0 0
<i>Life Members.</i>		
8 Life Members (from whom no further subscriptions are due) ... ..	.....	.....
<i>Special Members.</i>		
H. H. the Nizam, G.C.S.I.	100 0 0	
The Administrator of Junagadh State ...	15 0 0	
		115 0 0
Carried over Rs. ....	.....	735 0 0

SOCIETY OF BOMBAY.

B.

payable during the year 1914; (B) the actual amount received; received during the previous year; (D) the amount not paid Council; (E) the amount of subscriptions remaining account of M. O. Commission, &c,

	Rs. a p.	Rs. a p.
<i>Government Grant.</i>		
B Government grant for the year 1914-15.	.....	500 0 0
<i>Special Members,</i>		
H. H. the Nizam, G.C.S.I.	99 0 0	
The Administrator of Junagadh State ...	15 0 0	114 0 0
<i>Ordinary Members.</i>		
65 Members' subscriptions for the year 1914	650 0 0	
<i>Payment in Arrears.</i>		
Arrears of subscriptions for 1913 received from 5 Ordinary Members during the year 1914	50 0 0	
<i>Payment in Advance.</i>		
Subscription in advance for the year 1915 paid by one Member during the year 1914	10 0 0	
		710 0 0
Total amount of subscriptions received during the year 1914 ... ..	.....	1,324 0 0
<i>C</i> Amount of subscriptions of the year 1914 received during the previous year.		
Subscriptions paid by 2 members for 1914 in 1913 ... ..	.....	20 0 0
Carried over Rs. ... ..	.....	1,344 0 0

STATEMENT

<i>A—continued.</i>		Rs. a. p.	Rs. a. p.
Brought forward Rs...		.....	735 0 0
<i>Ordinary Members.</i>			
77 Members continued from the year 1913		770 0 0	
1 Member free (Honorary Secretary) ..		.....	
2 Members resigned (from whom no subscriptions are due) .. .		.....	
2 Members died (from whom no subscriptions are due) .. .		.....	
8 Members elected during the year 1914.		80 0 0	
1 Member paid subscription in advance for 1915 .. .		10 0 0	
			880 0 0
Total Rs...		.....	1,595 0 0

Bombay, 31st December, 1914.

B—continued.

	Ra. a p.	Ra. s. p.
<i>D</i> Brought forward Rs. ...	.....	1,344 0 0
<i>Amount not paid owing to death or written-off with the sanction of the Council.</i>		
Subscription of 1 member who died during the year before payment of subscription	10 0 0	
<i>Amount written-off: subscription of 4 Members (Rs. 40, S. Rama Rao, Esq., for 1911 to 1914; Rs. 30, Visajee M. Patel, Esq., for 1912 to 1914; Rs. 20, H. A. Ross, Esq., for 1913 and 1914; and Rs. 20, Sayed Fakruddin El Edrus for 1913 and 1914)</i>	110 0 0	
		120 0 0
<i>E</i> <i>Amount of subscriptions remaining to be received.</i>		
Subscriptions of 13 ordinary Members for 1914 ... ..	.....	130 0 0
<i>F</i> <i>Amount deducted on account of M. O. Commission, &c.</i>		
M. O. Commission on Rs. 100 from H. H. the Nizam G.C.S.I. ... ..	.....	1 0 0
Total Rs. ...	.....	1,595 0 0

RJ P. MASANI,
Honorary Secretary and Treasurer

STATEMENT

Statement showing the Receipts and Expenditure of the

RECEIPTS,	Ra. a. p.
Balance with the Bank of Bombay on 1st January 1914.	500 1 7
Government Grant for the year 1914-15 and amount of Subscriptions received during the year 1914, as per Statement B	1,324 0 0
Interest realized on Invested Funds during the year 1914	88 12 0
Amount realized by the sale of Journals	173 8 2
Total Ra. ...	1,786 5 9

We have examined the accounts and found them correct. We have examined the Vouchers and also the Bombay Bank's Safe Custody Receipt for the Securities,

R. K. DADACHANJI, }
V. P. CHAVAN, } *Auditors.*

Bombay, 31st December, 1914.

C.

Anthropological Society of Bombay, during the year 1914.

EXPENDITURE.	Rs. a p.
Establishment	480 0 0
Postage and Stamps..	37 7 0
Stationery, Printing and Binding Charges	34 6 0
Cost of Printing the Journals	243 0 0
Miscellaneous Charges (including £3 subscribed by the Society towards the Sir James Fraser Fund)... ..	80 8 0
Balance on 31st December 1914, (Rs. 891-0-9 with the Bank of Bombay and Rs. 20 in hand)	911 0 9
Total Rs...	1,786 5 9

Invested Funds:—

Government Promissory Notes bearing 3½ per cent Interest, for Rs. 2,600

R. P. MASANI,

Honorary Secretary and Treasurer.

LIST OF JOURNALS, &c., RECEIVED IN
EXCHANGE OF THE JOURNAL OF THE
SOCIETY DURING THE YEAR 1914.

Calcutta—Journal and Proceedings of the Asiatic Society of Bengal. June to December 1913; January to May 1914 and Vol. LXXV, Pt. III 1914.

Memoirs of the Asiatic Society of Bengal, Vol. III, No. 7 (1913) and Vol. V, Nos. 1 and 2 (1913).

Annual Report of the Archaeological Survey of India, Eastern Circle for 1912-13.

Bombay—Ethnographic Survey of Baluchistan Vols. I and II (1913).

Progress Report of the Archaeological Survey of India, Western Circle for the year ending 31st March 1913.

Madras—Annual Report of the Archaeological Department, Southern Circle for the years 1912-13 and 1913-14.

Epigraphy, Recording with remarks, the Progress Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1913-14.

Allahabad—Annual Progress Reports of—the Superintendent, Muhammadan and British Monuments and Superintendent, Hindu and Buddhist Monuments—Northern Circle for the year ending 31st March 1913.

London—The Journals of the Royal Anthropological Institute of Great Britain and Ireland. January to December 1914.

Paris—Revue Anthropologique. February to August 1914.

Journals Asiatique. November-December 1913 and January to April 1914.

Bulletins et Memoires de la Societe D'Anthropologie de Paris. Serie VI, Fascs. 2 to 6 (1913).

Archives Socrologiques. Nos. 30 to 32 (1914).

Roma—Rivista Anthropologia. Vol. XVIII. Fascs. 1 to 3 (1913).

St. Petersburg—Bulletins de L'Academie Imperiale des Sciences, No. 18 (1913) and Nos. 1 to 11 (1914).

Publications du Musee D'Anthropologie et D'Ethnographie de L'Academie Imperiale des Sciences. Nos. XV and XVI (1913) and Vol. II Nos. 1 and 2 (1914).

Tokyo—Journals of the Anthropological Society of Tokyo. January to May 1914.

Journal of the College of Science, Imperial University of Tokyo. March 29, 1914.

Journal of the Indo-Japanese Association, July 1914.

Martinus Nijhoff—Bijdragen tot de Taal, Land En, Volkenkunde van Ned.-Indie. Deel 69, 1 (1913); Dul 66, 2 to 4 (1914) and Deel 70, 1 (1914).

Buenos Aires—Anales del Museo Nacional de Historia Natural. Tomo XXIV, (1913).

Firenze—Archivio per L'Anthropologia e la Etnologia, Vol. XLIII, Fascs. 3 and 4 (1913) and Vol. XLIV, Fasc. 1 (1914).

Lisbon—Archivo de Anatomia e de Anthropologia. No. 1 (1913) and No. 2 (1913-14).

Hanoi—Bulletins de L'Ecole Francaise. Tome XIII, Nos. 4 to 7 (1913) and Tome XIV Nos. 1 to 3 (1914).

Berlin—Zeitschrift für Ethnologie. Hefts IV to VI (1913).

Leipzig—Zeitschrift der D. M. G. Band 68 Hefts 1 and 2.

Wien—Mitra. January to May 1914.

Annalen des K. K. Naturhistorischen Hofmuseums. Band, XXVII, Nos. 3 and 4 (1913).

Mitteilungen der Anthropologischen Gesellschaft. Band XXXXIII, Heft VI (1913) and Hefts I-II (1914).

Ottawa—Geological Survey—Summary Report for 1912.

Anthropological Series, G. S. C., Nos. 2 to 4 (1914).

Victoria Memorial Museum, Bulletin No. 1 (1913) and No. 2 (1914).

Stockholm—Svenska Landsmal 120 to 123 (1913).

Amsterdam—Koloniale Volkenkunde, No. 1 (1914).

New York—Bulletins of the New York Public Library, December 1913 and January to September 1914.

Anthropological Papers of the American Museum of Natural History, Vol. XI, Parts III to VI, (1913-14) and Vol. XII, Part I (1913).

Washington—Bureau of American Ethnology. Bulletin 56, (1914).

Smithsonian Institution, N. S. National Museum, Bulletin 87 (1914).

Chicago—Field Museum of Natural History. Publications 169 and 170 (1913) and 173 (1914).

Mexico—Anales del Museo Nacional de Arqueologia. September to December 1913 and January and February 1914.

Berkeley—University of California Publications. April 1914.

Philadelphia—The Museum Journals January 1913 to March 1914.

The Museum Anthropological Publications, Vol. III, No. 3 (1914).

Proceedings of the Academy of Natural Sciences. January to December 1914.

Manila—The Philippine—Journals of Science October and December 1913 and February, April and June 1914.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. Asiatic Society, Town Hall, on Wednesday the 31st March 1915, at 6 P.M. (S. T.) when the Honourable Mr. C. H. A. Hill, C.S.I., occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. Vithaldas Samaldas who was present in the meeting was duly elected a member of the Society.

Lt. Col. K. R. Kirtikar, Rao Bahadur S. T. Bhandare and Mr. R. P. Masani congratulated, on behalf of the Society, the President, the Honourable Mr. Claude Hill, on his being appointed a member of the Viceroyal Executive Council. Mr. Hill thanked the Society for the congratulations.

Mr. S. S. Mehta then read his Paper on the following subject:—

"A Consideration of the Position of Women in Primitive Society from the Standpoint of Marriage."

A vote of thanks to the author of the Paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday 28th April 1915 at 6 P.M. (S. T.) when Lt. Col. K. R. Kirtikar, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Paper was then read:—

"A Note on a Cure-Charms for the Bite of the Boda Snake," by Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the Paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, on Wednesday 30th June 1915 at 6 p.m. (S. T.) when Lt. Col. K. R. Kirtikar, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "Pregnancy amongst ancient and modern Races" by S. S. Mehta, Esq., B.A.
2. "A Few Parsi Riddles" by Rustamji Naservanji Munshi, Esq.

A vote of thanks to the authors of the Papers concluded the proceedings.



THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY
OF
BOMBAY.

THE PUNDITS OF KASHMIR.

BY JIVANJI JAMSHEDJI MODI, B.A., Ph.D.

(Read on 22nd July 1915.)

I had the pleasure of giving a short visit to Kashmir in May 1895, in the company of two friends and my three sons, then mere boys. I revisited it this year, at the kind invitation and in the company of a relative and his family who went there from Calcutta. My stay in this beautiful valley was a little longer this time. It extended from the 27th May, when I left Kohââlâ and entered into the precincts of the Kashmir state, to the 15th of July when I re-crossed its frontiers at the same place.¹

¹ For the guidance of some of my readers who may choose to travel into the country, I give below a short itinerary of my travels.

23rd May 1915. Left Bombay.

25th May 1915. Arrived at Rawalpindi, where I stayed for two days.

27th May 1915. Left Rawalpindi and arrived at Kohââlâ, the frontier of the Kashmir state, where we crossed the Jhelum.

28th May 1915. Left Kohââlâ and arrived at Uri.

29th May 1915. Arrived at Baramula, from where the river Jhelum is navigable. Stayed in house-boat on the river for 4 days.

2nd June 1915. Left Baramula by boat and halted at Sapor

During this visit of Kashmir, I revived my interest in the Pandits, who form, though a small yet, an interesting race of the country. I beg to submit in this Paper the result of my inquiries and study about this people. The information was collected in the line of Ibbertson-Nesfield-Risley Ethnogra-

3rd June 1915. Left Saper, and passing through a lagoon on the skirt of the Wolar lake and through a beautiful canal, arrived and halted at Sumbal.

4th June 1915. Visited the beautiful lake of Manashal, and returning to Sumbal, arrived and halted at Shadipur, the place of the marriage (جاء شادی, i.e., the union of the cold waters of the Sind river with those of the Jhelum.

5th June 1915. Visited Khir Bhawani, the seat of the milk goddess.

6th June 1915. Visited Ganderbal; stayed there for 4 days.

9th June 1915. Returned from Ganderbal to Shadipur, and went to and halted in the side canal, leading to Srinagar.

10th June 1915. Stayed at Srinagar for 16 days. Visited several times the Dal lake with its gardens—the Nasim bagh, the Nasir, the Salemar—the commanding peaks—the Takht-i-Suleiman and the Hari Parbat—the adjoining villages, and its shrines, mosques and temples.

26th June 1915. Left Srinagar for Islāmābād, visiting on the way, the two great ruins of Avantipur.

27th June 1915. Visited the ruins of the temple of Martand, the temple and tank of Bhawan and the caves of Bhumjoo and went to Achibal.

28th June 1915. Stayed at Achibal.

29th June 1915. Went and stayed at Vernag and visited the sacred spring of Vithavatra (Vithashta), one of the sources of the Jhelum.

30th June 1915. Went to the top of the Bemhal Pass. Returned to Islamabad.

1st July 1915. Returned to Srinagar. Stayed for 6 days.

7th July 1915. Went to Gulmarg. Stayed there for 6 days, during which visited Kalimarg on the 8th, Apaharvat and the icy lakelet at Alpachar on the 9th.

13th July 1915. Left Gulmarg on return journey. Arrived and stayed for the night at Uri.

14th July 1915. Arrived and stayed for the night at Kohala.

15th July 1915. Arrived at Rawalpindi.

16th July 1915. Visited the ruins of Taxala in the morning and left Rawalpindi in the afternoon.

18th July 1915. Returned to Bombay.

phical questions,¹ a line more or less followed by me in my previous similar Papers.² Most of the information given in this paper was collected at Srinagar which is the headquarters of the Pundits of Kashmir. But advantage was taken of my visits to the shrines at Khir Bhawani, Bhavan and other places to get further information, confirmation or corroboration.

The name of the race of Kashmir which forms the subject of

¹ The name of this paper is Pundit (पुण्डित). The word is the Caste.²

Sanskrit and means "the learned, the wise." The Brahmins of Kashmir were at one time known to be learned and versed in astrology. We find an allusion in the *Shāhnāmeh* of Firdousi⁴ to the fact of their being taken as good astrologers. The fate of Shagād, a brother of Rustam, the national hero of Iran, was said to have been predicted by the

¹ Risley's *Ethnographical Glossary*, Vol. II, referred to in the Government Resolution, No. 3286, dated 31st August 1894.

² (a) *The Dhanjurs and the Dhānurs of Mahabaleshwar. Journal of the Anthropological Society of Bombay*, Vol. III, No. 8, pp. 471-83.

(b) *The Thākurs of Matheran*, Vol. V, No. 8, pp. 453-465.*

(c) *The Todis of the Nilgiris*, Vol. VII, No. 1, pp. 68-82.

(d) *The Kolis of Bassin*, Vol. VII, No. 8, pp. 521-25.

(e) *The Vadaris of the Villages round the Deolali Camp in the Nasik District*, Vol. IX No. 5, pp. 307-21. *Vide* my "Anthropological Papers," Parts I and II for these papers.

* Mr. B. A. Gupta (Alipur, Calcutta) has, with his letter dated 15th June 1915, addressed to me as the Secretary of the Anthropological Society of Bombay, sent me his note on my paper on "The Thākurs of Matheran." This Note was communicated by him in 1902, to Sir H. Risley. I am glad to learn from that note, that my above article on the Thākurs was thought to be "a good beginning" and it was hoped at the time that I would continue my investigations further on the lines suggested by him. I am sorry the Note did not come to my hands at the time when it was written. Otherwise, I would have made further inquiries during my subsequent visits. However, I am glad that I have continued what was "a good beginning."

³ The numbers before the marginal headings are those of the above-mentioned Robertson-Nesfield-Risley *Ethnographical questions*.

⁴ M. Mohl, IV, p. 704.

astrologers of Kashmir. So, it is, perhaps, that, all Kashmir Brahmins, whether learned or not, whether versed in astrology or not, have come to be known as Pundits or learned men. Sir W. Lawrence says: "Of the 52,576 Hindus of Kashmir, 23,695 reside in Srinagar and the small towns, and the rural Hindus, who number 23,881, are scattered far and wide in the valley . . . Every Kashmiri Hindu, with the exception of the Khattri shop-keepers of Srinagar, who are known as Bohras, is called a Pundit or learned Brahman, a name which is in many cases given on the *locus a non lucendo* principle. Though not all learned, they are all Brahmins, and are chiefly followers of Shiva, the lord of the mountain and the god of the hill people." ¹

Sir Francis Younghusband says: "The population of the whole Kashmir State is 2,905,578, and of the Kashmir Province 1,157,394. Of these, 93 per cent. of the Kashmir Province and 74 per cent. of the whole State are Mohamedan and the remainder chiefly Hindu. But the rulers are Hindus . . . The inhabitants were not, however, always Mohamedans. Originally they were Hindus. It was only in the fourteenth century that they were converted—mostly by force—to become Mohamedans. The present indigenous Hindus of the valley are generally known as Pundits, and Kashmir Pundits are well-known over India for their acuteness and subtlety of mind, their intelligence and quick-wittedness." ²

The principal sub-divisions are, 1 The Brahman or the Guru
i.e., the priestly Pandits and, 2 the laymen
2 and 3. The Sub- Pandits. There is no intermarriage between
divisions. these two classes. The priestly class thinks
much of its superiority and does not like to intermarry with the
other class. On the other hand, the lay Pandits rather under-
rate the Brahman Pandits, as they ask for, and live on, alms
and their profession is said to be a "begging profession."

¹ "The Valley of Kashmir," by Sir Walter R. Lawrence, p. 296.

² Kashmir, described by Sir Francis Younghusband (1909) p. 125.

According to Sir Walter Lawrence, the lay-Pundits divide themselves into two classes. He thus speaks of the three classes thus formed. "The Pundits divide themselves into three classes in Kashmir: the astrologer class (*Jotish*), the priest class (*Guru* or *Bāchabaf*), and the working class (*Kārkun*). The priest class do not intermarry with either of the other classes, partly because they are regarded as divine and cut off from mankind, and partly because the laity abhor their practice of accepting the apparel of deceased Hindus. But the Jotish and Kārkun Pundits intermarry. The Jotish Pundits are learned in the Shastras and expound them to the Hindus, and they draw up the *calendars* in which prophecies are made as to the events of the coming year. The priest class perform the rites and ceremonies of the Hindu religion. The vast majority of the Pundits belong to the Kārkun class and have usually made their livelihood in the employment of the State."¹

Of the Pundits of Kashmir, most are the followers of Shiva and few of Vishnu. The Pundits belong to different Gotras, some of which are the following:—1 Bharat Dwaj. 2 Datatri. 3 Madgali. 4 Kashap. 5 Upmani. 6 Gotam. 7 Bhargaw. 8 Pal Deaw. 9 Gāragā. 10 Kanth Damayan. 11 Shalankayan. A large number belongs to the Datatri Gotra. There are more than a hundred family stocks (*krāms*) to which all the Pundits belong. Some of these are the following:—Dhār. Koul. Munshis. Kāchrus. Tikvas. Bhans. Photadars. Zitsboas. Warkoss. Razdans. Aimas. Some of these seem to have taken their names from their professions or trades.

There is no intermarriage among the members of the same

⁴ The limits for *gotra*. They intermarry with the members of all *gotras* other than their own. The Kashmir Pundits do not intermarry with other Hindus, even if the latter be high class Brahmins of a place like Kāsi (Benares). If a Pundit wants to marry more than one wife, he

¹ The Valley of Kashmir" by Walter R. Lawrence, pp. 302-3.

can take his wife's sister, if he likes, for his second wife. There is no religious prohibition, but such a marriage is very rare.

I think the following account of Sir W. Lawrence gives a clear account of the *gotras*, their intermarriage, &c. "The Pundits are broken up into numerous *gotras*, or tribunal divisions, and though the name of the *gôtra* is repeated seven times by the Pundit as he performs his daily ablutions the outside world rarely hears it mentioned, and the Pundits are known by the *Krám*, or family appellation. There are eighteen known *gôtras* among the Levite Brahmans and 103 among the other Brahmans in Kashmir. In one *gôtra* there may be many *Kráms*, as the following instances will show. Among the *malmás gôtras* is one known as *Paldeo Wasgargé*, and this *gôtra* embraces families belonging to the following *Kráms*, or tribal subdivisions:—*Sopuri-Pundit*, *Mála*, *Poot*, *Mirakhur*, *Kadlabaju*, *Kokru*, *Bangru*, *Bakáya*, *Khashu*, *Kicklu*, *Misri*, *Khar*, and *Mám*. Marriage is forbidden within the *gôtra*, and a man of the *Sopuri-Pundit* subdivision cannot take a wife from the maidens of the *Paldeo Wasgargé gôtra*, nor can he marry into the *Banamás Pundits* there is a *gôtra* known as the *Dattatrye*, and from this *gôtra* have sprung up the great families of *Kol* and others less known, such as the *Nagari*, *Jinse*, *Jalali*, *Watal*, *Neka*, *Sultan*, *Ogra*, *Amin*, *Moja*, *Bamjai*, *Dout*, *Tafa*, *Sabin*, *Kissu*, *Manslal*, *Singári*, *Rafij*, *Balu*, and *Darabi*. As will be afterwards shown when discussing the tribes of the Musalmans, the *Krám* is often the relic of a nickname applied to the ancestor of the sub-division. Thus *Sopuri-Pundit* points to the fact that the ancestor came from *Sopur*; *Kakru* means fowl; *Bakáya* signifies that the ancestor formed one of a very numerous class in Kashmir, the revenue defaulter; *Khár* suggests that the ancestor was connected with the iron trade; *Sultan*, that the family had close relations with one of the first line of Musalmán kings, and so on.

²"Among the leading *Kráms* may be mentioned the following names:—*Tikku*, *Ruzdán*, *Kák*, *Munshi*, *Mathu*, *Káchru*, *Pundit*,

Sipru, Bhan, Zitsu Raina, Dar, Fotadar, Madan Thusu, Wangsu, Meju, Hokhu, and Dulu. Of these the members of the Dār family have probably been the most influential, though proverbs suggest that their influence has not been beneficial. The Kashmiri Pundits will not intermarry with the Brahmans of India. It is said that the Raja Seh Den's time a Musalman in the Chap. XII, disguise of a Pundit mixed with the Kashmiri Brahmans and learnt their Sanskrit lore. On this being discovered the Pundits, in order to guard against similar frauds decided to have no intercourse with foreign Brahmans. The village people always speak of the Pundits as 'Bat.'"

As said above, the priestly classes, the Brahmin Pundits or *gurus* do not intermarry with those of the other class. Among these two classes also, they are keen as to the status of the family. A Pundit of a high family would not like to give his daughter to one of a lower status. The Pundits as a class do not follow low professions of cobblers, sweepers, boatmen, &c. Some follow the professions of tailors, bakers, milkmen, tea-dealers, carpenters, blacksmiths, cooks, &c., but with such, there is very little of intermarriage by those, a little higher in the social status. As one of my informants said, an orthodox high class Pundit would not give his daughter to a youngman of one of these lower classes of society, even if he were an M. A. of the University. It would not be long before this extreme kind of restrictions will be remedied. A young man of the new generation, who was with us, immediately said, that he would not object to give his daughter to an educated youngman of a lower class.

There is no prohibition based on geographical or local position, as far as Kashmir itself is concerned. Free intermarriages exist between all the Pundits upto the limits of Punch or Kohāla. If Pundit families have lived long out of Kashmir, the local Pundits demur to give their daughters to them, until they are satisfied that they have stuck to the religious practices and customs of their class.

Their tradition is that all the Pundits descend from one Rishi or another. Kashmir was one of the frontier places where the ancient Aryans, on coming to India, settled first. Some families, especially the Kouls, are the oldest families in the country, their ancestors having come to the country some thousands of years ago. Pundit Saligram Koul, a learned Pundit practising in the Chief court at Srinagar, in his long interesting conversation with me on the evening of 24th June at Srinagar, divided the Pundits of Kashmir into another kind of two classes, viz., the Sanskrit-knowing Pundits and the Persian-knowing Pundits. He thus described their origin: Sultan Sikander But-Shekan,¹ who came to the throne of Kashmir in 1394, oppressed the Hindu Pundits of Kashmir. Many of them left the country and only eleven remained. Sikander's successor, (1417 A.D.) Zain-ul-Ab-ul-din, had a sore in his hand which could not be cured by any of the physicians of the country. But there was a Pundit zamindâr who knew Hindu medical science. He cured the Bâdshâh². When told to ask for a recompense for his services he prayed for the exemption of his Hindu co-religionists from the *jaziâ* or poll-tax. The Bâdshâh did so and also made the Pundit zamindâr his prime minister. This Pundit brought back many Pundits to the country.³ The king asked these Pundits to learn Persian.

¹ Raimchan Shâh was the first of the Mahomedan kings of Kashmir. He came to throne in 1323, A.D. He died in 1325. On his death, Udayansdeva, the brother of Simha Deva, who had come to throne in 1305, became king and ruled for 15 years. On his death, Shah Mirza or Shah Mir ruled over Kashmir for the second time as a Mahomedan king under the name of Shams-ud-din (1343 A.D.) He was the first of the Salatin (Sultans) of Kashmir. [Sultan Sikander But-shekan or Iconoclast (1394 A.D.) was of this line of Sultans (vide Sir W. Lawrence's *Valley of Kashmir*, pp. 189-90.)

² Zain-ul-Ab-ul-din, is still spoken of with esteem as Bâdshâh, i.e., the (great) king.

³ We find the following version of the illness of the king in Lawrence's *Valley of Kashmir*, p. 192: "It is said that the king was on the point of death when a Hindu Jogi volunteered to give his soul for the dying

From this time, the Pundits were divided into Persian-knowing Pundits and the Sanskrit-knowing Pundits. The Persian-knowing Pundits were generally of the Khshatri or the military class of the Hindu Society. The old Sanskrit-knowing Pundits continued to act as *gurus* or priests. These two classes did not intermarry. A Persian-knowing Pundit's son can become a *guru-pundit*, but then he cannot marry in a Persian-knowing family. The Persian-knowing Pundits do not take alms or charity. The Persian-knowing Pundits of King Zain-ul-Ab-ul-din's time have about 21 divisions, according to their *gotras*, the best of which are the Kouls, who are said to have come down from Datatri and the Tikwas or Tikus. All these divisions derive their descent from 21 Rishis.

The Sanskrit-knowing Pundits again are divided into two classes. 1. The *gurus* or Brahmans proper, who follow the profession of priesthood. 2. Those who are mere teachers of Sanskrit. Those of the second class are held to be superior. These two sub-classes also do not intermarry generally. The Pundits of the second sub-class belong mostly to the *gotras* of Bharat Dwaj, Datatri and Madgali, which are held to be superior *gotras*.

The following account of the state of the country at the time helps us to understand better the story, as told by the learned Pundit, Mr. Sholigram Koul, about the new division or classes.

According to Sir W. Lawrence, under the advice of Muhamad Khan Hamadani, the successor of Shah Hamadin, whose name is borne by one of the great mosques of Srinagar, Sultan Sikander carried on further his work of oppression. "Hindu temples

monarch on condition that his body should be preserved in some safe place. The king took the Jog's soul but burnt the body, and then forwarded the real king of Kashmir was not Zain-ul-Ab-ul-din, but the Hindu ascetic. Whatever may have been the cause, it is true that from the time of this illness the king manifested every desire to repair the wrongs inflicted on Hindus by Sikander. He remitted the *Jaziah* or poll-tax on Hindus, taught them Persian, and encouraged them by grants of land and in many other ways."

were felled to the ground, and for one year a large establishment was maintained for the demolition of the grand Martand temples. The massive masonry resisted all efforts, and finally fire was applied and the noble buildings were cruelly defaced ... Having glutted his vengeance on Hindu temples, Sikander turned his attention to the people who had worshipped in them, and he offered them three choices, death, conversion, or exile. Many fled, many were converted, and many were killed, and it is said that this thorough monarch burnt seven maunds of sacred threads of the murdered Brahmans. All books of Hindu learning which he could lay his hands on, were sunk in the Dal lake, and Sikander flattered himself that he had extirpated Hinduism from the valley It is pleasant to turn to the more enlightened reign of Zain-ul-Ab-ul-din, who succeeded to the throne of Kashmir in 1417 A.D. ; he is known in Kashmir as the great king, and his long reign of fifty-two years is even now quoted by the Kashmiris as the happiest period of their history. ... But the chief glory of the great king's reign was his tolerance towards the Brahmans He remitted the *Jazia* or poll-tax on Hindus, taught them Persian, ... and he revived Hindu learning Previous to this, the official language of the country was Sanskrit, and it was fortunate for the Pundits, and to their credit that they quickly adapted themselves to the use of Persian, in the writing of which their descendants are now most proficient. It was from this time that the Brahmans of Kashmir split up into three divisions. Those who took to the use of Persian and entered official life were known as the Karkun Brahmans, those who adopted the functions of the priests were known as *Bāchbat* Pundits, while those who devoted themselves to Sanskrit learning formed the class known as the Pandits." ¹

Their Tradition is thus described by Sir W. Lawrence.

"It is a generally accepted fact that up to about the beginning of the fourteenth century the population of the valley was Hindu,

¹ *The Valley of Kashmir* by Walter R. Lawrence, pp. 190-92.

and that about the middle and end of the century the mass of the people was converted to Islām, through the efforts of Shah-i-Hamadān and his followers and the violent bigotry and persecution of king Sikander the Iconoclast. Tradition affirms that the persecution of the Hindus was so keen that only eleven families of Hindus remained in the valley. Their descendants are known by the name of Malmās, as distinguished from the fugitives and the Hindus of the Doocan, who came to Kashmir later on and are known as the Banamās. Some historians, however, state the Malmās Hindus to be the descendants of Kashaf, the saviour of the valley, and that the Banamās Brahmans were foreigners, who came from other countries. The Hindus who now live in Kashmir are, with a few exceptions of the Brahman caste, and though tradition points to the fact that the Levite Brahmans were a powerful and numerous body, exerting great influence over the country and its rulers, there is frequent mention of the fighting class, and it is obvious that a large majority of the old Hindus must have been agricultural Jāts of the Vaisya division. There are now no traces of the Jāts among the Hindus of Kashmir. But there are still Khattris in Srinagar, known as Bohras and engaged in trade, who are cut off from communion with the Khattris of the Punjab, and there are certain Musalmān tribes who trace their origin to Khattri ancestors."¹

On the subject of the force used to convert the Hindus, Sir Walter Lawrence says, of one of the oppressing Mahomedan rulers: "It was his (Azad Khan's) practice to tie up the Pundits, two and two, in grass sacks and sink them in the Dal lake. As an amusement, a pitcher filled with ordure would be placed on a Pundit's head and Mussalmans would pelt the pitcher with stones till it broke, the unfortunate Hindu being blinded with filth. The Pundits, who formerly wore moustaches, were forced to grow beards; turbans and shoes were forbidden, and the 'tika' or forehead mark was interdicted. It is said that the exagge-

¹ *Ibid.* p. 302.

rated forehead marks and the absurdly long turbans now affected by the Pundits, still serve to keep alive the memories of the tyranny of Pathán times. The *Jazia* or poll-tax on Hindus was revived, and many Brahmans either fled the country, were killed or were converted to Islám. Azad Khan was succeeded by Madad Khan, and there is a well-known proverb 'Zulm-i-Azad ra rasid Madad' which means that 'Madad out-Haroded Azad.' Mir Hazar was another fiend who used leather bags instead of grass sacks for the drowning of Brahmans. He drowned Shiáhs and Brahmans indiscriminately. Atta Muhamad Khan was a ferocious libertine, and his agent, an old woman named Kashib, was the terror of Brahman parents, who rather than allow the degradation of their daughters destroyed their beauty by shaving their heads or cutting their noses. In those days, any Musulman who met a Pundit, would jump on his back and take a ride, and the saying 'Buta chuk ta khosa dita,' which means in Kashmiri, 'you are a Brahman and I will mount you', is still quoted. It would be wearisome to recount instances of the brutal cruelty of the Patháns, but, at last, the oppression became so unendurable that Kashmir turned with hope to the rising power of Ranjit Singh, the Lion of the Punjab."²

The Pundits of the Brahman or priestly class do not put on leather shoes but only grass shoes. Their turbans also vary, at times, a little from those of other Pundits in this, that they have a broader band in the turbans.

Of the four classes of Hindus—the Brahmans, Kshatris, Vashyas and Sudras,—there are only two classes here. Almost all are Brahman Pundits but there are about 50 families of Kshatri Pundits. These latter sell milk and prepare sweetmeats. The Brahmin Pundits eat only those sweetmeats prepared by the Kshatri Pundits which are prepared from milk only. They eat no other food cooked by the Kshatri Pundit. Sir

² *The Valley of Kashmir*, by Walter R. Lawrence (1895), pp. 197-98.

Walter Lawrence says on this point :—" At present the Karkun Pundit regards the pen as his natural destiny, and though many have taken to agriculture and many more are looking to land as a means of employment and subsistence, they would infinitely prefer to spend their lives as clerks in some office. The Pundits of the villages consider it no degradation to follow the plough and to carry manure ; but the city Pundit, who has not severed himself from the literary atmosphere of the capital, is inclined to look down upon the Brahman agriculturist ; and though he will take a wife from the villages, he will not, if a man of any position, permit his daughter to marry into a village family. At the present time no Pundit serving out of Srinagar would dream of taking his wife and family with him." ¹

While on the subject of the tradition about the descent of the Pundits, I would refer to a statement of Kalhana in the *Rājatarangīni*, the History of ancient Kashmir. He speaks of a king Mihir Cula and depicts him as a bad ruler, in whose reign the Malechhas had an ascendancy. He founded the temple of Mihirēshwar and the city of Mihirpur. On inquiring from Mr. Daya Ram Sahani, the learned Superintendent of the Archaeological Department of Kashmir, I find that this temple and city are not as yet identified with any place. So their remains are not discovered.

According to the *Rājatarangīni*, there lived in the city of Mihirapur, founded by a wicked monarch, Mihir Cula, the Mirkhul of the *Āin-i Akbari*, " the Gandhara Brahmans, a low race " who " were permitted to seize upon the endowments of the more respectable orders of the priesthood." ² Now the question is, who were these Gandhara Brahmans (गान्धार ब्राह्मण) of the Malechcha dynasty (मलेच्छ वंश) ? Who, among the modern Brahman Pundits of Kashmir are their descendants ?

¹ *Ibid.*, p. 303.

² *Asiatic Researches*, XV, p. 28. Wilson's Article on " The Kings of Kashmir."

I quote here on the subject, what I said about 20 years ago, in my Paper on "Kashmir and the Ancient Persians," read in this room, before the Bombay Branch Royal Asiatic Society.¹ "A learned Pundit of Kashmir, told me, that this is an allusion to the Persian priests of Zoroastrian faith. The King Mihir Cula having favoured these Zoroastrian priests, he is run down by the Brahman writer of the *Rājatarangīnī*, and the Persian priests are abused. The very names of the king, his temple, and his city, as Mihir Cula, Mihirēshwar and Mihirapur, point to a tendency to lean towards the Persian worship of Meher or Mithras. The references to the Gandarii by the classical writers, as collected both by Wilson and Troyer, point to two different races of the Gandarii. It appears, that the Gandharas, referred to by the author of the *Rājatarangīnī*, were not the same, as those referred to, in the *Mahābhārata*, but they were the same, as those referred to by Herodotus², as Gandarians and as a people of one of the twenty satrapies, in which Darius Hystaspes had divided his Persian Empire. They were the same, who, with the Sogdians 'having the same accoutrements as the Bactrians,' formed a part of the army of Xerxes.³ They are the same, as those referred to by Pliny, as being a tribe of Sogdiana, the Sogdha of the Vendidad. Thus, the Gandhara Brahmins, referred to by the *Rājatarangīnī*, as being preferred to the Brahmans of the country, and as having won the favour of Mihir Cula, were some foreigners from the further West. That they were Zoroastrian Mobeds, appears from the description given in the *Rājatarangīnī*.⁴ The writer alludes tauntingly, to the oft-repeated charge of the custom of marriage among the nearest kins among the ancient Persians, a charge, that has been rebutted, as one, carelessly made by a

¹ *Journal, B. B. R. A. S.*, Vol. XIX, pp. 237-45, vide my 'Asiatic Papers' p. 105.

² Bk. III, 91.

³ Bk. VII, 65 "Had the Bactrian equipment in all respects" Rawlinson's translation.

⁴ Bk. I, Slokas 306-309.

few Greek writers, on the authority of a few doubtful recorded instances of one or two unreasonable Persian monarchs."

The Kashmir Pundits have settled habits. Srinagar is their headquarters. A number of them live at
 7. *Settled Habits.* Khir Bhavani, one of their favourite shrines and at Bhavan their sacred place. Besides these places, they are dispersed, though very few, in other parts of the valley. Sir Francis Younghusband says on this subject: "The Kashmir Pundits are essentially townspeople, and out of the total number about half live in the city of Srinagar. But they are also scattered sparsely through the villages, where the visitor will easily distinguish them by the caste mark on the forehead. On the whole, they have a cultured look about them and a superior bearing."¹

As to the shape and materials of their dwellings, they are generally one-storied houses. Some are even two-storied. They are mostly made of wood. Wood being very cheap here, even large houses are all built of wood. For example, the storied bungalows on the hill of Gulmarg, the summer seat of Kashmir, known as huts are all made of wood. The residence of the Maharaja Sahib at Gulmarg, a fine big house, is all built of wood without any brick or chunam work. Even the outer decorations are made out of the bark of trees. The houses have all open lofts at the top where grass and other sundries are kept. All houses have in the front, or on a side, small hut-like structures which are granaries to store the year's stock of grain. The roofs of most of the houses are covered over with a layer of earth which is overgrown with grass on the fall of rain in the spring. The sheep and cattle are kept in the house. In winter, the inmates sleep in the same room where the sheep are kept, so that the breath of the sheep and their woolly bodies may give gentle warmth. The windows of the house are made of fine lattice-work which

¹ *Kashmir*, described by Sir Francis Younghusband, p. 127.

gives both privacy and fresh air in the house. In winter, the lattice-work is closed with papers. Very few houses have fire-places for the winter. To make up for the want of this, all Kashmiris always carry a kind of *sagrez* called *kangari* which is in the form of an earthen bowl. They carry it over their bellies, the skin of which is generally found to be fire-burnt. Sir W. Lawrence quotes a familiar proverb about this *kangari*. It is: "What Laili was to Majanu's bosom, so is the *kangar* to a Kashmiri."

They admit no outsiders into their caste. As one of my
 8. Admission of informants said, they would not take into
 outsiders. their fold even a high caste Brahman of Benares. They would not even admit him into their kitchen. If a Pundit is converted into another religion or caste, and if he repents and wants to return to the fold within a short time after conversion, he may be re-admitted, but not, if he has remained away long.

The priestly class, though a separate class, has no prohibition to admit into the class a son of the Pundit of the other class, if he is qualified, knows his Vedas and wants to become a Brahman Pundit. There are no long ceremonies for such an initiation. As told by a Brahman Pundit, "a priest is one who knows Vedas." So the qualification is believed to consist more in knowledge and less in initiation ceremonies.

They have infant marriages, generally from the age of 8 up-
 9. Marriages. wards. Those who can afford, marry their children at an early age. Those that cannot, leave them unmarried longer. No sexual license is recognized or tolerated before marriage. The married couple do not talk with one another in the presence of the elders of the family.

They have no polyandry. But polygamy is permitted.
 10 Polygamy. However that is not general. In case, when
 Polyandry. the wife is barren or when she misbehaves, then they take another wife. The taking of the wife's sister in marriage is permitted; but such cases are very rare.

The marriage ceremony is known as *नैथर* (*naither*) in the Kashmiri language. It is celebrated by two priests one from the side of the bridegroom and the other from the bride. According to one of my informants, in very rare exceptional cases, where two *gors* (गोर) or *purohīts* (पुरोहित) are not available, one priest can celebrate. The *hom* (होम) ceremony forms an important part of the marriage ceremony. The fire burning in the *kund* of the *hom* ceremony is held to be the witness (*gawāl*) of the marriage. No other witnesses are required. Widows do not re-marry.

There is no regular form of divorce. But in cases of adultery on the part of wives and in cases of very bad temper or conduct, wives are deserted or divorced. But in cases of divorce for reasons other than adultery, husbands generally maintain them. A wife divorced by her husband cannot re-marry. At times, they live with others like kept women.

In case of intestacy, it is the sons only who inherit the father's estates. The daughters inherit nothing. 14. Laws of Inheritance. All the sons have equal shares. By will, which must be attested, they can give legacies to daughters.

They are Hindus by religion and mostly Shivite by sect. There are very few who are Vishnavites. 15. Religion. Abi-naw-gopath is spoken of as one who was the first founder of the Shivite form of worship. It is not known exactly when he flourished, but it is believed that he lived some thousand years ago.

There is no distinguishing mark on the forehead, whereby a Vishnavite Pundit can be distinguished from a Shivite. Both have similar marks on the forehead. Both have the images of Shiva and Vishnu in their houses, but have greater faith upon their respective gods. Their ceremonies differ to some extent. The *shradddha* ceremonies among both are a little different.

The Shivites worship, besides Shiva, the goddess Shakti, who is a consort of Shiva. They know this goddess also by the name Mâyâ. Those who worship Shakti have a little difference in their dress. The ordinary Pundits who worship Shiva have a cut in their long upper garment of which the Persian-speaking Pundits speak as *lab-châk* (لب چاک) *lit.* the side torn or cut. Those who worship Shakti have not that cut in their upper garment. They eat flesh and drink wine freely. There is no prohibition about intermarriages among these two classes of worshippers.

The Shivites have in their shrines, besides the idol of Mahâdeo, those of Ganesh and some other gods. As to the offerings, they offer flower, rice, and all eatables that are held to be delicious. At times, coconuts, which are imported from India, are also offered. The 8th and the 9th days of the month are held to be the special days for offerings to the goddesses.

17. Priests. Their presence in ceremonies. Family priests (*kul parokht*) generally officiate at the Janol (thread) ceremony, but at marriages, priests other than the family priests can officiate.

The Pundits have a hair-cutting ceremony spoken of as *sar-kas*. It is performed six months or a year or two after birth. Family-priests and family-barbers both play prominent parts in this ceremony. The priest performs the *kow*. The ceremony is accompanied by a feast to relations and friends. In the ceremony, rice, walnuts, salt, and kadi (a kind of sweet spiced cakes), with a piece of cloth are placed in a tray. These all are given to the family barber who first cuts the hair. Some, who can afford, take the children to the sacred shrine of Khir Bhawani about 20 miles from Srinagar to get the ceremony performed there.

They burn their dead and throw the ashes in sacred rivers. There is a river in the Lar province, of which they speak as the *nakali* Gangâ, *i.e.* the imitation or substitute Gangâ or Ganges. It is held to be sacred and so it is meritorious to carry the

18. Disposal of the Dead.

remaining bones or ashes to that river. That river is also spoken of as Harmukh-Gangâ, under the belief that it comes from the mouth of Hari or God.

They perform the *shrâddha* ceremonies generally for three generations. In the accompanying recital in the shrines, they invoke all the departed worthies from the time of the first man upto now. They perform these *shrâddha* ceremonies (a) during the first 12 days after death, (b) every fortnight for the first six months, (c) on the month-day for the next six months (d) and then on each anniversary. There are no special ceremonies for the childless. For accidental deaths, some extra ceremonies are necessary for the first twelve days (*Dvâdaçî*). They may be performed, if one likes, on other subsequent days also.

20. Objects of special Worship. They worship the cow. Those who worship the goddess Shakti worship swords. The Shakti worshippers are worshippers of the goddess Kâli.

The principal occupation of the Pundits in the villages is agriculture. They are generally Zamindârs who do not cultivate the land themselves, but give it to others to farm. They are no nomadic cultivators. Many have lands assigned to them. They never work as day-labourers on the farm of others. Many of the Pundits of Srinagar who are not in the priestly line have taken to some kind of clerical work. Very few are artizans. They work as carpenters, black-smiths, embroidery-workers, and tailors. None are painters, fishermen or sweepers. They believe themselves to be raised above others in this, that no Pundits ever work as sweepers, cobblers, boatmen, butlers, &c.

25. Habitual prostitution. There is no habitual prostitution among their married or unmarried women. In very rare cases, some women, who have been divorced by their husbands for bad conduct, have taken to private prostitution or live as kept women.

They eat mutton, but not beef, pork or the flesh of any other animals or vermins. Whatever they eat is

26. Food. never the leavings of others. Not only that,

but they would not eat from the same dish with others. Two or more brothers can eat from the same dish. So would father and sons, two sisters, mother and daughter, and mother and son, only so long as the son is of the age of about 20. Wives and husbands do not eat together. The only time they eat together is that on the occasion of marriage. At times, cousins or intimate friends also eat from the same dish. A father may eat with his daughter from the same dish only as long as she is about 8 or 10 years of age. No sooner the daughter marries and passes into another *gotra*, then the father ceases to eat with her from the same dish, even if, at that time, she may be a mere child of 4 or 5.

They eat fish but not fowls and eggs. Some eat water-ducks. They themselves do not kill the animals they eat, but it is the Mahomedans who do that. They abstain from fowls and their eggs, because, as one Pundit said, fowls eat filthy things. As the Pundit at Martand said, they consider the eggs of domestic fowls as unclean (*nāpāk*) but can eat the eggs of birds (*pakkra*) which are held to be, clean. Some eat the eggs of ducks and some even object to them. They do not object to the flesh of hares (*haran*) and *bārāsingh*. There are some among the Vishnavite Pundits who abstain from flesh and fish.

The Tibetan Lamas also abstain from eating eggs, but they give another reason for it, which, at least, seems to be plausible. They follow Buddhism which prohibits the taking of life. So, in my visit to one of their Gumpas or monasteries near Darjeeling, in 1913, I, expecting that they all abstained from meat, was surprised to see in the back part of the Gumpa a meat-sāfe with a large piece of flesh. On inquiring, I was told, "Buddha has said: 'Do not kill'; but he has not said: 'Do not eat meat.' So, we do not kill animals ourselves for meat, but eat meat when the animals are killed by others." Then, on inquiring, why

they abstained from eggs and fish if not from meat, I was told, that a number of men can satisfy their hunger from the flesh of one animal, but they would require a large number of eggs and fish to satisfy their hunger. So, while the first case necessitated the taking of one life, the second necessitated the taking of a number of lives. So, it was better to take the life of *one* large animal and feed *many* than to take the lives of *many* to feed *one*.

They take intoxicant drugs like opium, and *charas*. Some even take wine.

In the matter of the food of some of the non-pundit Kashmiris, one thing struck me much. It was the use of snuff in the preparation of their tea. They drink two kinds of tea: one sweet, mixed with sugar, cardamon, and other spices, which they call *kāncā*; and another mixed with salt. In these teas some occasionally add a pinch of snuff, which they say, is relished by some women. I had the opportunity of tasting such a snuff-mixed *kāncā* at the village of Darugzan, and found, that the taste or smell of the snuff was drowned in that of the other ingredients.

Among vegetables, the orthodox Pundits abstain from onions, tomatoes, carrots, as they are supposed to excite sexual passion and lead to a kind of excitement. They say, that according to tradition, a *rājā* had a fight with a *rishi*. In the fight, an arrow of the *rājā* struck a cow. Carrots and tomatoes at first grew over the ground soaked with the blood of this wounded cow. Hence they are tabooed as food. The *masur dāl*, a kind of pulse, also is condemned for a similar reason.

I would note here, for the purpose of comparison, some articles of food from which, according to
 The ancient Egyptians' abstinence from some food. A comparison.
 Plutarch¹, the ancient Egyptian priests abstained. "The priests do so abhor all kinds of superfluous excrements, that they not only decline most sorts of pulse, and of flesh, that of sheep and swine

¹ Plutarch's *Morals* (translation by several hands in 1690), Vol. IV, pp. 69-73. Essay on Isis and Osiris.

which produce much superfluity ; but also in the time of their purgations (i. e. fasts) exclude salt from their meals." One reason for excluding salt from food was "that it whets the appetite and renders men over eager after meat and drink." Another reason was "that when it's hardened together, many little animals are caught in it and there dye." Plutarch holds this second reason to be "ridiculous."

One of the reasons for prohibition against the use of wine was this: Vines first grew over the blood of those men "who, in ancient times, waged war against the gods." Thus, "drunkenness renders men besides themselves and mad, they being, as it were, gorged with the blood of their ancestors."

As to fish, some Egyptians abstained from one kind of fish and others from another kind. Thus, their reasons varied. The Oxyrynchites abstained "from such as are catch'd with the angle and hook ; for having the fish called Oxyrynchus (that is, the pike) in great veneration, they are afraid, lest the hook should chance to catch hold of it, and by that means become polluted. They of Syene also abstain from the Phagrus (or sea-bream) because it is observed to appear with the approaching overflow of the Nile, and to present itself a voluntary messenger of the joyful news of its increase. But the priests abstain from all (fish) in general, "the reason being, that "they reckon the sea itself to be made of fire¹, and to lye out of Nature's confines, and not to be a part of the world, or an element, but a preternatural, corrupt and morbid excrement."

Again, the ancient Egyptians held swine "as an unhallowed animal, because it is observed to be most apt to engender in the wane of the moon ; and because that such as drink its milk have a leprosy and scabby roughness in their bodies."

As to the Egyptians' abstinence from onion, one reason was this: "Dictys the foster-father of Isis, as he was reaching at a handful of onions, fell into the river and was there drowned."

¹ Fire was the Egyptian devil.

Thus, out of respect for the foster-father of their God they abstained from onions. Other reasons were these: "It is the only plant, whose nature it is to grow and spread forth in the wane of the Moon.¹ Besides, it is no proper food, either for such as would practise abstinence and use purgation or for such as would observe the festivals. For the former, because it causeth thirst; and for the latter, because it forceth tears from those that eat it."

According to Juvenal², the ancient Egyptians were forbidden to eat onions. They were excluded from their tables. The prohibition principally applied to the priests³.

They eat *kacchi*, i.e., uncooked food with all Hindus, but not
27. *Pakki* and *pakki* or cooked food. There is no other
kacchi, caste with which they can eat.

30. Sources of Information. My sources of information are the following:—

1. Pundit Saligram Koul, a learned Pundit, versed in old lore and practising as a Pleader in the courts of Srinagar.
2. Pundit Bala Koul, working as a Schoolmaster who knows Persian as well as Sanskrit, aged 60.
3. Pundit Vishnuji Mahtabji (gotra Datatri). Age 55.
4. Pundit Shivji Vishnuji Mahtabji (of the Public Works Department), nephew of Pandit Bala Koul and son of Pandit Vishnooji. Age 32. (During my inquiries from the last three gentlemen, there were also two or three other young gentlemen, who attended a High School and who spoke English well. They also helped my inquiries).

¹ The wane of the moon was held to be an enemy to the Goddess.

² XIV 9. *Porcum et cepa nefas violare et frangere merui*, i.e. "It is an abomination to crush or break a leek and an onion with a bite."

³ According to a Greek writer, Charmides, onions were held to be useful by husbands "in deceiving a jealous wife, who, finding her husband return with his breath smelling of onions, would be induced to believe he had not saluted any one while from home" (*Manners and Customs of the Ancient Egyptians* by Wilkinson (1837), Vol. II. p. 374).

5. One of my informants was the senior Pandit, supervising the morning religious service, carried on at Khir Bhavani on 5th June 1913, by a number of Pundits in the service of the Mahārājā Śāheb.

My occasional other informants, on some one subject or another, were some Pundits, whom I happened to meet at the ruins of Martand, the shrine of Bhavan, and at some villages on my way. Among these, one was Pandit Lachuram who has signed his name in my note-book as Pandit Lachuram Mārutan Sevā, i.e., Pandit Lachuram in the service of the Martand temple. He is a Vishnavite, claiming Bardāg as his *riśi*. He is a very interesting person, and more so, from the way he has been keeping his Visitors' book.

Those who have visited Naalik, the place of pilgrimage for the sacred Godāvery, and such other places of pilgrimage, know the practice prevalent there. The Brahmins there keep a note book which may be called a Visitors' book, in which they enter the names of pilgrims who visit the place and perform the religious ceremonies through them or under their guidance. These pilgrims, as it were, form their clientele. When in subsequent years, the same pilgrims, or their sons, or family members, visit the place of pilgrimage, on making inquiries after their names, &c., they claim their patronage again and ask them to go to their houses as their clients, paid guests, or laymen. This practice is seen in Kashmir also at Bhavan, near which stand the old magnificent ruins of Martand which are worth seeing by all visitors of Kashmir, because "occupying, undoubtedly, the finest position in Kashmir, this noble ruin is the most striking in size and situation of all the existing remains of Kashmir grandeur."¹

The above Pandit, Pandit Lachuram has a Visitor's book about 90 years' old, in which his grand father and his father and he himself have made the visitors, who saw the ruins of

¹ *The Valley of Kashmir*, by Sir W. Lawrence 171.

Martand under their guidance as cicerones, enter their names in their own hands. Pundit Lachuram had acted as our cicerone, when I had visited the ruins of Martand, twenty years before, on 21st May 1895, in the company of two friends and my three sons. On asking my name during this second visit, he at once claimed me as his client, *i.e.*, as one who must see the ruins again under his guidance, and in support of his claim showed me in his book, my and my party's signatures as visitors. The first signature in his old book bears the date 1927¹. Among the first signatories, I found the following names:—Elphinstone, Henry Bates, A. K. Hardinge, Cl.² Hardinge. Among the later signatories, I find the name of "Wedderburn C. S. 5th September 53." Lord Roberts had visited the ruins thrice. Once, as "Lieut. Roberts H. A. June 10th 1855." Then, as "Fred (?) Roberts, Artillery, 10-6-65." Then, as Roberts, Gt. Comr-in-Chief in India. This visitors' book is worth being preserved by the Kashmir State in its Museum or Library.

¹ The last figure is not clear. So it may perhaps be '9'.

² The letters Cl. are not clear. They may possibly be some other letters.

RULES OF CIVILIZED WARFARE IN ANCIENT HINDU LITERATURE.

BY KESHAW ATTA PADHYE, Esq., B.A., LL.B.,
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(Read on 25th August 1915.)

The subject of this paper has a special interest attached to it, at a time when the titanic struggle in Europe is going on with all its fury.

The situation was excellently summed up by Lord Willingdon the other day in his Convocation address when His Excellency said: "We have seen this nation (Germany) so educated and equipped with all the material resources of science marching in a premeditated and calculated progress from the violation of the most solemn public engagement and of the limitations imposed by common consent on the inevitable severities of war to the perpetration of horrible crimes never before conceived.

These limitations, or rules of conduct of war, form the subject of International Law according to which modern civilized States have to regard these rules as being binding on them in their relations with one another.

This International Law covers a variety of subjects such as (1) Treaties; (2) amicable settlement by arbitration; (3) necessity of Declaration of War before its outbreak; (4) Military occupation; (5) rights of belligerent nations as regards this property, (6) neutral States, (7) contraband articles, &c., &c. &c.

Almost all the premier nations in Europe are amenable to this International Law. There is a court at Hague which decides questions of disputed rights between States.

The object of this Paper is to give a few rules relating to the conduct of war as given in ancient Hindu books.

Though I have not come across works dealing with International Law in the sense in which it is understood in Europe, we find rules relating to conduct of war in various ancient works. The principal sources of our information lie in the two great Indian Epics. The Mahābhārat and the Rāmāyan, in Kamandaki-Nītiśār, a work solely devoted to Indian Polity; in Manuśmṛiti, Shukranīti, Chanakyanity, Yajnyavalkya-Smṛiti, &c., &c.

The Mahābhārat, as we are all aware, gives an account of the huge war between the Pāṇḍavas and Kauravas. The latter tried to deprive the Pāṇḍavas, their cousins, of their legitimate share. Kṛishṇa, who was the friend of the Pāṇḍavas, did his level best to avert the war. Pāṇḍavas are described as the embodiment of all that was noble in the world; while the Kauravas headed by Duryōdhan are represented as typifying in themselves setanic qualities. Kṛishṇa, who was convinced of the just claims of the Pāṇḍavas, reduced the claim to a minimum, i.e., five villages only, with the object of avoiding the terrible war. The war became inevitable when all attempts at conciliation failed. The war which lasted for 18 days ended in the destruction of the Kauravas.

The Mahābhārat is divided into 18 parvas or parts. Out of these, Shānti Parva deals with a variety of subjects such as Political philosophy, moral philosophy, various forms of Government, duties of kings. Selection of competent ministers to guide the kings in the administration of their States, theory of taxation, condemnation of anarchy, formation of armies, treaties, necessity of employing clever detectives by kings, and numerous subjects akin to politics.

The major portion of the Shānti Parva is devoted to Rāja-Dharma, i.e., duties of kings. Anarchy is condemned in the severest terms, as being destructive of religion and morality. The king must be an ideal of virtues, or else he is not fit to govern the people who are expected to follow his example. He must not be avaricious. He must not burden his subjects with heavy taxes.

There are ample materials in this Parva for writing an independent treatise on Hindu Polity. The scope of this paper is limited. I shall, therefore, confine myself to a discussion of the duties of kings before and after the commencement of hostilities.

Chapters 95 and 96 of this Parva give a summary of the duties of the kings in this respect.

1. No king should take an offensive against any other king without a just cause.
2. No king should invade the territory of another for gratifying his greed for aggrandisement.
3. A king should try his best to amicably settle his disputes with any other king by making treaties in order to avert war. If the adversary is more powerful treaty should be secured at any cost.
4. When all attempts at conciliation fail, then only an appeal to arms should be made.

When war is thus forced upon a king, he must conduct it on principles consistent with humanity and morality. The slightest deviation from the righteous path should not be tolerated.

The central idea is that no king should take undue advantage of his adversary. The match ought to be equal, for instance:—

- I. No warrior should fight with another warrior if he is not protected by an armour.
- II. A charioteer must fight with a charioteer, i.e., car-driver.
- III. A horseman must fight with a horseman.
- IV. An Atirathi with his equal.
- V. A soldier who is wounded in the war or who has no arms should not be attacked.
- VI. Non-combatants should on no occasion be molested.

- VII. The property of non-combatants if taken in war should be returned to them.
- VIII. The wounded should be carefully treated by the physicians and should be sent back to the enemy after they were cured.

We find physicians specially named among the persons who were bound to accompany the army.

- IX. The use of poisoned arrows was strictly prohibited.
The Germans who boast of their 'culture' have certainly a lesson to learn from people whom they are pleased to call barbarous.
- X. If women are captured, they were given the option of voluntary marriage or else they should be sent back to the enemy's camp.
- XI. Illegal gains of property during the war were to be returned.
- XII. Prisoners should be properly treated.
- XIII. An *अश्वविद्* i.e., one well-versed in the art of *अश्व* i.e., special kind of missiles, should not fight with one who is not initiated in that art.

These are some of the important rules of warfare given in the *शस्त्रसिद्धि*. The war which is carried on in conformity with these rules is styled as *Darma-Yuddha*. The kings who defy these rules are doomed to eternal hell.

Rules of similar nature are scattered here and there in other Parvas or parts of *Mahābhārat*. For instance, in the *Sauptic Parva*, when *Ashwatthāmā* intimated to *Kripāchārya* that he was going to massacre the army of the *Pāṇḍavas* during the night time when it was unprepared for action, the latter expressed his abhorrence and tried to dissuade him.

We find similar ideas running through the Rāmāyan too. Just as Krishna tried his utmost to avert blood-shed in the Mahābhārat. Rāma, the hero of Rāmāyan had sent Angad to the camp of Rāwan to warn him of the disastrous result of the war.

There is one characteristic passage in the युद्धकांड of the Rāmāyan which deserves special mention here. When Laxman, brother of Rāma, found that Indrajit, the son of Rāwan, could not be subdued on account of his (Indrajit's) superior still he got vexed. When Laxman found that the bulk of his army was annihilated by the shower of arrows from unknown quarters, he expressed his desire to massacre Sariatum all the Rākshasas by means of his powerful Astra. Rāma in his characteristic reply, said that it was unrighteous to kill all the people of the enemy on account of the sins of one man. I quote below the original verses in Sanskrit :

लक्ष्मणस्तु ततः कुब्जो भ्रातरं कावयम् ब्रवीत् ।
 ब्रह्मार्क्षं प्रयोऽयमि वधार्थं सर्वं रक्षसाम् ॥
 तमुवाच ततो रामो लक्ष्मणं शुभं लक्षणम् ।
 नैकस्य हेतो रक्षांसिद्वार्षग्यां हन्तुं सर्वसि ॥
 अव्ययवानं प्रच्छन्नं प्राञ्जलिं शरणागतम् ।

Rāma thus condemns the wholesale slaughters of Rākshasas proposed by Laxman. This noble sentiment presents a complete contrast to these acts of piracy which are daily committed by the Germans by the reckless sinking of steamers having on board thousands of innocent non-combatants. The killing of innocent persons by dropping bombs on them, furnishes another instance of German brutality. The use of poisonous gases yet affords another instance of shocking barbarism on the part of Germans.

All these methods are directly opposed to the injunctions referred to above.

Manu, in the seventh chapter of the Smṛiti, gives similar rules. (Vide Chapter vii, Verses 90 to 95 and 181). Under the Geneva

conventions, wounded and sick soldiers must be collected and tended; while in field or military hospitals, in hospital ships or in course of being transferred from one hospital to another, wounded or sick men belonging to land or sea-forces are regarded as neutrals; and if on recovery while in the hands of the enemy it appears that they are unfit for military service, they must be sent back to their country.

Yājñavalkya in his *Smṛiti*, has under *Rāja-Dharma Prakāśa*, referred to these rules.

I have stated at the beginning of my paper that there is a special treatise entitled '*Kamanduki-Nīti-Sār*' on the subject of Hindu Polity. This work was written probably in the sixth century. It was published by the Bengal Royal Asiatic Society. The maxims in the *Rāja-Dharma* Section of the *Mahābhārat* are re-produced substantially in this work. The maxims of *Kamanduki* are arranged under 19 heads, and embrace almost all the subjects that may be included under the term Polity. Chapters 1, 9, 10, 11, 12, 16, 17, 18 and 19 are very interesting. The fourth Chapter sets forth the essential constituents of a good Government. Chapters 9 to 12 (both inclusive) contain rules regarding negotiations and disputes with foreign powers, conferences and spies. The 16th Chapter deals with fortifications, entrenchment and campaigning armies. The last chapter deals with formation of armies into columns, lines, squares, i.e., different *Wuhas*.

In the face of the highly developed International Law of Europe at the present day, the maxims stated in the various ancient Indians Literature have nothing more than an academic interest to the students of history.

The civilized world expects Germany to carry on her hostilities on the principles of humanity and justice which were considered essential in the conduct of civilized warfare hundreds of centuries ago.

CHAPTER XCV.

(RAJADHARMANUSHASANA PARVA).

Bhishma said :—

- ' A Kshatriya must not put on armour fighting a Kshatriya who is not clad in coat of mail. One should fight one, and leave the opponent when the latter becomes disabled.
- ' If the enemy comes clad in mail, his opponent also should put on armour. If the enemy advances with an army at his back, one should, calling into requisition, his own strength, give him the battle.
- ' If the enemy fights deceitfully, he should be paid in his own coin. If, however, he fights fairly, he should be resisted with fair means.
- ' One should not on horse back run against a car-warrior. A car-warrior should fight with a car-warrior. When and antagonist is in a bad plight, he should not be struck; nor should one who has been frightened, nor one who has been defeated.
- ' Poisoned or barbed arrows should not be used. These are the weapons used by the wicked. One should fight fairly, without giving way to anger or desiring to kill.
- ' A weak or wounded man should not be killed, nor one who is senless; nor one whose weapon has been broken; nor one who has fallen into distress; nor one whose bowstring has been cut; nor one who has lost his car. A wounded opponent should either be sent to his own home, or, if brought to the victor's house, should have his wounds dressed by skilful surgeons.
- ' When for a fair fight between two kings, a righteous warrior is reduced to straits, he should, when cured, be liberated. This is the eternal duty.

- 'Manu himself, the son of the self-create (Brahmin), has said that battles should be fought fairly. The righteous should always treat the righteous fairly. They should follow righteous without destroying it.
- 'If a Kshatriya, whose duty it is fight fairly, wins a victory by unfair means he incurs sin thereby. Of deceitful conduct such a person is said to destroy his ownself.
- 'The wicked follow this practice. Even the wicked should be subdued by fair means. It is better to sacrifice life itself in the observance of righteousness than to acquire victory by unfair means.
- 'Like a cow, O king, sin, when perpetrated does not yield immediate fruits. That sin destroys the perpetrator after consuming his roots and branches.
- 'Acquiring wealth by foul means, a sinful person becomes overjoyed. But gaining advancement by sinful ways, the miscreant becomes a confirmed sinner.
- 'Thinking virtue as impotent, he scoffs at righteous men. Disbelieving in virtue, he at last is lost.
- 'Though bound in the noose of Varuna, he still considers himself immortal. Like a large leathern bag puffed up with wind, the sinner serves himself entirely from virtue. However, he soon disappears like a tree on the river side washed away with its very roots.
- 'Then seeing him look like an earthen pot broken on a stone surface, people describe him as he deserves. The king should, therefore, seek both victory and the increment of his resources, by fair means.'

CHAPTER XCVI.

(RAJADHARMANUSHASANA PARVA).

Bishma said :—

- 'A king should never desire to conquer the earth by unfair means even if such subjugation would secure him the sovereignty of the whole earth. What king is there who becomes happy after acquiring victory by unfair means ?

- * A victory sullied by unrighteousness is uncertain and never leads to heaven. Such a victory, O foremost of Bharata's race, weakens both the king and the Earth.
- * A warrior whose armour has slipped off of his body or who prays for rescue, saying—I am yours, or joining his hands, or who has thrown off his weapon may simply be captured but never killed.
- * If a hostile king be defeated by the army of the invader, the latter should not himself fight his defeated enemy. On the other hand, he should bring him to his place and induce him for a whole year to say I am your slave—Whether he says or does not say this, the defeated enemy, by living for a year in the house of his victor, indeed gains a new life.
- * If a king carries forcibly a maiden from the house of his defeated foe, he should keep her for a year and ask her whether she would marry him or anyone else. If she does not agree, she should then be returned. He should likewise deal with all other kinds of wealth that are acquired by force.
- * Furthermore, the Kshatriya, who destroys righteousness and transgresses all wholesome restrictions, is not regarded as a Kshatriya and should be driven from society.
- * A king desirous of winning victory, should never behave thus. What gain can be greater than victory won fairly.
- * An enemy should not be imposed on by unfair means. Nor should he be wounded mortally. For, if struck mortally, his very life may disappear.
- * That king who wishes for his own prosperity should try to make conquests by fair means, but never with deceit but one on or with pride.*

CHAPTER XCVII

(RĀJADHARMĪNUSHĀSAN-PARVA).

Yudhishtira said :—

‘No action, O king, is more sinful than that of the Kshatriyas. While marching or in battle, the king destroys the Vaishyas.

Bhishma said :—

‘It is true, kings, desirous of victory, torture many creatures, but after victory they secure the advancement of all.

‘Those, who use weapons, destroy many who deserve to be killed. Such wholesale destruction, however, helps the growth and advancement of the remnant.

THE FOLKLORE OF THE HEADLESS
MAN IN NORTH BIHAR.

BY SARAT CHANDRA MITRA, Esq., M.A., B.L.

(Read on 28th September 1916.)

The belief in the existence of spirits, who make themselves visible to mankind in the shape of headless apparitions, is widely spread among the Hindus and Musalmans inhabiting the northern parts of India. This superstition assumes two forms :—(I) One in which the spirit is represented as appearing in the form of a headless body sitting astride on a horse's back, with the head before him on the pommel of the saddle ; (II) and the second variant depicts the apparition as a headless trunk moving about on foot and appearing before men in the guise of a pedestrian, without carrying the head in his hands. These two forms of this belief have their respective geographical areas wherein they are current.

The second variant is prevalent among the people of Bengal and North Bihar. Readers of the Rev. Lāl Bihārī De's *Bengal Peasant Life* (Chapter XVI.—*The Village Ghost*) will recognise in the *Shandhakūṭā* ("He whose head has been cut off from above his shoulders") the headless spirit who is believed by the Bengali Hindu illiterate folks to be the most malevolent of the whole crew of ghosts and spooks, for woe betide the belated human being who comes within the grip of his gigantic arms. He is generally believed to inhabit the low-lying water-logged lands in the outskirts of villages in rural Bengal, and his happy hunting-grounds are the bogs and marshes so characteristic of the physical features of Lower Bengal lying outside the pale of urban areas. He is supposed to leave his haunts and be astir after the dark shades of the night have fallen, rolling over and along the ground like the wee wee lambikin, in the well-known folk-tale from the Panjab, trundling along in a drumikin to his granny. While on the prowl for his prey, this headless ghost keeps his huge arms opening wide and shutting fast alternately like the two arms of a smith's vice; and swiftly and surely is that unfortunate man or woman to die who gets caught in the vice-like grasp of those death-dealing hands.

But the existence of this belief among the people of North Bihar was hitherto unsuspected by the author of this paper. Its prevalence there came to his notice during the middle of 1913 when a considerable scare was caused among the inhabitants of certain villages in the district of Darbhanga (North Bihar) by the alleged sudden appearance among them of some headless apparitions moving about with lighted torches in their hands. Mistaking them to be members of the light-fingered gentry, the villagers armed themselves and gave them chase; but lo and behold! they made themselves scarce, only to appear in another adjoining village. Things went on in this way for sometime, and the whole countryside in that neighbourhood was stricken with panic and consternation till, at last, this halluci-

nation lost its novel force and was relegated to the limbo of oblivion. The facts bearing on this strange phenomenon were reported by the Darbhanga correspondent of the "*Bengalee*" in the following communication to that Calcutta daily, which was again quoted in the daily *Indian Mirror* (Calcutta) for Tuesday, the 3rd June 1913, under the title of "*Villages Visited By Headless Figures*":—

"Following upon the recent scare of mysterious lights in the Champaran district, the "*Bengalee's*" Darbhanga correspondent writes of a strange phenomenon that occurred at about 8 p.m. on Saturday last at Taralahi, Ujhoul, Sindwara and some other neighbouring villages, a few miles from this place. "There appeared in one of the aforesaid villages," he says, "some human figures, all on a sudden, with burning torches in their hands. The villagers took them to be dacoits and, armed with 'lathies,' spears and guns, they followed them; but they vanished like mists before the sun and appeared in another village. In this way they visited some 7 or 8 villages causing panic and consternation amongst the villagers."

"According to the version of the villagers, they appear in the outskirts of a village specially near about "jhil" lands. Whenever they appear in the outskirts of a village, it appears to the villagers that that portion of the village is on fire! *A respectable eye-witness told me that he had noticed headless figures amongst the group, producing fire by clapping.* News has also been received from Samastipur and Sitamarhi to the same effect."

"A curious story is told by the villagers about the origin of the phenomenon which is a bit romantic. Here is the story:—A villager went to "Kamrup Kamakhya" in Assam, some years ago, where he had learnt some extraordinary mantras by which he could perform some strange feats. After returning home from Kamakhya, he told his wife, one day, in the course of a conversation that he could exhibit his figure without his head, provided she was not frightened, and that he would give

her some ashes (sanctified by mantras) which she must throw on the headless figure of her husband, and the separated head would return to its proper place."

"The wife agreed as she was naturally eager to see the fun. The man, before commencing the performance, gave the woman some sanctified ashes, entreating her repeatedly to throw the same on his body in proper time. Looking at the headless figure of her husband, the wife was so much frightened that the ashes dropped down from her hand; and she totally forgot to carry out her husband's directions. The result was that the body remained headless; and that it is this headless figure which is causing this phenomenon. This story is undoubtedly the outcome of a deranged brain."

"I wish I could see the phenomenon with my own eyes. I shall then be in a position to give a vivid description of it. But that is perhaps not to be."

The most noteworthy feature of the foregoing account of this strange phenomenon is that the illiterate villagers believed the headless apparition to be the decapitated body of a man who had received his schooling in the magical arts in that home of witchcraft and sorcery—Assam—the far-famed *Kāmāśkhya*, *Kāmarūpa* or *Kāora* of the mediæval ages of Indian tradition and history. What is the man reported to have learnt in *Kāmarūpa*? He had learnt the tricks of decapitating himself and of restoring the head to his trunkless body by the influence of his thaumaturgic power.

Now we should consider the questions:—

- (a) Whether the aforesaid belief in the possession of magical power under the influence whereof a man can decapitate himself and restore the head to his body, or otherwise mutilate himself, is a myth pure and simple?
- (b) Or whether the aforementioned belief is a living article of faith still current among any people in any part of India?

We should answer the question (b) in the affirmative for it is now well-known that, under the influence of religious fervour, men have cut off their hands or other limbs and offered up the severed members as sacrifices to their tutelary deities. An example illustrating, in a striking manner, the intensity and the living character of the aforementioned belief is not far to seek. It was only so recently as the 20th March 1913, that this remarkable act of religious fervour was enacted in the Nimar District of the Central Provinces. An illiterate peasant became a *sadhu* and stationed himself in a temple where he listened to frequent recitations of legends from the Rāmāyana and the Mahābhārata. Now one of the legends, which appealed to the spiritual side of his nature most strongly and stirred up within him keen religious fervour, went on to say that, on several occasions, the semi-divine Rāma had made an offering of his own head to the god Siva and that, on each of those occasions, the decapitated head had been miraculously restored to the headless trunk. This stimulated his imagination to such a pitch that, on the 20th March 1913, he cut off his left hand with a hatchet and offered up the lopped-off arm as a sacrifice to the god Siva. The deluded victim of this hallucination subsequently appeared before the priest in charge of the temple and showed him the bleeding stump of his hand, whereupon first aid was rendered to him and he was then removed to the hospital whence he is reported to have departed nobody knew where. The under-noted facts connected with this remarkable instance of self-mutilation under the influence of religious fervour, appeared in the columns of the daily *Indian Mirror* (Calcutta) for Saturday, the 17th May 1913, under the title of "*Influence of Religious Fervour—Self-Mutilation as an Offering*":—

"An extraordinary case of self-mutilation under the influence of religious fervour is reported from the Nimar District of the Central Provinces. It appears that one Lachman, by caste Dhanuk, an illiterate peasant, settled down as a *sadhu* in Tara-chand's temple at Mortakka, three years ago. He had done

the parkrama of the Nerbudda and had become strongly imbued with religious ideas by listening constantly to readings from the Ramayana and the Mahabharata. *These referred mostly to the offering of different parts of the body as sacrifices to Shiva, and we may note that one legend attached to the Hindu mythology states that Rama sacrificed his head on several occasions to Shiva and that on each occasion the head was replaced on the body.* Lachman was so impressed with these stories that he resolved to experiment with himself. On the morning of the 20th March he suddenly appeared before Appaji the pujari of the temple saying that he had cut off his left hand with a hatchet as an offering to the god. The bleeding stump showed that he had really mutilated himself. Appaji found the hand lying in front of the image of Rama. Lachman stated that he felt no pain and feared no harm as Rama would look after him henceforth. The pujari called up other sadhus who were in an adjacent dharmshala; and they applied a ligature to the wounded arm in order to stop the profuse bleeding. The village police were informed of the occurrence and Lachman was taken to the branch dispensary of Mandhata for treatment. Fortunately Captain Tarr, Civil Surgeon, and Mr. E. James, Deputy Superintendent of Police, arrived at Mandhata the same evening, and thus skilled surgical treatment was available. Captain Tarr found that the hand had been roughly hacked off by three strokes, and apparently the bones were projecting beyond the skin. Lachman refused to take chloroform saying that he would feel no pain just as he had felt none when he cut off his hand. He remained quiet and looked on complacently while the Civil Surgeon operated. A second operation had to be carried out before the hæmorrhage could be controlled and the wound sutured up. On the following morning Lachman seemed quite pleased with himself and expressed no surprise that the severed hand had not been rejoined to the wrist. He refused to stay at Mandhata in order to have the wound dressed daily, and departed on his way again expressing confidence that no harm would befall him as he was under the protection of Rama.

Nothing has since been heard of him, and it is quite possible that the wound healed as it was most carefully dressed. Lachman is about forty years old and is said to have been deeply religious from boyhood though he never learned to read or write. If he be still alive, he has probably acquired merit among other sadhus, though his behaviour did not show that he courted notoriety in the least."—"Pioneer."

That the practice of taking a vow to cut off a hand and of making an offering of it to the dread goddess Kālī prevailed in Ancient India, appears from an incident which occurs towards the conclusion of the entertaining Tamil romance *Madanākāmarājankadai*.¹ It came about thus: A prince, whose wife was extremely vicious and carried on an intrigue with a cripple, and his faithful companion—the son of the king's prime minister—were travelling together. While encamped, one night, under a banyan tree, the prime minister's son, who understood the language of birds, overheard a pair of owls conversing with each other among the branches above and saying that the prince, who was sleeping below, would be murdered by his faithless wife. This filled the mind of the prime minister's son with dismay. When he and the prince returned to the city, the former, suspecting the latter's wife to be faithless to her husband and that she intended to murder him, concealed himself, during the night, under the latter's bed. Returning from her paramour, the adulteress cut off her husband's throat. The prime minister's son sprang out from his hiding-place and caught hold of the murderess; but he was too late to save the prince's life. The wily princess was also equal to the occasion, for she at once raised a hue and cry, saying that the prime minister's son had killed her husband. In the meantime, the wife of the prime minister's son, who was a very virtuous lady and loved her husband to distraction, had taken a vow to cut off her right hand and offer up the lopped-off limb, by way of

¹ *The Dravidian Nights' Entertainments*: Being a Translation of the *Madanākāmarājankadai*. By Pandit S. M. Natesa Sastri. Madras: 1886.

sacrifice, to the goddess Kālī should her husband be acquitted of the charge of murdering the prince. As the prince's father—the king—had been convinced of the innocence of the prime minister's son, the latter's wife went to the temple of Kālī, and was about to cut off her right hand when she was prevented by the goddess from doing so. The deity said that she was so much pleased with her faithfulness to her husband that, instead of requiring the sacrifice of her hand, she would endow her right arm with the magic gift of the power to restore the dead to life.

Now we should turn to the discussion of the variant No. I mentioned *supra*. We find that the folklore of the Headless Horseman in Northern India has been dealt with at considerable length by Capt. (now Sir) R. C. Temple in the *Calcutta Review* for July 1883, (Vol. LXXVII), pages 158-183. In his prefatory remarks, this learned author says:—

"Mr. William Crooke, C.S., writing privately to me, on the 26th February 1883, from Awagarh near Jalesar, North-West Provinces, said "that at about the close of 1882, there appeared an apparition in his neighbourhood, called Ránd or Dánd, which frightened and disturbed the native population a good deal. This apparition was a horseman who appeared at night, mounted, but without his head on his shoulders. He carried it before him instead on the pommel of his saddle, and in each hand he carried a sword. His habit was to stand before a man's door and call out to him by name. If he answered, he was sure to die of fever, or some other disease, before long."

*The superstition caused so much terror about Awagarh, that the people would not answer the village watchman's challenge at night, as it was reported that several deaths had occurred from unwittingly answering the Dánd."

"And old Thákur told Mr. Crooke that he had known several previous instances of the appearance of the Dánd, who was in fact generally to be found on the prowl. The Thákur also

said that, in the old days, these creatures, whom he supposed to be *Rākshasas* or giants, always attended at battles, and were to be seen charging the enemy, headless as they were."

"The proper way to get rid of a *Dúnd*, the people said, was to throw over him a piece of a particularly dirty cloth."

"Mr. Crooke subsequently ascertained two more facts about this headless horseman, viz., that he was connected with comets, and that in Calcutta a lane near Creek Row (leading east from the north-east corner of the Wellington Square, Calcutta) is called *Galā Kātā Kāfirī Galī*, or Headless Caffre (African) Lane, in which a headless negro is supposed to wander."

"The notion of the headless horseman is very common in the Panjáb and all over Northern India."

From the foregoing remarks, the three undernoted remarkable ethnographical facts may be gleaned :—

- (a) That the first variant of the folk-belief about the Headless Apparition is current in the United Provinces and the Panjáb only ;
- (b) That one peculiarity of the Headless Horseman (*Rānd* or *Dúnd*) is his appearing at night before a man's door and calling out to him by name, and that whoever answers his call is sure to die an early death of fever or some other ailment ;
- (c) That the apparition of the Headless Horseman may be scared away by casting upon him a bit of exceedingly filthy cloth.

The gist of the point (b) *supra* is that illiterate folks or people in a low plane of culture believe in the existence of visionary death-summonses, the hearing of which results in the subsequent death of the hearer. The Irish people believe that the Banshee howls at night and prognosticates death to whomsoever hears her wailing. In the district of Mirzapur in the

United Provinces, a tiger-demon called Baghesar is popularly believed to live on the Churni Hill and to come down at night in the guise of a human being and to call out to people by name at their doors. Should anybody respond to his call, he would surely meet with an early death.

It will appear from the "*Note on Nisi or the Night-Demon*" published at page 49 of the first volume of the Bombay Anthropological Society's *Journal* that this she-demon walks about in the streets, assuming the shape of a human being and thrice calls out by name to whomsoever she might have taken a fancy to. Should the latter answer her call, he is sure to be decoyed away to some lonely place, pool or tank where he is either killed or left in a wretched plight.

The miners of Cornwall in England superstitiously believe that whoever hears the sounds of the Seven Waistlers is sure to die or meet with some accident. This belief about the Seven Waistlers has its origin in certain sounds in the air which are said to be made by flocks of some kind of night-birds which, in their nocturnal flight across the country, utter plaintive call-notes. When these sounds are heard, they are superstitiously supposed to prognosticate accident, death, in short, all sorts of calamities to those who hear them. The famous English novelist Mrs. Henry Wood has founded the plot of her novel entitled *Edith* on this tiny bit of Cornish superstition.

The point (c) *supra* is based on the idea of filthy clothes serving as a talisman or protective against the evil eye. Acting upon this idea, the anxious Indian mother dresses up her child in filthy clothes in order to disguise its appearance and shield it from demoniacal influences.

It now remains for us to consider the theories that have been and may be propounded for accounting for the way in which these widely spread beliefs in the Headless Man or Horseman (the *Skandhahatā*, the *Rūd* or *Dūd*, the *Bissirā*, the *Tax-i-bessir*, and the *Sirburidā*) have been evolved. The first two of the

three undernoted theories suggest themselves to me, while the third one has been propounded by Captain (now Sir) R. C. Temple :—

(1) That some arch-magician, having acquired considerable thaumaturgic powers, became imbued with the idea that he could decapitate himself and restore, by means of suitable incantations, the severed head to the trunkless body. That, in order to test the efficacy of his supposed magical powers, he might have decapitated himself; but, through some mistake or otherwise, he could not restore his head to his trunkless body. That, subsequently, the illiterate neighbours of the deceased magician, who implicitly believed in the latter's wonder-working powers, supposed that the headless ghost of the latter walked about.

In this connection it should be noted that some ethnologists are of opinion that the spirits of great thaumaturgists or wonder-workers are, first of all, looked upon in the light of ghosts by people in a low plane of culture and then deified and raised to the hierarchy of their gods and godlings. That this process of deification of wonder-workers is actually working in India is best illustrated by the god Mahāsu, whose temple is situated near Mussoorie. Now this god, or rather four deities known collectively under this title, "is the spirit of a great worker of wonders, who could cause storms to disperse by throwing rice and lentils into the air." *Vide* the Plate (opposite page 528 of Vol. I, of Hutchinson's *Customs of the World*) illustrating a view of the temple dedicated to this deity and of the hill-women dancing before it. Brāhman *pūjāris* serve as priests in this temple; and sacrifices of kids are made to this deity, and offerings made of money, rice, water and narcissus flowers. This god is also propitiated by musical and dancing performances carried on before him, as the figures of the dancing women in the aforementioned illustration show beyond the shadow of a doubt.

(2) That the Rāmāyana and, for the matter of that, the exploits and tribulations of Rāma and the sufferings of his

beloved spouse *Sitā* appeal to the imagination of the Hindus, educated and ignorant, literate and illiterate, to such an extent that no non-Hindu can realise. That one of the legends set forth in this famous Indian epic is that *Rāma*, on several occasions, severed the head from his own body and offered the decapitated head as a sacrifice to the god *Śiva*. That this legend might have given rise to the belief among the illiterate folks that *sādhus* and other personages of that ilk, who live in the odour of sanctity, can imitate the acts of self-mutilation practised by *Rāma* and that if, for some reason or other, they fail to restore the heads to their trunkless bodies, their headless ghosts wander about in the guise of the *Dūnd*, the *Binsirā* and the like.

(3) As regards the third theory, I may state that the worship of *Devī* is most popular throughout India, more especially in Northern India and the regions situated on or about the lower spurs of the Himalayas. In these last-mentioned regions, she is much worshipped under the designation of *Chāmundā*. *Vide* the Plate (illustrating the view of the temple of *Chāmundā* and the way in which she is worshipped) facing page 534 of Vol. I of Messrs. Hutchinson & Co.'s magnificent work entitled "*Customs of the World*." The plate depicts an attendant who is seen ringing the temple bell to attract the attention of the goddess to the worshipper, who kneels at the steps leading up to the shrine of that deity, and also shows the votive offerings in the shape of the horns of wild goats and deer which are seen hanging over the doorway of that sacred edifice. Also see the Plate facing page 536 of the same work and illustrating the view of another shrine of *Devī* wherein an attendant (who is a non-*Brāhman* and selected from one of the forest tribes) is depicted as holding a tawse made of iron rings with which patients suffering from hysteria, epilepsy and other nervous diseases are beaten in order to expel the evil spirits tormenting them. The fact of the officiating priest being a member of a forest tribe proves beyond the shadow of a doubt that the worship of *Devī* is of aboriginal origin.

Now the *Chandi Māhātmya*, forming a part and parcel of the well-known *Mārkaṇḍeya Purāṇa*, which is still widely read by the religiously-disposed Hindus throughout the length and breadth of India, recites the various legends connected with the victories achieved by the goddess Durgā or Devī over those enemies of the Aryan settlers in India who are designated under the name of *Rākshasas*. Now included among these Titans of ancient Hindu mythology were the famous *Rākshasa* heroes *Tuṇḍa*, *Vituṇḍa*, *Suṃbha*, *Nisūmbha*, *Suṇḍa*, *Chaṇḍa*, *Muṇḍa*, *Mahishāsura* and others. The goddess Devī, in her incarnation of *Chhinnamastakā* or the *Headless One*, vanquished the *Rākshasa* hero *Nisūmbha*.

Carefully weighing the three theories propounded above and the facts connected therewith, I agree with Captain (now Sir) R. C. Temple in thinking that the balance of plausibility inclines considerably in favour of the third theory set forth above and that to the widespread celebrity of the legend of *Chhinnamastakā* is to be attributed the origin of all the folklore about the Headless Man and the Headless Horseman so widely current throughout Northern India.

KANARIAN—KONKANI CASTES AND COMMUNITIES IN BOMBAY—SOME REMARKABLE FEATURES IN THEIR ETHNOGRAPHY.

By J. A. SALDANHA, Esq., B.A., LL.B.

(Read on 27th October 1915.)

Brahman Kanarin or *Brahmarachi Bhasa* is the name given by Thomas Stephens, the first Englishman in India, to the language now commonly known as *Konkani*, of which he wrote a grammar. The Hindus were called by the converts to Christianity in Goa as Konkani, which probably accounts for the origin of the name of Konkani. The term "Kanarin" is evidently derived from "*Kanara*," by which Portuguese geographers designated the district from Malwan to Mangalore ruled by the Kanarese governors deputed either from Vijayanagar or Bijapur. The Gaud Samvats of this province were the only Brahmans known to the Portuguese and in order to distinguish their tongue from the Konkan variety of Marathi, it seems to have been described by the first European that composed its grammar as Brahman's Kanarin. Now the only well known communities in Bombay hailing from Kanara and known to the Portuguese are not Kanarese in their origin, but either *Tulu* or *Konkani*.

The majority of *Tulus* (*Dravidians by race and language*) in Bombay are Mogers, who are the only community who rejoice in having no legal marriage recognized by courts, in-as-much as recently a Presidency Magistrate's court in Bombay refused to condemn an act which in the case of any other community in this city would amount to an offence of bigamy. The decision was based on a ruling of the Madras High Court of 1897 (4M. H. C. R. 203), which held that the bond created by a couple for the purpose of sexual association among Aliya-santana castes does not create a marriage tie. Among the Tulu as well as Kanarese castes of South Kanara and Mysore paternity

is not recognized as a vehicle of either of inheritance to property or descent of sept or gotra. Their gotras (balis) are named after animals, plants and other natural objects, which are venerated as ancestral kindred and some times even worshipped. Children take the name of their gotras after that of their mother and inherit the property of their maternal uncle. But such a system existing as it does among many aboriginal tribes in North America and Australia does recognize the existence of a marriage tie (though not of an exalted kind) as distinguished from mere concubinage. In exactly the same manner the Alyasantana custom and usage has long established a nuptial bond subject to several elaborate totemistic exogamous restrictions side by side with concubinage.¹ With a wider knowledge of comparative ethnography neither the Madras High Court nor the Bombay magisterial courts would have committed themselves to a view which has caused such a wide spread and deep shock and scandal among Tulu communities.

In striking contrast to the Kanarian Tulu Mogers stand Konkani communities, who are mostly Aryan by race and language.² They can justly be proud that theirs is the language which had the earliest of grammars any Indian vernacular can rejoice in. That grammar, a most elaborate and scientific one, was composed in Portuguese as already mentioned by the first Englishman that came to India and settled in India. The many peculiarities of the language as disclosed in the permutation of vocalic sounds, its grammar and lexicon³ cannot be accounted for by mere dialectic variation and growth out of the same Prakrit as the Marathi. The growth of Konkani is indebted probably to the immigration into southern Koonkan of the Gaud Sarasvath Brahmins. It is curious, as noted above, that Thomas Stephens distinguishes Konkani from Marathi by

¹ Vide my articles on "*Problems in Jurisprudence*" in the Jubilee No. of the Journal of this Society paras 10-14 and on *Balis and Totems* in Vol. IX of the Journal pp. 255-260.

² Vide *Appendix A*.

³ Vide *Appendix B*.

calling it Brahmana Kanarin or Brahmanachi bhasha. A perfect master as he was of both Marathi and Konkani as well as Sanskrit and Prakrit, he must have mastered the origin of Konkani and deliberately designated it as a Brahman language, because it was the *peculiar heritage of the Gaud Sarasvat Brahmins*, formed by the importation of a northern Prakrit variety and its *super-imposition* on a Konkani Marathi variety.

The status of Brahman was accorded from early times by many a ruling chief of India to the Gaud Sarasvats settled in Kanara and Konkani. As early as the year 1261, A.D. we find a Chalukya king bestowing a village in the Ratnagiri Taluka on certain Brahmins including one Keshav Prabhu of the Bharadvaj lineage, who was evidently a Gaud Sarasvat Brahman. There is also an interesting copper plate of the year 1436, A.D. which proves the existence of a Gaud Sarasvat dynasty of chiefs of southern Konkani about the beginning of 15th century. The founder of this dynasty is stated in the copper plate to have expelled the Marathas, who have usurped the power of the Kadambas. It is probably to this dynasty the Gaud Sarasvat Desais of Kudal belonged who were tributaries of Bijapur about the close of the 15th century.

Appendix A.¹

Konkani is a member of the Indo-Aryan family of languages, as may be seen from the following illustrations from it and the corresponding words in Sanskrit, Marathi, Latin, English and Kanarese:—

KONKANI.	MARATHI.	SANSKRIT.	LATIN.	ENGLISH.	KANARESE DRAVIDIAN.
don	don	dvi	duo	two	yera du
maie	mai	matra	mater	mother	tal
pai	pai	pad	pes	foot	kain
naum	naum	nam	nomen	name	hesaru
gai	gai	gai	vacca	cow	dana
has	hansi	hansi	(h) anser	goose	bathu
vair	var	var	super	over	mele

¹ Extract from my notes on the "*Origin and Growth of Konkani*"—in *Mangalore Magazine* Vol. II, 1902, pp. 169 and 201.

We find here a striking resemblance between the words on each line in all the languages mentioned except Kanarese. It therefore follows that Konkani belongs to the same family to which Sanskrit, Latin, English and Marathi belong and not the one to which Kanarese belongs, and that it must be classed among the Aryan family of languages. Again, its resemblance to Marathi is so great, that it is clearly derived from the same family from which Marathi came viz., Sanskritic.

In tracing the resemblance among roots in the Aryan family of languages, it should be noted that they do not resemble in every respect, for example, we have *don* in Konkani, *duo* in Latin, *two* in English, *zwei* in German. These differences in respect of sounds in words derived from the same root follows a uniform law, which has been called Grimm's law. It is a permutation or rotation of consonants that shift in the following order:—first, the mutes in Konkani, Sanskrit, Latin and Greek correspond to sonants in High German, and to aspirates in Low German and English, e. g., *pa* in Konkani *pos* in Latin, *muz* in High German, and *foot* in English; secondly, the sonants in Konkani, Sanskrit, etc., correspond to aspirates in High German and mutes in English, e. g., *ga* in Konkani, *cow* in English, and, thirdly, aspirates in Konkani, Sanskrit, etc., correspond to mutes in High German and sonants in English, e. g. *haz* in Konkani, *goose* in English. The origin of this law is very obscure, one plausible explanation being that it arose out of a differentiation in independent directions of sounds originally indistinctly pronounced. Whatever the true explanation, the fact is very interesting to note in tracing the origin and growth of our language.

Appendix B.¹

Konkani is spoken by Gaud Saraswat Brahmins and other non-Brahmin Hindu communities, Christians and Mussulmans in southern Konkani with Goa as the centre. The number of its

¹ Extract from my Introduction to *Elementary Konkani Grammar* by D. F. Dantes, (Savantvadi) 1910.

speakers in this area and in the rest of western India where Goan or Konkani colonists have settled is computed at about 1,500,000 people. Konkani is treated in Dr. Grierson's *Linguistic Survey* (Vol. VII), as a *dialect* and the only *dialect* of Marathi, while Konkani, Dekkan and Berar and other Marathi forms are treated as mere *varieties* of Marathi. "Konkani is a Marathi *dialect*, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech. Konkani has, in many respects, preserved an older stage of phonetical development and shows a greater variety of verbal forms than standard Marathi." This view coincides with the opinion expressed in my article on "*Origin and Growth of the Konkani language*." (Mangalore Magazine Vol. II 1902 pp. 169 and 201) referred to in the bibliography consulted by Dr. Grierson. Since writing these notes, I have been putting to test a new theory to account for certain peculiarities of Konkani, namely that it is a dialect of Marathi with the super-imposition of forms and words imported by the Gaud Sarasvat immigrants, that found their way into Goa according to Dr. Bhaui Daji, the well known Shenvi Scholar, about 7 or 8 centuries ago probably by the sea route from northern India. A peculiar permutation of vocalic sounds is noticable. We find that (a) a word beginning with ka in Konkani changes into ka (as in English but) in Marathi; (b) the syllable "vo" in Konkani changes into "o" or "ho" in Marathi and (c) nouns ending in "o" in Konkani end in "a" in Marathi. There are of course exceptions. The following are a few interesting examples:—

KONKANI.	MARATHI.	KONKANI.	MARATHI.
kantallo (disgust)	kantala	vantlo (share)	vantla
kamp (tremor)	kamp	dago (deceit)	daga
vojem (burden)	ozem	daryo (sea)	darya
		ghoddo (horse)	ghodda

KONKANI.	MARATHI.	KONKANI.	MARATHI.
ronk (somit)	onk	ukodd (boil)	ukall
vollok (recognition)	ollakh	lallaum (auction)	lilaum
voi (yes)	hoi	lip (hide)	lsp
vont (lip)	ontt	fol fruit	fall

The lexicon and grammar of Konkani point to a closer kinship of it with Marathi than with any other Indian vernacular. On the other hand, it discloses peculiarities that are very striking, as will appear from the subjoined list :—

KONKANI.	KANARESE.	SANSKRIT.	MARATHI.	GUJARATHI.
bauv	baau	aham	mi	ham
asam	iruthene	asm (Prak)	astom	cham
maka	manage	mahyam	mela	mane
udek	niru	udaka	pani	pani
kham	ekhi	kva	kotthem	khyam
(h) anga	ili	iba	yethem	hyam
dovor	haku	dhor	tthev	darav
apai	kari	avha	belav	belav
luv	koi	la	kap	lav
vomp	bithu	vapa	per	vav
lagim	samipe	samipe	zaval	najik
bhithor	valage	abhyantar	ant	andarnu
chedo	hudaga	batu	por	chekro

A more exhaustive list is given below :—

KONKANI.	ENGLISH.	SANSKRIT.	MARATHI.
Adai	profit	da (to give)	fyada
Bail	woman	abala	baico
Bhainn	sister	bhaguini	bahinn
Bhangai	destroy	bhanj	nasa-av

KONKANI.	ENGLISH.	SANSKRIT.	MARATHI.
Bhangar	gold	bha (<i>to shine</i>)	sonem
Bhatt	landed property	bhatath (<i>to hire</i>)	vatan
Bhem	fear	bhi	bhay
Bhic	alms	bhicsa (<i>to beg</i>)	bhicsa
Bokem (Bakem)	crane	bae	bagalla
Burguem	child	arbhasak	mul
Cashtt	hardship	cashttam	tras
Chint	think	chint	vichear ear
Davar	keep	dhar	tther
Dhu	daughter	duhita	mulgi
Gras	eat, food	gras	khannem
Guimn	summer	grishmah	unhalla
Guinean	intelligence	dnyanam	bud-dhi
Harddem	heart, breast	rhiday	antahcaran, chhati
Hanv	I	gham	mi
Hinv	cold	himam	thanddi
Ingilo	char-coal	angar	khar a
Khast	punishment	xas (<i>to punish</i>)	xiksha
Kitea	why	catah	kam
Kitem	what	kim, katham	kay
Lab	gain	labha (<i>get</i>)	fayda
Laguim	near	lag (<i>to adjoin</i>)	zavall
Lhav	light, low	laghu	hallu
Mandduk	frog	manddukah	bedduc
Mata	mother	matr	ai (mata)
Mharag	dear, rare	mehargha	mzhag
Na	no	na	nahim
Nisann	ladder	nixrenni	xiddi
Nivar	ward off	var	rakhanem
Pannas	jack (<i>fruit or tree</i>)	panasa	phannas
Partem	on the contrary	pratyut	ulatt

KONKANI.	ENGLISH.	SANSKRIT.	MARATHI.
Phatt	a lie	sphatt (<i>to joke with</i>)	labaddi
Podd	a string	put to (<i>string to-gether</i>)	har, ladd
Polo	cheek	capola	gal
Pottli	bundle (<i>in cloth</i>)	pott-ttali	mottli
Punn	but	punch	parantu
Put	son	putrah	mulga (putr)
Razu	rope	raj-ju	dori
Rukh	tree	vrikshah	zhadd (vriksh)
Sakal	under	li (<i>under-lie</i>)	khalim
Sopsnn	a step, stair	sopansm	payri
Saknnem	bird	xakunah	pakshi
Sumurt	law	smriti	cayda
Sunnem	a dog	xvan	kutra
Suvad	taste	svad	ruchi
Talla	beneath	talle	khalim
Tann	grass	trinum	gavat
Udao	water	udacam	panni
Usgo	lap	utsanga	manddi
Vach	go	vraja	ja
Val	creeper	val-li	vel
Vartavone	happen	vri	honnem
Vassai	treat well	vas (<i>to love</i>)	vagavnnem
Vast	ornament(thing)	vas (<i>to wear</i>)	daguina
Vegaim	speedily	veguena	lav-car
Vhadd	large	vyuddhah	mottha
Vhar	carry	vah	ne
Vizmit	wonder	vismayah	chamstcar
Xit	boiled rice	siotham	bhat
Zannvai	wisdom	dnyanzm	dnyan

The peculiarities noted above as disclosed in the grammar, lexicon and peculiar permutation of sounds, cannot be accounted for by mere dialectic variation and growth out of the Prakrit out of which Marathi has grown up.

It is then possible that we are indebted for them to a recent immigration of a northern Indian community? However few may have been the original Gaud Sarasvat settlers in southern Konkan, they grew in number rapidly and attained to a position of affluence and influence quite unique. No where else in India has a new body of settlers obtained such a complete ascendancy as landlords and state and village officers on an older population as have the Gaud Brahmins in Goa and the neighbouring districts. Bringing as they did an Indo-Aryan dialect of their own, is it not likely that they impressed some of its features on the local vernacular like the Normans in England? That is what, it seems to me, actually happened.

INDIAN SUPERSTITIONS ABOUT THE HEADLESS TRUNK AND THE TRUNKLESS HEAD.

By S. S. MEHTA, Esq., B.A.

(Read on 24th November 1915.)

There was a belief in the middle ages that the trunk of a warrior renowned in battle used to fight till the last, even though the head came to be cut off by dint of the sword. The warrior was not supposed to be of an average or ordinary kind, but to be one who was sturdy in youthful vigour and full of military hardihood, accompanied, of course, by tenacious life.

There are some instances of such a fight waged by the headless trunk of a hero in whose connection folklore is preserved as floating in the very atmosphere of Rajputethana and Kathiawad from which tradition has derived its own heritage. Tales and stories of such heroes abound in other parts too, that narrate such fanciful instances of warriors who killed a good number of opponents in the enemy's army.

The question, moreover, is how such stories came into being, or in other words, from where they were capable of being derived and to what origin could they be rightly traced. It is, indeed, not quite easy to answer this or a similar question, to any degree of satisfaction. However, the following may make some part of the subject clear :—

In earlier times, the *Ramayana* has disclosed and related the battle that was carried on by *Indrajit* the valiant and invulnerable son of *Ravana*, with his head alone, when the trunk lay divested of it. The hands were lopped off and by virtue of a benediction that he had already secured, they flew away to fall into the lap of his wife—*Sulochanâ*; and the act gave her to understand that her illustrious husband was dying. The dying moment arrived when the head too fell into the lap of his wife. In the *Mahâbhârata* there is no such illustration given that can adorn our subject here. However, in the later *Purâṇas* and *Tantras*, the female deity is frequently introduced to the reader as fighting against demons.

Śiva, the constant dweller in the cemeteries is oftener than not spoken of as wearing the skulls of the dead bodies of those demons that came to meet their doom at the hands of female deities. By a rhetorical fancy and by a straining of poetical imagination, the poets of the age represented some of the demons as multiplying themselves to thousand folds out of even a single drop of blood spilt by the female divinity. But only once has it been represented that the head alone fought with the deity, when the notorious *Mahishâsura*—or the Buffalo-demon had his body cut off by the goddess and the head was transformed into a gigantic form that carried on the fighting till it was entirely cut into small pieces.

The heads fought in the way in which, the brief mention has been made above. In the generation of *Bhavabhūti*, the matter has been noted in much the same way. *Kalidâsa*, his predecessor has nothing to tender in this respect; but in the dramatic per-

formance of the former, viz., Mālatī Mādhava, two characters—Agorhanta and his devilish spouse Kapāla—Kundala, have been described as selling and purchasing human flesh in the burning ground, when they came across Mālatī, the heroine of the play, whom they caught hold of, in order to offer her as an oblation to their tutelary deity. This was the time of Buddhism getting a gradual sway over Brahmanism; and Tāntric worship was becoming unpopular, so far so that it was about to be thoroughly smashed down. In the present case, moreover, the head is represented to have been offered to the deity in order to achieve a blessing from her, after appeasing her by that means. This was no benevolent motive that propelled the murderous worshippers of the Idol of Black Magic; to kill a human being, but from Black Magic itself, some-how or other, the idea of the head going out to fight against the enemy, may be regarded as having taken its birth. Many a folklore runs to the effect that the head alone or the trunk alone went to wage a battle against the combatants of the enemy's forces; and many a tradition of the same import comes to be handed down to posterity, as emanating from the heroic deeds of warriors that flourished in the middle ages—that extended over many centuries in India.

Another of such tales deserves a careful attention:—It is said that the Thakor named Mokhadāji, the son of Rānāji came to the throne of Bhawnagar in 1309 A.D. He conquered Bhimdād from the Vālā Rajputs and Umrālī from the koli's of the place, respectively. He made Umrālā his capital and took Khokhara by surprise; drove the Mussalmans out of Gogo; and subjugating the isle of Piram from the Bāria sect of Kolis, began to rule in Perum. No sooner was the Vice-Regent in Ahmedabad informed of the treatment meted out to his subjects in Gogo than he quickly repaired to Gogo that place. A battle ensued with oceanic waters rolling between the two armies, so that the arrows rent only the air without injuring the bodies of the followers of Mokhadāji. But at last he

hastened on to Gogo ; and the about Khétôji of Lîmdi, a traditional tale runs to the following effect :—

Khetôji had long, very long hair on his head ; and had a bright countenance to make the hair shine to an advantage. Once upon a time, the daughter of Sarveyâ Rao and betrothed to Godhâji Vâghelâ, while passing by Lîmdi on her way to the place of her would-be-husband ; happened to see Khetâji with his turban daffed ; and became enamoured of him. She sent a female servant of hers to fathom his desire, in case the girl would offer her hand to him. The girl was with the bridal party and the same party was entertained warmly and with due rejoicings by Khetâji ; so that he was wedded to her for life. When Godhâji the Vâghela, for whom she was primarily and principally meant, came to know of how the would-be queen of the Vâghelas was waylaid and kidnapped, he determined upon wreaking a cruel vengeance upon Khetâji for the abduction. Preparing a very large force, the Vâghela chieftain set out, and met the then Lîmdi chief in an open field. A very terrible fight ensued ; in which Khetâji received a mortal blow, and his head was severed from the trunk. In spite of this, the trunk alone went on fighting, so far so that in the moment of desperation, the number of killed persons was greatly swelled, as a heroic deed of the headless trunk of Khetâji. It baffled the enemy's strength to the farthest gate of kundli—which is over thirty miles distant from Lîmdi.

In the Purâṇas, "*Kabandha* " is the name of a headless demon whom none but Rama could kill in the fight. The trunk used to go about in the forest, drifting down all good things of religious sanctity ; and all the inmates of the forest continued for long to be struck with great terror till Rama came and put it to death.

Jarâsandha of the Mahâbhârata fame was blessed by some Sage with a boon, by virtue of which it was so ordained that when his head was cut off by the enemy or cup up into twain,

it was reunited; and the two skulls stuck so fast to each other that the head revived in that way fought with redoubled force, till Bhima cutting the head of Jarāsandha into two parts put his own club between the skulls and prevented them from being united.

Descending, again, to still later times, we meet with many such tales about the leading heroes that decorated the military court of Prithvi Raj, of historical fame in the 12th century A.D. All such coats need not be recounted; and consequently, only the most interesting ones have been chosen for the present purpose. Consequently laconic expression has been preferred to prolixity here:—

After the abduction of Samyuktā by Prithvi Raj, Jayachandra set out to wreak a cruel vengeance upon him; and when many, nay, most of the heroes failed to achieve Success, his own nephew, *i.e.*, Sister's son—Alhana Padihār—addressed his uncle with the following words of rash valour:—Well, uncle, here I hand over my head, cut off from the trunk; and request you not to place it on the ground. As long as it will not touch the earth, my trunk—the headless body will continue to make progress in the line of Victory. Thus saying he gave the holy charge of his own head, cut off by himself with his own sword, and full of blood with distended wrathful eyes, to his uncle. The chowhāna army was then fighting hard with the Rāṭhōda forces; and the trunk of the nephew, Alhana Padihār began to cause a bloody havoc in the enemy's ranks, so far so that the opposite party being reduced in strength, was put to a rout; but in the meantime, owing to Samyuktā's importunities, the head was placed on the earth by her royal husband, and forthwith the trunk lay supine and motionless on the ground. The tide of battle too, was turned.

Gates there, that were closed against the invading raids of Mussalmans were flung open, and the party of Mokhadāji began to attack them. On both the sides a deadly fight took place

and rivers of blood flowed through the streets. Mokhadâji was struck by a follower of the Emperor, and he fell down wounded from his Elephant; and just then in the nick of time, the enemy with naked swords rushed at him.

At this juncture, then, the head severed from the trunk fell before the gates of Gogo, with the shout: "strike and kill"—and the trunk alone went forward with sword in hand, rushed to and fro, killing as many men from among the enemy's line of battle, as it could, so far so that a counted few soldiers and the emperor could save themselves with difficulty. The trunk it is believed, thus shorn of the head never gives up fight, till some preventive charm comes to be laid over it. None can be saved and the trunk is heedless entirely of what havoc it commits. This is a matter of pure belief. The trunk no doubt has no physical eyes to behold things in its way; and perhaps no vision of the intellect to guide its steps. However, intuitively it might be regarded as proceeding towards the intended victims; and in doing so, never has it been known to make no distinction between a friend and a foe; nor has it caused a promiscuous panic in the rank of both the sides. For the trunk is generally supposed to be alive to the sense of wrongs inflicted upon its person and upon the party belonging to it; and after the heaviest blow of enmity is dealt on it, when the head is separated, the heart begins to burn with the firing zeal of Truth and Justice; and this getting inflamed, propels the trunk alone to wreak dreadful vengeance upon the murderers of its own Faith. In this respect, the burning zeal, and the ardent despair of life is closely allied to the same as manifested by the *Sati*—the faithful female immolating herself voluntary on the funeral pyre of her own husband, after his death. The real *Satikhod* is satisfied only with burning herself alive; the real faith of the headless trunk of a hero is appeased only by decimating the enemy's ranks to the last follower.

While engaged, moreover, in the very act of fighting, the trunk has all sided motion and can wield its weapon in any

direction; so that, as the belief has it, no human being has strength enough or stratagem enough to meet it face to face; and it drives down the strongest serried phalanx bold, on the enemy's side. Alone and unaided, it becomes sufficient unto the purpose of defeating even a powerful army, until and unless some magleal charms comes to be wrought upon it.

In the present case before us, then, the unfailing remedy for frustrating the plans of the trunk based upon blind faith, came to be employed by the Mussalmans. They threw a thread of cotton dipped in "*Mali*" i.e., the black dirt produced by the operation of oil on iron with shell lac as on the wheel of a cart or a chariot; such a thread steeped with "*Mali*" was thrown before the legs of the trunk; and forthwith was its motion impeded; and it fell flat on the ground stark dead. The sword and every weapon it wielded lost their grip simultaneously with their holder; and the enemy declared their triumph. This, says the tradition, took place in A.D. 1347; and even so late in time as to-day, a stone memorial half buried in the ground near the place where the trunk fell preserves the memory fresh of the brave exploits done by the man.

Now as required by Superstition oblations of opium are offered regularly to the stone image, by some of the pious Hindus of the place; and the sailors passing by Peerum throw some eatables into the waters of the ocean there. It is perhaps a part of the belief that the hero whose life was spoiled like that could not attain to the highest Elysian fields of heaven; and the spirit does continue to hover over and round the place where it lay killed. For appeasing the burning appetite, oblations are offered, as a remnant of earlier victims of animals that were offered to the female divinity, for having performed many brilliant exploits in destroying demons. The appetite, if at all felt by such a spirit, is probably the itching sensation for vengeance, and to wreak such a vengeance is not quite physically possible; and yet, the belief goes so far as to attribute to the spirit the desire for accepting oblations from the

hands of faithful survivors of the land, who, not only observe this sort of traditional rite, but hold a vow at the shrine, take a thread of cotton consecrated at the same holy place, and put it on the neck of children for securing protection against evil spirits. Sometimes, the belief stretches itself forward to suppose that the apparition haunts the place and meets travellers on occasions, when it permitted by its master, the higher and superior spirit to roam at large during the night time and before the earliest dawn of day. The crowing of the cock is a sort of summons laid over such an apparition, and then it has to revert to its original place of residence. At times, people who have very great faith in the matter meet at day time and celebrate the anniversary near the stone-idol; paint it with *Sindoor* red pigment resembling Hgo-oxide of Mercury with oil, worship it with flowers and other materials and then offer oblations.

It is however, to be borne in mind that the apparition or the spirit of such a warrior as has been made the topic of reference here, has hardly anything in common with the ordinary evil spirit. No doubt, both are subject to black Magic; and magical charms are capable of putting both equally under control. But the spirit under reference here has much to do with the fealty it acknowledges to *Haxumāna*, the faithful hero and A. D. C. to Ramachandra. He is, supposed, again, to be the incarnation of *Siva*; and as such the, fealty comes to be avowed ultimately to *Siva* and *Sakti*.

Such higher spirits are let loose on a certain day that is held sacred to them; and then they enact a sort of fairy dance and are believed to make themselves otherwise merry. "*Satis*" of an average kind have also stone images raised in commemoration of their courageous deeds. These spirits are supposed to abide in regions higher than earthly; and to help the suffering and the distressed persons if they think it proper to do so; and indeed, ordinary ghosts have nothing to do with these superior spirits. They have no evil tendency nor are they regarded as

exercising any evil influence over mortal beings, consequently, they are also adored as demi-gods; vows are taken in their presence i.e., in the presence of their idols or images; and vows are closed also at their altar, by celebrating the occasion with religious rejoicings.

In the *Mālatī-Mādhava*, the dramatic piece of Bhavabhūti alluded to, above, we find a verse describing the grim horrible image of the female deity, encircled by evil spirits arrayed in a bright light that danced in a peculiar way, in order to propitiate the deity. These and such other spirits are not superior kinds, but they are evil or black spirits that can shine only by the borrowed light reflected from the deity upon them, and are primarily and principally intended to do all menial services for the deity. This, too, is done at the twilight time, and only for a few seconds; but on the 14th dark half of *Āśvina* i.e., the *kālī chaturdaśī* or the black fourteenth, every year, an annual grand celebration is made; and human beings, too, that deal in black magic, sharpen the edge of their practice in the art. The ceremony lasts for the whole night; and spirits of all grades and denominations are allowed to roam at will and accept propitiatory offerings made to them by Votaries; but the spheres of movement for good and evil spirits are markedly separate from one another.

There are, again, many species of ghosts and spirits:—*Bābaro bhūt* is one with invulnerable strength is known to be characterized with dissharcelled hair, and strikes great terror in the hearts of spectators or way farers, than ordinary ghosts *Dakini* is more vindictive and subtle in using strength. But with the various species of these we are not much concerned in the present treatment.

In villages, superstition lurks in a well or a totally deserted place, and the fancy of the people becomes busy enough, perhaps to colour up the bare outlines of a traditional tale of this kind which greatly deals with the exploits of a warrior here or a benevolent person there. In large towns, too, sometimes

there are certain places haunted by *Mavis* or a headless spirit, otherwise known as *Māmā*; and it is the laity, the illiterate class that indulges in talks about the same. In Wadhwan, the place where, for instance, *Rāpaka Devi*, the Queen of historical fame as associated with *Rāh Khengār* of Junagadh, has a temple raised over the stone image; and those followers of hers that performed feats of valour in her defence, have each a stone image raised in honor of each. It is believed that in the dead of night, bright lights flash out with electric speed, and yet no harm is done to any spectator thereby; for it moves not and beacons not; but appears and instantaneously disappears. I was living close by; and continued to dwell there for thirteen long years and only with a view to satisfy curiosity sometimes, I did stir out—the place being only a few yards, *vis.*, nearly 15 poles distant from my residence—but I was not fortunate enough to observe anything there.

In brief, we can recapitulate by remarking that spirits of a superior grade are the souls of headless trunks that do not roam at large for all the days of the year, on earthly spots; but remained fast bound to the diviner parts of the higher regions of the air. Vows are taken and closed at their shrines; and are regarded as demi-gods and worshipped with same degree of sanctity and veneration. They are also easily propitiated and are generally ready to bless their votaries with gifts and boons of the choicest worldly kind.

ANTHROPOLOGICAL SCRAPS.

EXTRACT from the late MR. EDWARD TYRRELL LEITH'S
MANUSCRIPT NOTES on the SUBJECT of
"The Dog in MYTH and CUSTOM."

(Continued from page 232, Vol. X, No. 3).

Migne (Abbi) Dictionnaire de toutes les Religions
du monde Paris 1848 art. "Chien."

Vol. I p. 911. Dog (1) An impure animal amongst the Jews regarded both as food and as a sacrifice. Amongst the Heathen world, however, the flesh of young Dogs was considered so pure that it was offered as a sacrifice according to Pliny, and was prepared as food in the meals given to the gods. The Dog was sacred to *Mercury*, as being the most vigilant and the most astute of all the gods.

Ib. (2) A dog was kept in the temple of *Exulapius* at Rome, but if the Romans honoured that animal under certain circumstances, they did not spare it shameful punishment on other occasions. Thus they annually crucified one, as a punishment for the Dogs not having warned them by barking of the approach of the Gauls.

Ib. p. 212. (3) Dogs were held in high esteem in Egypt. But the veneration of the Egyptians was very much lessened when a dog was the only animal which dared to eat the carcase of the Bull *Apis*, which *Cambyzes* slew and flung away.

(4) If *Ellian* is to be believed, there were around the Temple consecrated to *Vulcan* on Mt. *Etna*, sacred Dogs, who wagged their tails when persons approached the Temple and grove with modesty and devotion, but bit and devoured those whose

hands were not clean, and drove away men and women who came for a rendezvous. (assignation).

(5) The Mussalmans exclude *Dogs* from their houses, on the principle of purity. Nevertheless they keep them with care in the quarters of the town where the dogs ordinarily retire. They make it a religious duty to provide daily for their existence.

The Indo-German name of the *Dog* points to an extremely ancient communication between races in Eastern Asia. The Chinese names *Khiuan* and *Ken*, Burmese *Khue*, are closely allied to the Indo-german primitive form (*Kuan*, *Kuan*); also the Russian *Kjöpek* may be compared with it, especially with regard to the Russian form *Sobaka*, and *Spaka* which Herodotus gives as Median. Geiger (L)

The domestication and training of the *Dog* is hardly as ancient in Asia and Europe as is usually believed. Layard has not found any *Dog* depicted in the most ancient Assyrian monuments. In the Bible there is no trace of the employment of the *Dog* in the chase, notwithstanding the opportunity, for example, afforded by the history of Esau. The herdsman's *dog* is only mentioned in Job XXX, 1 and Isaiah LXIV, 10 etc. The silence regarding it in the olden books is certainly not accidental, in the midst of the life-like descriptions of the life of a race of herdsmen, whose kings were raised to the throne from a herdsman's calling. Jacob.... had clearly no *dog* as a companion (Gen. XXXI, 49). In all passages, save those abovementioned, the *dog* appears as a despised and highly dangerous animal, together with lions, buffaloes, etc., an animal that devours corpses and licks the blood of the slain. Jere-

miah (XV, 3) is threatened with four plagues viz.
 "of the sword to murder, of *dogs to destroy corpses*,
 of the birds of heaven and the beast of the field for
 devouring and destruction."

(7) The *Hindus*, like the Mussalmans, imagine themselves contaminated by contact with a *Dog*. If it happens, notwithstanding their precautions, they can only purify themselves and clothes by incessant in water fully dressed.

Lee Kampfu (8) In Kampfu's time, the Japanese had a respect
 Japan. for *Dogs* which almost amounted to worship.

UNCULTIVATED LAND AND BHUT MAMA.

(Communicated by A. E. L. Emanuel, Esq., I.C.S., Collector,
 Broach.)

A Patel in the Broach district applied for the exchange of his watan land, as it was uncultivable.

The Collector enquired how such land came to be assigned to the Patel; or had it deteriorated?

The ultimate reply was this:

"On personal enquiry it appears that the land referred to is not cultivated either by the Patel or villagers, as they are under the suspicion that those who cultivate this land become childless. On the road to the north of this field there is a residence of god Bhut Mama, and hence the land remains uncultivated for many years."

Kunbis in the Konkan and others change their village site occasionally when it proves unhealthy (i.e., owing to "disease spirits"), but the communicator has not previously heard of a single field being given up because it fell under the attentions of a bogie.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 28th July 1915 at 6 P.M. (S.T.) when Rao Sabeel Dr. V. P. Chowan was in the Chair.

The minutes of the last meeting were read and confirmed.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., then read his Paper on the following subject :—

“The Pandits of Kashmir.”

A vote of thanks to the author of the Paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 25th August 1915 at 6 P.M. (S.T.) when Rao Bahadur P. B. Joshi was in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. Keshav Appa Padhye, B.A., LL.B., then read his Paper on the following subject :

“Rules of Civilized Warfare in Ancient Hindu Literature.”

A vote of thanks to the author of the Paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 29th September 1915 at 6 P.M. (S. T.) when Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.) was in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. Pherozeshaw N. Daruvala, LL.D., (London), B.A., LL.B., Bar-at-Law, was then duly elected a member of the Society from the next year.

The following Paper was then read :—

“The Folklore of the Headless man in North Bihar” by
Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 27th October 1915 at 6 P.M. (S. T.) when, in the absence of the President, Vice-president, Rao Bahadur S. T. Bhandare, was in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. J. A. Saldanha, B.A., LL.B., then read his Paper on the following Subject:

“Kanarian-Konkani Castes and Communities in Bombay—Some remarkable features in their Ethnography.”

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday 24th November 1915 at 6 P.M. (S. T.) when, in the absence of the President and Vice-presidents, Rao Sahib Dr. V. P. Chohan was proposed to the Chair.

The minutes of the last meeting were read and confirmed.

Mr. Thakur Siva Nandor Singh, B.A., of Benares, was duly elected a member of the Society from the next year.

Mr. S. S. Mehta, B.A., then read his Paper on the following subject :—

“Indian Superstitions about the Headless Trunk and Trunkless Head.”

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

**RAMA VARMA RESEARCH INSTITUTE,
TRICHUR, COCHIN STATE.**





THE JOURNAL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.

KANARIAN—KONKANI CASTES AND COMMUNITIES IN BOMBAY—SOME RE- MARKABLE FEATURES IN THEIR ETHNOGRAPHY*

BY J. A. SALDANHA, ESQ., B.A., LL.B.

(Read on 26th January 1918.)

The leading community from Goa or South Konkani and Kanara in Bombay is that of Gaud-Sarasvat Brahmins, the main divisions of which are the Smartas and Vaishnavas. The former are subdivided into Shenvis, Shenvipaikis, Bhaivalekars, Kudaldeshkars, Lotalikars, Kharpekar, Divadkars, Narvankars, and the latter into what are called Sasastikars or Sastikars, Pednekars, and Bardeshkars.

As to the origin of these sub-castes, I may here quote what I have already written on them in the pages of the *Mangalore Magazine* (Vol. II, 2, 6, 298, 359), giving their gotras and sects of religion:—

Sub-castes.	Religious sect.
(1) Shenvis.. 	Smartas or Shaivites, having their Swami at Chitkali, Khanapur (Belgaum) and Nasik.
(2) Sasastikars or Konkaniis	Vaishnavites, the Swami of the Sasastikars being the Gokarn Swami residing at Partgal in Goa, and that of the Chinkars, the Swami of Kasimath in Cochin.

* For Mr. Saldanha's Paper on the same subject, vide our Journal No. 6, Vol. X, pp. 508-516.

Sub-Castes.	Religious sect.
(3) Pednekar	Vaishnavites, revere the Partgal-Swami.
(4) Bardeshkar	Vaishnavites, have no recognized Swami, but those in Kanara reverence the Partgal Swami.
(5) Bhalvalekar	Smartas, obey the Shringeri Swami.
(6) Kudaldehkar	Do. do.
(7) Lotalikar	Do. do.
(8) Kharpekar	Do. do.
(9) Narvaskar	Do. do.
(10) Kuashthal or Sarasvats with Keloshikar in Kanara, Belgaum, Dharwar, &c.	Smartas, having their Swami at Shirali or Chitrapur in North Kanara.

The Shenvis and Sasatikars.—The Sasatikars with Cochinkars form one caste, but in Kanara the Smarta portion of the community are called Shenvis and the Vaishnavites go by the name of Konkani. The Cochinkars are the Sasatikars that settled in Cochin after the Portuguese had taken Salsette (in Goa.) The three sub-divisions mix with one another and intermarry freely.

Pednekar.—(From Pedne mahal in the north of the province of Goa.)—There is a very curious story of the origin of this sub-caste. It is said that at a nuptial ceremony of a Pednekar girl, at which Brahmans from Tisvadi, Bardesh and Kudal-deh were present, she was asked by the officiating priest to adjust her dress or, as some say, to take a particular step first at the saplapadi, but she answered very pettishly saying that she knew her business well and needed no advice. One of the guests thereupon observed that the girl must have therefore gone through the marriage ceremony once before. There was then an uproar and row in the whole pandal and scene was one easy to imagine than describe. The upshot of

the affair was that we have now to count in our midst one more sub-caste in addition to thousand others.

Bardeshkars.—(From Bardes or twelve villages in the north-west of Goa.)—As related by some, they were out-casted, because they persisted in eating food when crossing the river or carrying food across the river and eating it in the fields on the other side. It is said, however, in some quarters that this account is false and that the schism between the Bardeshkars and their compatriots arose from a political dispute between two chiefs, who were brothers, and the Bardeshkars taking side with one of them, who was worsted in the dispute. Until recently the other Gaud Sarasvats treated them as out-castes, but there have been signs within the last few years of reconciliation between them and the Sasastikars.

Bhalvalikars.—(From Bhalvale, a village in Goa). These villagers were out-casted, it is said, because they departed from the orthodox practice and degraded themselves by irreligious conduct.

Kudaladeshkars.—(From Kudal, a mahal of the province of Goa, now part in Savantvadi). A story is told of their origin which is repeated for what it is worth. A man from the village of Maim in Kudal was imprudent enough to claim precedence at a wedding in the house of a Savant called Vetam. This roused much party feeling, which was embittered by the low caste chief demanding the Mainkar's daughter's hand. Whereupon she sought the aid of a chief of Devli (in Kudal). He cunningly arranged for a sham marriage with Vetam, who on arriving in the marriage pandal and seeing the Devlikar chief there, murdered the girl and was murdered in his turn by the Devlikar. The result was that at *Kudaladeshkars* including the *Mainkars* and *Devlikars* were out-casted. The last two were afterwards readmitted into the main caste, but the Kudaladeshkars as a body were too proud to submit and remain to this day a separate caste. They take largely to cultivation and are on the whole well to do.

Kushasthali or Sarasvat Brahmins.—The following interesting account appears in the Bombay Gazetteer (Kanara Volume) about them :—

"They take their name from Kushasthali, one of the thirty villages of the island of Goa. They are commonly known as *Shenvispaikis* or people of the Shenvi class. But they dislike this name and prefer to be called *Sarasvats*, a name common to all branches of Gaud Brahmins. They are said to have come to Kanara after the establishment of the Inquisition (1580) in Goa, but they, at least some of them, probably came earlier either when Goa fell to the Portuguese in 1510 or when it was taken by the Dekkan Mussalmans in 1669. According to their own account they separated from the Shenvis long after their arrival in Kanara. The cause of separation was according to one account a property dispute between two leading families, according to others the split arose about 150 years ago out of a religious quarrel regarding the choice of a spiritual teacher, as the former teacher had two disciples and failed to name one of them as his successor. The whole Shenvi community ranged themselves on one side or the other, and ill feeling rose so high that they agreed to separate, one side keeping to the north and the other to the south of the Gangevali river, which runs through the present sub-division of the Ankola Taluka. The two branches are still keen rivals, especially in their competition for Government service."

The above account summarises popular traditions about the origin of the several sub-castes which are gathered in two works *Konkan-Mahatmya* and *Konkan-Akhyana*. But apart from modern accidental causes such as sectarian differences, caste feuds and long separation, there appear to have been deeper (though not exactly racial or tribal) distinctions arising from the settlements of more than one division of the Gaud or Northern Indian Brahmins at different periods and after long intervals, on support of which I may summarise below the materials supplied to me by Mr. G. M. Parulekar of Bassein.

In the 10th century A.D., if not much earlier, Konkan (कोंकण) was¹ regarded as consisting of seven divisions all collectively called *Sapta Konkan* (सप्त कोंकण). Each division was supposed to represent the place of the earliest colony of one distinct class of Brahmins² as shown in the following verse :—

कैरलाथ कुलिवाथ तथा गौराष्ट्र वासिनः
कोंकणाथ कुडालाथ वरालाथ चर्चरा ॥

¹ See कोंकणवर्णन p. 5 अ.ख.प. १ अं० 50-53.

² See सप्तविंशति p. 147 footnote 1.

This enumeration of seven classes of Brahmins begins from the Southern end of Septa Konkan (सप्त कोंकण) and ends with its Northern end the Baber (बर्बर) country, each part being mentioned in the order of its geographical¹ position. Of these seven, Konkana and Kudala (कोंकणाः and कुडालाः) represent the two classes of the early Gaud (गौड) Brahmins of the Dekkan, popularly known as Konkane or Sashtikar and Kudale or Kudaldeshkar (कोंकणी or साष्टीकर and कुडाले or कुडाल देशकर). The कोंकण Brahmins settled in Konkan (कोंकण) or Goa and the Kudal Brahmins in Kudal the former belonging to the Sarasvat and the latter probably to the Gaud division of the Panchgauda (पंचगौड) Brahmins. The Sahyadri—Khand tells us that these Brahmins were brought by Parashuram in the वेदायुग. Whatever may be the exact time of this वेदायुग, this much is certain that these Gauda Brahmins settled in Goa and Kudal. Several centuries after this settlement (probably about 1200² years ago) a batch of Northern Brahmins hailing from Kanya Kubja came to Goa and settled in the two villages of Keloshi³ and Kushasthali. Thus it appears⁴ that all the Gaud Brahmins of the Dekkan represent three main classes of the Gauda Brahmins viz. आद्यगौड, सारस्वत and कान्दकुब्ज. The last however, being few in number, soon after their settlement, united⁵ with the Sarasvat Brahmins by interdining and intermarrying with them, although in many other matters each class still maintain its distinctness.

It is well known that prior to the times of the present day rulers of Savantvadi, Kudaldeshkars were a body successful rulers of most of the Southern Konkan and that they wielded the sceptre for over 600 years. About the close of the 11th

¹ See कुडाल देशकर p. 38-39.

² See "the Konkani Language and Literature" p. 14 see also कोंकणग्रन्थान p. 66.

³ See सरस्वतिमंडल p. 10; see also मंगेश माहात्म्य ch. V.

⁴ See कुडाल देशकर pages 27-52 see also appendix A.

⁵ See कोंकणग्रन्थान p. 67.

century and in the beginning of the 12th, Goma or Goman appears to be the most powerful king reigning at Kudal.¹ He over-ran the whole of Konkan and after carrying his arms far and wide to the southern and northern parts of his country returned to Kudal in मार्गशीर्ष, just one month after the Divali. The day which is popularly known as Gomajichi Divali गोमाजीची दिवाळी is still observed as a day of rejoicing by all the Hindus of the Kudal province.

It is probable that the Goma referred to in the Silhar's copper plate is this conqueror.²

At the time of Goma's installation, Jainism reigned supreme in the Kudal province. He removed Jain idols from all the temples in his kingdom and substituted Brahman idols instead. He is also said to have built many Hindu temples thus imparting a fresh impulse to the spread of Hinduism. His picture, with his military attendants is carved on slabs which were once to be found in every temple of Kudal. These slabs may now be seen in the Savantvadi Museum.

About the beginning of the 14th century Chandrabhan³ and Suryabhan appear to be the most powerful of the Kudaldeshkar kings. Their territory towards the north lay as far as रायगड, the southern and eastern part including Phonda Panch Mahal, Karwar, Mirjan and Ankole.⁴ The names of these kings, who were brothers, are household words in the province of Kudal. They made a number of grants to temples and charitable institutions, the most important of them being the grants to the Sonavada⁵ math, and the Shri Narayan temple

¹ "इसवी सनाच्या १२ व्या शतकांत कुडाळच्या देसावर्गी कोंकणांत कार दू-
वर स्वाच्या केशवा होत्या. See विविधज्ञानविस्तार vol. 18.

² *Ind. Ant.* vol. IX. p. 38.

³ See जिवना दादा बखी यांचे चरित्र p. 1.

⁴ गोपाळ इरी देसमुख.

⁵ See Geographical and Statistical memoirs of the Konkan by Major T. B. Jervis p. 101.

⁶ See दादले मराठा इतिहास by Mr. Karande p.

of Vadval. The king of Kudal had a number of desais under him and they all paid tribute to the dynasty of Kudal.¹ The successors of Chandrabhan and Suryabhan were for a time feudatories of the Vijayanagar kings; but the authority of the latter over the former was merely nominal. Again about the middle of the 15th century (1436), Savantvadi formed part of a powerful local Brahmin dynasty.²

In 1560, the tribunal of the Inquisition was introduced into Goa and in 1564, the members of the Society of Jesus began to evangelize in the *Mahals* of सादी and बारदेश. Many Hindu idols were broken to pieces and several temples razed to the ground. It was at this time that the royal house of Kudal rendered the most memorable help to all the Goa Hindus in general and the Goa Gaud Brahmins in particular. The king of Kudal removed idols from most of the Goa temples, brought them into his territory and built new temples for them. It was then that the forefathers of the Shenvi, Sashtikar and Bardeshkar Brahmins first settled in the province of Kudal.

But in 1570, there arose feuds in the dynasty. Day by day its power began to decline and Khem Savant who was a Naik of a turf of Kudal rebelled against his master the king of Kudal. In 1627, he succeeded in acquiring part of the territory of Kudal and after his death in 1640 his son Lakham Savant and grandson Khem Savant conquered most of the territory held by the kings of Kudal. At last in 1697, Khem Savant killed क्षेमराज the last king of Kudal and put an end to the Kudal raj. After the downfall of Kudal all the officers of the Savant came to be the Shenvi Brahmins and the Kudaldeshkars lost most of their former powers. Shortly after a fine called the मावणदंड came to be imposed on all the Kudaldeshkars. The result was that many had to leave the province of Kudal and settle elsewhere.

¹ See गोवंतकाचा इतिहास.

² See Savantvadi Gazetteer ch. VII. p. 439.

The above summary discloses the settlement and growth of three main divisions of Northern India Brahmins in Konkan (1) the Gaud Brahmins as represented by the Kudaldeshkars (2) Sarasvat Brahmins as represented by Shenvis, the Konkans or Sashtikars, Bardeshkars and Pednekars (3) Kanyakubja Brahmins as represented by the Shenvipalkis or Kushasthalis. Without, however, coalescing with the Dravid Brahmins, they have remained an exclusive community, preserving many of the habits of life they brought from Northern India and with a community of racial feeling, which in the eyes of other castes gives them the appearance of one caste divided into sub-castes.

In Northern India, the Brahmins of the three main branches of Gaud, Sarasvat and Kanya-kubja form but one caste from a racial or tribal point of view, subdivided on account of long separation and geographical distance. Their colonies in Konkan being close to another have shown therefore a tendency to unite or coalesce often, however, defeated by feuds. If they cannot so far as to join for intermarriages, surely there could be no caste objection to co-operative action and measures for social and educational progress as Gaud-Sarasvat Brahmins of the Dekkhan and Western India.

The original Gaud-Sarasvat settlers in Bombay comprised four branches viz :—

- (i) *Barghaves*—that is of twelve houses or families exclusively Smarthas.
- (ii) *Narvanas*—families from Narvan a village in the Ratnagiri district and other from that district.
- (iii) *Vaishnavas*.
- (iv) *Dangis*—Smarthas, also called Kharpekars and Lotalikars,

Latterly many of the other sub-castes mentioned above settled in Bombay. In the famous suit No. 43 of 1896 filed in the Original Side of the Bombay High Court before Tyabji J.

by Vasudev Gopal Bhandarkar and others against Shamrao Narayan Land and others claiming their right to manage certain religious endowments exclusively claimed as their own by the latter, the pleadings assumed that the several sections belonged to the same original caste, but the contentions raised the point whether the new comers or outsiders (to which some of the plaintiffs belonged) were entitled to have control over endowments alleged to have been created by the former. The question for decision narrowed itself to whether the new comers formed part of the Gaud Sarasvat Brahmin or Shenvi community of Bombay and entitled to vote at the caste meetings. The conclusion at which Justice Tyabji arrived was in the affirmative. The main ground was stated by the learned Judge as follows:—

“It will thus appear that most if not all of these so-called sections or sub-divisions of the Gaud Sarasvat Brahmin community denote not religious but territorial distinctions.... But whatever the villages or provinces from which they come and from which they derive their names, it is admitted on all sides that they are all Gaud Sarasvat Brahmins and therefore Shenvis. But although they may have originally belonged to the same community or stock, it does not follow that they have not since become distinct castes or sub-divisions of the community. Sub-divisions amongst castes in the Hindu community seem to take place so often and on such slight provocation that it becomes necessary to enquire whether these outside sections have now ceased to be regarded as Gaud Sarasvat Brahmins. That they are in some respects distinct from the admitted four sections is quite clear. They do not dine or intermarry with any of these sections. But this is not a fatal objection, because we find that even the Dangis do not dine in the same row much less intermarry with the other three admitted sections, although an ineffectual attempt to get rid of these distinctions was made in 1890. Moreover the Narvanes were only amalgamated with the Barghaves and Vaishnavas in 1869 or 1870, till when the former neither interdined nor intermarried with the latter two sections.”

The earliest mention of Shenvis in Bombay is made in the proceedings of the Bombay Council, which speaks of "a Portuguese scrivani (scribe or clerk) Ramia Senoy (Ramchandra Shenvi), who is so necessary for his knowledge of all the affairs of the island by his so long residence here that we are forced to make use of him, desiring your approbation." This fact gives us a clue to the origin of the name of Shenvi. The word appears to be derived from "Shenoi or Sheni" which in Kanarese means "writer." Gaud Sarasvat of Goa were largely employed by the Adilshahs of Bijapur and also the kings of Vijjanagar and their governors as clerks and writers, "Shenis" or "Shenois" as they are called in the Kanarese districts. The Portuguese in their conquest of Goa, Chaul and Salsette (with Bombay) seem to have employed these Gaud Sarasvats similarly. The East India Company also availed itself of their services in the same capacity. Hence they came to be known as Shenvis.

The community continued to grow and prosper so that it finds a respectable place in the accounts of travellers like that of Dr. John Fryer who visited Bombay about the close of the 17th¹ century, in a statement of castes and classes drawn up by the Customs Master in 1759² and in a return of the population of Bombay prepared in 1780 in which the Shenvis are shown as numbering 409. At the opening of 18th century³ a Gaud Sarasvat Rama Kamat by name played an important part in the affairs of Bombay. He built and endowed the well-known temple dedicated to Shiva at Walkeshwar. He was an old trusty servant of the East India Company that stood by them in times of stress. But he was suspected of having intrigued with Angria and the Portuguese in their wars against the Company and was arraigned for treason and had to spend his last days in prison and poverty. It was found too late that

¹ Vide p. 65 of Vol. II. of the Gazetteer of Bombay (Edward's).

² PP. 155-156 of Vol. I. of the same.

³ P. 361 of Vol. III. of the same.

the document on which his prosecution was based was forged. The present distinguished Sheriff of Bombay Mr. Vasant Rao Anandrao Dabholakar is not the first but is the fourth one out of the Shenvi community to hold that high position. The two eminent judges of the High Court, the late Kashinath Trimbak Telang and Sir Narayen Chandavarkar stand only at the top of a host of public Government servants appointed from among this community. There is no other walk of life in which they have not played a distinguished part by their uprightness, industry, enterprise. The late Dr. Bhau Daji and Shanker Pandurang Pandit and Sir Bhandarkar distinguished Gaud Sarasvat scholars, let us hope, will be followed by a generation of their type too rare now-a-days. The late Shantaram Narayen and Shamrao Vithal led the Bombay Bar with a power and dignity, not witnessed these days.

A NOTE ON "THE WOMEN'S HUNT" (JANI-SIKĀR) AMONG THE ORAONS OF CHOTA NAGPUR.

BY SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI,
B.A., Ph.D.

(Read on 26th January 1916.)

Mr. Sarat Chandra Roy, in his interesting book on the Oraons of Chota Nāgpur,¹ thus describes, "What is 'Women's Hunt'?" what is called "Jani-Sikār" i.e. "Women's Hunt" or Mukkasendra:— "Once in twelve years, Oraon maidens with generally a sprinkling of married women, go out on a pretended hunting expedition, armed with *lathis* (sticks), spears and axes, and wearing *pagris* or turbans on their heads, and *pickouris* or cloth-sheets wound round their bodies in the manner of men; one female from each Oraon family must join

¹ "The Oraons of Chōṭā Nāgpur: Their History, Economic Life, and Social Organization" (1915).

the 'hunt.' Arriving at the village next to theirs in a particular direction they go to the ākhra¹ of the village where they dance for a while. The wife of the village-Gorait² accompanies them with a nāgerā or drum. Then they chase a pig belonging to some Orāon of that village. And if they cannot or do not kill a pig, the men of the village make up the price of a pig by raising a subscription amongst themselves and pay the amount to the female 'hunters'. If a pig is killed by these female 'hunters,' the money thus raised is paid to the owner of the pig by way of compensation. The women of the village where the pig is killed, in their turn proceed in similar guise to the village next to theirs in the same direction as the direction of their own village from that of the female hunting party who just visited their village."

Now, as to the origin of this 'women's hunt', Mr. Sarat Chandra Roy says: "It rather appears to belong to a class of ceremonial expeditions undertaken with the object of transferring, by magic, real or fancied calamities from the country. To this class belong the two varieties of the Rog-khednā³ expedition, one undertaken by men and the other by women—generally married women."

Mr. Sarat Chandra Roy then describes, at some length, the Rog-khednā or the disease-driving expedition. According to his description, "when a rumour is somehow set afloat that,..... some unusual misfortune has occurred to cattle it is the men who have to undertake the Rog-khednā expedition; when, on the other hand, the rumoured calamity refers to child-birth it is the duty of the Orāon women to under-

¹ Akhra is the dancing ground for the bachelors of an Orāon village.

² The village Gorait is a village drudge who performs miscellaneous functions of the village from that of a messenger to that of a ferry-man (p. 72).

³ i. e. Driving out a disease.

take a similar expedition. ... The women... sweep the floors and court-yards of their respective houses and clean them with cowdung and water. The sweepings are then carried to the nearest stream or pool of water and thrown away. Then the women return home, bathe and, in some villages, the Pâhân or Pâhânkin¹ burns incense at the village pâhân's house. Then men or women, as the case may be, go out from house to house in their own village, carrying one or two bamboo-baskets, a brass *lotâ* and a few mango twigs, and receive a handful of rice or mâruâ from each house. Then they proceed to the next village in the direction opposite to that in which the calamity is said to have occurred. As soon as they enter the next village in that direction, they go from house to house with these baskets and at each house receive a handful of rice or mâruâ. Then they proceed to the second village in the same direction and collect doles of rice, mâruâ &c., in the same way. Thus, after finishing three villages including their own, they retire at mid-day to some selected spot on the outskirts of the last village they visited, boil as much of the rice or mâruâ as they require for their mid-day meal, and eat the food thus prepared. Then they sell the balance of the rice and mâruâ, and with the sale proceeds buy liquor with which they cheer up their spirits, and then return home. Next day the men or women, as the case may be, of the villages visited the preceding day start on a similar expedition in the same direction. And thus the calamity is driven away from village to village till it is altogether driven out of the Oraon country. The original idea behind the practice is a magical transference of the calamity."

The above interesting description of the "Women's Hunt"

The Mâtânô-rath, a corresponding disease-driving procession in the Bombay Presidency.

47.

and of the Rog-khednâ expeditions reminds us of what is known as Mâtânô-rath, i.e. the Chariot of the Goddess "in our Bombay Presidency. In my paper, entitled, "The Chariot of the Goddess (मातानो रथ), a supposed remedy for driving out an epidemic," read before this

¹ i. e. the village priest or village priestess.

society on 30th June 1897,¹ I have referred, at some length, to three cases of such disease-driving processions that came under my notice. In these processions, diseases like plague and cholera are sought to be driven away from village to village. Sir James Frazer, in the sixth part of his *Golden Bough*, entitled the Scape-Goat, refers to this paper of mine², and takes it as an instance of the scape-goat, in his theory of "the use of the Dying God as a scape-goat to free his worshippers from the troubles of all sorts with which life in earth is beset." In the case of the chariot of the Goddess a goat or a cock plays important part.

Mr. Sarat Chandra Roy's account of the Women's Hunt among the Orâons, reminds us also of the devil-driving processions, of the Tibetans, referred to by me, in my paper before this Society, entitled, "A Devil-driving Procession of the Tibetan Buddhists as seen at Darjeeling, and a few Thoughts suggested by it."³ In this Devil-driving procession, the Tibetans drive away, among other devils, the devil of disease and sickness, by throwing in the valley as a scape-goat a small wooden structure. This procession is followed the next day by a Book-procession, wherein they carry their sacred books in the form of a procession through the village. They believe, that after the devils are once driven off, the sacred scriptures bring all happiness to the village.

These processions remind us of the religious processions of the Christians intended to drive away pestilences. When Rome was visited by a pestilence in the sixth century, St. Gregory, afterwards Pope Gregory, had advised, that a pro-

¹ Journal of the Anthropological Society of Bombay, Vol. IV, No. 8, pp. 419-26. Vide my "Anthropological papers" Part I, pp. 96-103.

² The Scape-Goat (1913), p. 194.

³ Journal of the Anthropological Society of Bombay, Vol. X, No. 3, pp. 209-226. Vide my "Anthropological Papers" Part II, pp. 124-142.

cession may pass through the streets of Rome singing litanies, and he himself headed such a procession.¹

The Holi festival, which is supposed to have been taken from the early Dravidians, who were more of a cattle-breeding people than of agriculturists, is also a kind of devil-driving ceremony. The burning of one or more logs of wood on the full moon day of the lunar month Falgun, symbolizes, as it were, the burning of the old year with all its faults, evils and diseases. It is said, that among the hill tribes of Mirzapur, the rite of burning a stake or log by the *Baiga* (Devil-priest) of the village is actually known as *Sambat jalānā*, i.e., burning the Old Year² (*samvat*). In Nepal, they burn a decorated wooden post on this occasion.

The celebration of the Holy festival, at a place named Barsana, reminds us of the above "Women's Hunt," or, perhaps, of what may be called, "Women's Battle." "On the first evening, a mock fight takes place between the women of the village armed with bamboos, their faces wrapped in their mantles, and the men of a neighbouring village, carrying stags' horns and round leather shields ... In Bengal, 'a sort of Guy-Fawkes-like effigy, termed *Holika* made of Bamboo laths and straw, is formally carried to it (i.e. the fire) and committed to the flames. On the third day there was another mock combat between men and women.'"³

¹ Vide my Paper on "St. Michael of the Christians and Mithra of the Zoroastrians" (*Journal of the Anthropological Society of Bombay*, Vol. VI, No. 5 pp. 237-53). Vide my *Anthropological Papers Part I*, pp. 173-190.

² "The Handbook of Folklore," by Charlotte Sophia Burne (1914), p. 240.

³ *Ibid.*, pp. 240-41.

SEX IN BIRTH AND SEX AFTER DEATH.

BY SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI,
B.A., PH.D.

(Read on 23rd February 1916.)

This paper consists of two parts. 1. Sex in Birth and 2. Sex after death. The subjects of these two

Introduction. parts were suggested to me by the following two articles:—

1. An article, headed "In the learned world", in the *Academy* of 15th August 1914, pp. 207-8, wherein the author speaks of the "Influence of War on the future Population."
2. An article, entitled "Sex after Death", in the *Nineteenth Century* and after of September 1914 (pp. 616-30) by Mr. Norman Pearson.

On the question of the "Origin of Sex" from the Scientific point of view, Mr. Pearson speaks thus:—

Mr. Pearson on the Origin of Sex. "Nowadays sex is associated with reproduction, and is regarded merely as part of the machinery for the perpetuation of a species. As a matter of fact, however, the process from which it sprang had no direct connexion with reproduction, and aimed at the benefit rather of the individual than of the race. Reproduction in its simplest form, as it appears in unicellular organisms, is merely division. The parent cell, when it has attained its limit of growth, breaks into two halves or daughter cells, each of which possesses an independent existence. The daughter cells, in their turn, break up into other cells, and so the species multiplies. In cases of this kind the cells and the reproductive process are alike asexual, and the reproduction may be regarded simply as a growth beyond the limits of the individual organism. There is however another process which takes place between unicellular organisms, and which is known as Conjugation. Essentially

this consists in a fusion between two full-grown single-cell organisms, which range themselves alongside of each other for this purpose, and gradually coalesce. After the union has become complete, and the two organisms are enclosed in a single cell-body, a separation once more takes place by single division, and two new organisms are formed, between which the germ-plasms of the two original organisms are divided. This is the process from which sex was originally evolved." ¹

After thus dwelling on the question of the Origin of Sex, Mr.

The Cause, determining the Sex. Pearson thus speaks of the cause, principle, or influence which determines the sex: "We

now have to face the equally difficult question of its (sex's) determination. What is the principle or influence which regulates the sex of the offspring? Or, as we are here chiefly concerned with the human race, what is that which determines the sex of each human child? Various explanations have been suggested, such as the time of fertilization, the age of the parents, their comparative vigour, or the influence of nutrition. None of these, however, are entirely satisfactory, and Mendelism has recently suggested an explanation which seems to be nearer the truth."²

The above Mendelism, which has received its name from Mendel who chiefly experimented with peas, is thus explained by Mr. Pearson: "Excluding parthenogenesis,³ every multicellular individual, be it plant or animal, is the product of a combination of two distinct sexual cells, the male sperm-cell and the female egg-cell. These cells are called 'gametes' (paring cells), and the individual produced by this union is called a 'zygote' (the product of a yoking together). Now the zygote is obviously a compound structure in which the constituents contributed by each of the parental gametes will remain, during the zygote's existence, linked together in partnership.

¹ The *Nineteenth Century* of September 1914, p. 616.

² *Ibid.* p. 620.

³ "Lit. a virgin generation. The production of young by a female without intercourse with a male; one of the phenomena of alternate generation."

But in due course the zygote will itself begin to form gametes out of its own germ-plasm, and then 'the partnership is broken up and the process is reversed. The component parts of the dual structure are resolved with the formation of a set of single structures, the gametes' The theory by which these facts are explained is that, though opposite characters are combined in a zygote, the gametes formed by that zygote *can carry one of them only*. The opposed characters are called 'allelomorphs'—that is to say, they are alternative to each other in the constitution of the gamete, and where one is present in a gamete the other is not. They are believed to be due to a definite something (or perhaps rather the presence or *absence* of a definite something) in the gamete which is called a 'factor.' The characters due to these factors are called 'unit characters.' Accordingly, when the zygote begins to form its own germ cells, these divide into two equal communities, one of which carries throughout the factor (say) of tallness, the other the factor, say, of dwarfness. And now, turning once more to the question of sex determination, the opinion is fast gaining ground that sex is not determined by environment, or parental conditions, or any external influence of a similar kind, but is an allelomorphic character following the above law. Dr. Saleeby, in his 'Woman and Womanhood,' tells us that, among the higher animals at any rate, sex seems to be a quality originating in the *mother*. The gamete of the father (spermatozoon or sperm-cell) is always male, and wholly male; but the gamete of the mother may carry either maleness or femaleness. The mother, in fact, in forming her ova, forms them of two kinds—one bearing maleness, the other femaleness. When an ovum bearing maleness is fertilised by a spermatozoon—which always carries maleness, and maleness only—the result is a male individual. If however, an ovum carrying femaleness be similarly fertilised, the result is a female individual; for though this zygote will be a combination of maleness and femaleness,

¹ *Ibid.* pp. 620-21.

femaleness is dominant to maleness. But mark the difference between the male and the female. 'The female is not female all through as the male is male all through. So far as sex is concerned, he is made of maleness *plus* maleness. In Mendelian language the male is homozygous, so called 'pure', as regards this character. But the female is heterozygous, 'impure' in the sense that her femaleness depends upon the dominance of the factor for femaleness over the factor for maleness, which is also present in her.'¹

Proceeding in his scientific treatment of the question, Mr. Pearson, on the authority of Mr. Havelock Ellis and Miss Jane Harrison, who have "collected much valuable information as to the distinctive secondary qualities of men and women," describes "woman as more 'resonant' than man, more subject to induction from the social current; and man as better insulated, more independent, more individualized. Deep down, as Mr. Havelock Ellis points out, there is in men and males generally, an organic variational tendency to diverge and to progress; in women, as in females, generally, an organic tendency, notwithstanding all their facility for minor oscillations, to stability and conservatism, involving a diminished individualism and variability;"

I have quoted Mr. Pearson at great length to show, what the different lines of thought are with respect to the question of Sex in birth.

Now, coming to the writer of the *Academy*, he also, speaking in plain untechnical language, points to the comparative vigour "of the male or female as the cause determining the sex in the offspring." He then speaks thus of the influence of war upon population in general and male population in particular:—

"Apropos to the actual situation, also, is the effect that so widespread a war as the present is likely to have on the future population of the world. It appears at first sight as if the

¹ *Ibid.* pp. 621-22.

cutting off in their prime of so many of the flower of the male population would increase the present numerical supremacy of the female over the male. As a fact, however, all researches show that the effect will be the exact contrary. Every great war has hitherto been followed by a rise in the birth-rate and by an increase of the number of male infants in excess of the female. Why this should be is one of the standing puzzles of science; but it is probable that the privations which all soldiers have to suffer on a campaign have much to say to it. Dr. Krizenecky (of Prague), in the *Biologisches Centralblatt*, has lately drawn attention to the increase of the activity of the sexual function in the lower animals which accompanies fasting, if the fasting be intermittent and not too prolonged. This is particularly noticeable among fish like the salmon, which, so far as is known, do not feed at all during the season of sexual activity. It may partly, too, account for the fact that this season in the higher animals is always the spring, following thus on the heels of winter, when food is for most of them hard to come by. As for the disparity in the sexes, the problem is harder to solve, unless it is connected with the phenomenon of 'prepotency' which assigns predominant characteristics to the influence of one parent. Such a predominance might well be shown in the return to civil life of a body of young men hardened by spare diet and violent physical exertion, and strengthened by abstention of all kinds. Perhaps it is not only morally that war exalts a nation."¹

What the writer means is this :—

1. War, instead of decreasing the birth-rate, as one may expect from the fact of the flower of the male-population being killed in prime of life, increases the birth-rate.
2. War increases the birth of male infants and decreases that of female infants.

¹ "The Academy" of 15th August 1914, pp. 507-8.

Why these results follow, is "one of the standing puzzles of science." But the writer says, that the probable reason for the increase in the birth-rate is, that war hardens the surviving soldiers, by hardwork, privations, fasting, &c.

(a) Men engaged in war are hardened by abstention.

(b) They are hardened by physical exertion.

This view, on the one hand, seems to explain some old beliefs, and, on the other hand, is itself supported by those beliefs.

The first point is, that men engaged in war, whether as actual combatants or non-combatants, are hardened by abstention—abstention from too much of food, abstention from too luxurious a food, and abstention from the company of women. The second point is, that they are hardened by hard work during the war. Instead of an easy life, they have a regular hard busy life. Men are hardened by spare diet. In war, men take food, not frequently, but at regular intervals, occasionally at long intervals. At times, they have to observe fasts and to go without food for hours together. With reference to this point, we know, that nowadays there is a new school of medicine which recommends a little fasting, now and then, for the good of health. This school has its home in America. We begin to see even in Bombay advertisement boards announcing "Drugless Doctors." This school says, that during the first stage of fasting one loses in weight a little, but that loss is more than made up when the fasting is gradually given up. But, even laying aside the question of the influence of a little fasting on one's health, the main point stands, *vis.*, that war hardens the fighters.

Now, as procreation depends upon strong healthy procreators, if the males are strong and healthy, they procreate a large number of offsprings. Again the progeny being strong and healthy, it, in its turn, procreates a large number of healthy offsprings. Thus population increases rapidly after a war.

pavan hangām mūn barā zakhūnēt shīr bēt avash parvarēt
chīgūn hamāk shīr min tōkm-i narān bēt, khūn zak mātakān.

6. Denman IV mindavam nar mātak yemlelūnd, āsmān
ayōkshūst vāt ātāsh zakar, akarj javītar lā yehevūnēt. Zak
mayā va zamīk orvar māhīk vakad, akarj javītar lā yehevūnēt,
avārīk dahīsha nar vakad val yehevūnēt.

7. Chīgūn zak-i māhīk rāē yemlelūnēt āgh pavan hangām-i
pus-khvāshnūh pavan zak tachāk mayā ayōk hāsar darānāē
mūn aēt chehār-ayōk-i farsang dō dō pavan mayā yāyēnd
va lakhvār yātūnd. Daēn zak yātūntan vazlūntan adīn karap
farāj sāyēnd. Azshān khāyē āēnīnak miyān barā nafūnēt kolā
dō āpustan yehevūnd.

Translation.

ON THE NATURE OF GENERATION.

1. It is said in religion, that when a woman is free from her menses, if (the male) goes before her during (the first), ten days or nights she becomes pregnant. 2. When she bathes after (i. e. is free from) menstruation and when the time of conception arises, if the seed of the male is stronger, a boy is always born; and if that of the female is stronger, a girl is born; and if the seeds of both are equal, twins or triplets are born. 3. If the seed of the male advances first towards the female, it increases and fructifies; if the seed of the woman advances first, it turns into blood and pain results therefrom to the woman. 4. The seed of the woman is cold and damp. It flows from the side-waist and is white, red and yellow in colour; and the seed of the male is hot and dry. It flows from the brain of the head and is white and pale.

5. The seed of the females always goes forward. It takes its place in the womb and the seed of the males rests over it and fills up the womb. What remains aloof (i. e. what does not go to form the child) becomes blood again, enters into the veins of the woman and at the time when she gives birth

becomes milk and nourishes it (i. e. the child), because all the milk results from the seed of the male and the blood from that of females.¹

6. These four things are called male and female. The sky, the metals, wind and fire are male; they are never others (i. e. female). Water, land, trees and fish are female; they are never others (i. e. male). Other creations are males or females.

7. In the matter of fish it is said, that at the time of their desire for young ones, they go forward and backward in pairs of two in running water for the distance of a *Hāsra* which is the length of the fourth part of a furlong. They rub their bodies in these movements, forward and backward. Therefrom comes out a kind of perspiration and both become pregnant.

The "Grand Bundeshesh," which in my opinion, is a later development of the original Bundeshesh, goes further into the question of conception among other animals also. Now, what we learn from the Bundeshesh is this:—

1. There are greater chances of conception if there is cohabitation within 10 days after the period of menses.
2. There are greater chances of the children born being males, if the males are stronger than the females at the time of cohabitation and conception and vice versa.

¹ The meaning of the sentence is this: milk is formed from the seed of the male, and blood from that of the female. Justi renders the sentence thus: "All milk arises from the seed of men and from the blood of the women (alle Milch vom Samen der Männer und vom Blute der Weiber entsteht) (Der Bundeshesh p. 22). Anquetil Du Perron renders the sentence thus: "All the milk comes from the germs of the males changed into blood in the females (Tout le lait vient du germe des mâles, changé en sang dans les femelles mères (Zend Avesta, Tome II, p. 382.)

Of these two statements, the second seems to support the above view of what is called the "phenomenon of prepotency." The first statement corresponds to the following statement of Pliny: "Conception is generally said to take place the most readily, either at the beginning or the end of menstrual discharge."¹ In connection with this view, Mr. Bostock, a translator of Pliny, gives an illustration and says: "It is generally admitted, that the female is more disposed to conceive just after the cessation of each periodical discharge. We are informed by the French historians, that their king, Henry II., and his wife Catharine, having been childless eleven years, made a successful experiment of this description, by the advice of the physician Fernel; see Lemaire, Vol. III, p. 83."²

The above view of the effect of War upon birth-rate, suggests to us an explanation of the variation of birth-rates varying in different months of the year. The subject was suggested to me, by more than one conversation with Dr. Sir Temulji Bhicaji Nariman, the founder and the chief Physician of the Parsee Lying-in-Hospital, who said, that in certain months of the year, there was a greater demand for beds in his Hospital, than in others. I give below the statistics of births in Bombay in the different months of the year, for the five years 1909 to 1913, kindly supplied to me by our Health Officer, Dr. Turner. I also give different figures, giving the average of each of the months, derived from the above statistics. We find, that the monthly average, as derived from these figures, varies. The monthly average of births during the months, August to January, is higher than that of the other six months. This shows, that during certain months of the year, the number of births is higher than during the other months. This difference is ex-

¹ Pliny Bk. VII, Chap. XIV. Bostock and Riley's translation (1855), Vol. II, p. 153.

² *Ibid.* p. 153 n. 95.

plained by the above-mentioned fact, that in strong healthy periods of life there are greater chances of conception. The months that are healthy, when people feel stronger and when they have greater "sexual activity," are the months when there are larger numbers of conception; and consequently, there are larger numbers of births in the corresponding periods, nine months after the months of conception.

SEX AFTER DEATH.

Coming to the question of Sex after Death, as said above, it has been suggested to me by a paper on the subject by Mr. Norman Pearson in the *Nineteenth Century* of September 1914. One cannot speak on this subject with any certainty, however small, akin to that with which he can speak on the question of Sex in Birth, because there is no field for actual observation and there can be no statistics or figures however few. The above writer postulates for the purpose of his article "a personal existence of some sort for mankind after death," and then proceeds to discuss the questions: "Can the distinctions of sex, which figures so largely in our present life be retained in any such future existence, and if so, within what limits? Are they transient features or permanent elements of a human personality? Are they vital and spiritual, or merely physical and physiological characters of our race?"

The writer enters, as described above at some length, into the subject of the origin of sex from a scientific point of view and concludes thus: "If it be true therefore that male and female qualities are alike indispensable to the due course of evolution, it is reasonable to suppose that the sexual distinctions which give these qualities fair play by separating them from each other will be found in succeeding stages as they are found here. So far, the soul's development has proceeded in association with a material body; and it is likely enough that, for many a stage yet in its upward

* The *Nineteenth Century* of September 1914, p. 616.

evolution, *some such body* may be needed for the due exercise and growth of its capacities. Under such conditions the preservation of something like the existing distinctions of sex would present no particular difficulty."¹ The writer then proceeds to show, that in further future stages of evolution, though physical reproduction should cease, the distinctive qualities of sex cannot perish. "Even here the friendships and affections of our earthly life are not centred on the bodily presence of those whom we love, but on the mental and spiritual qualities with which their presence is associated. The bonds are woven not round body and body but round soul and soul; and unless—which is almost unthinkable—intercourse between discarnate spirits is precluded, soul will still call to soul, though bodily form should be swept away. Every hope which we may fashion for the life to come is bound up with this belief. We cannot but think that the affections and friendships will survive as we survive." ²

Then further on, the writer discusses the question of recognition of one soul by another in the future and says: "If, however, the soul of man were to lose its masculine and the soul of woman its feminine elements, even recognition would be barely possible, and the affection, friendship, or love which once knit them together must vanish beyond recall. Such an outcome as this would stultify the whole scheme of soul-evolution, if we rightly discern its trend from the history of the past."³

The scientific and philosophical view which the writer has taken of the question of Sex after Death in *An Iranian view of the Question*, an interesting and instructive way is convincing. He believes that, even after death, *some body* may be needed for the due exercise and growth of the soul's capacities. I beg to submit here a few points on the subject from an old Iranian point of view.

(a) According to this Iranian view, whatever may be the case in the distant future of the evolution of a particular soul

¹ *Ibid.* p. 627.

² *Ibid.* p. 628.

³ *Ibid.* p. 629.

in the early stages of progress after death, the soul is supposed to have some kind of rarefied body or what is called the spirit of the body or spiritual body (*minči tan*). The Pahlavi *Dadistān-i Dini*¹ refers to this subject and says that it is in such bodies that the soul entertains happiness or hope.

(b) Again the Avesta and Pahlavi books, while speaking of the Destiny of Soul, represent the souls of men as seeing before them on the third night after death a picture of their past deeds in the form of a woman. If the soul is that of a virtuous man he sees all his good actions in the form of a handsome maiden and if the soul is that of a wicked man, he sees his evil actions in the form of an ugly woman. Whatever signification may be attached to this representation, it shows that the idea of Sex after Death was entertained by the ancient Iranians.

(c) The *Ardai Virāf-nameh* speaks of Virāf the Irānian Dante, seeing in heaven and hell, the souls of the deceased in their distinctive sex forms. Not only that, but their rewards or punishments for good or bad deeds are pictured in a way which indicates the continuance of sex after death.

¹ The *Dadistān-i Dini* Quas. XV. Ervad Tahmuras's Text, p. 35. S. B. R., Vol. XVIII, p. 18. Chap. XVI, 3.

Table showing the total number of *live* Births registered in the City of Bombay during 1909, 1910, 1911, 1912, and 1913, arranged by months:—

Month.	1909.		1910.		1911.		1912.		1913.		Total.	Average of 5 years.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
January	879	587	893	808	920	882	1,050	1,021	879	918	9,148	1829.2
February	738	775	806	734	805	766	920	873	734	745	7,882	1576.4
March	807	835	785	711	869	848	972	839	738	716	8,110	1622
April	733	721	789	726	737	781	848	786	682	638	7,450	1490
May	776	721	772	703	758	751	860	800	651	638	7,439	1487.8
June	693	699	760	796	814	778	835	717	697	665	7,440	1488
July	800	695	824	866	827	835	853	831	790	749	8,074	1614.8
August	772	765	841	850	959	835	900	854	801	820	8,448	1689.6
September	821	798	900	785	979	950	907	839	913	823	8,721	1744.2
October	966	952	942	928	1,029	1,031	959	905	1,004	989	9,686	1937.2
November	1,014	957	962	913	1,078	1,011	950	972	1,064	949	9,579	1975.8
December	1,036	1,014	1,013	949	1,025	1,020	1,001	999	1,023	1,004	10,041	2003.2
Total..	10,020	9,819	10,293	9,640	10,382	10,494	11,073	10,445	10,096	9,638		

SOME OF THE WELL-KNOWN OBSERVANCES OF ANCIENT AGRICULTURAL LIFE IN INDIA.

BY S. S. MEHTA, Esq., B.A.

(Read on 29th March 1916.)

Among the Aryans that can be looked upon as the primitive race inhabiting India, agriculture was the very occupation that gave the name to the race itself. For, Arya is derived from a Sanskrit root—*Ar*—to plough; and ploughers, cultivators and then agriculturists, these Aryans were, from the dawn of civilization, taught to associate holiness or sanctity of religion with every form and ceremony into which they had to enter while dealing with the different weapons such as the plough, the waggon, the cart, the axle, the yoke, the wheel and others. Secondly, although the life was purely that of the agriculturist, still many patriarchs of families moved from place to place; and continued perhaps as long as they lived to be nomads. Their flocks of cattle were as well made the objects of worship; and hence the idea of worshipping the cow, and the bull and the horse can be traced to this remote Vedic times, albeit they came to be deified in later ages of Aryan civilization.

Professor Max-Müller believes that traces of the root word from which the term Arya is derived are to be found in the names of many Aryan countries from Iran or Persia to Erin or Ireland, and argues that the word was invented in the primeval home of the Aryans to indicate their partiality to cultivation as distinguished from the nomadic habits of the Turanians whose name is supposed to indicate their rapid journeys or the fleetness of their horse.

So much is sufficient to prove that the Aryans considered religion more or less from the standpoint of worldly existence as measured by the criterions afforded by Nature or the phenomenal world that presented various phenomena, grand, beautiful, splendid and sublime according to the varying time

and place through which human existence passed. For instance, the two A'svinas are worshipped as the presiding deities over herbs and roots and plants and Varuna is worshipped as the Lord of waters that supplied the nectar essential to the crop of their fields. Thus, to be brief, it can be laid down that agricultural deities came to be born prior to other deities; and in the phraseology of Carlyle, the Aryans created their Creator only as agriculture went on developing itself. The Evolution of the Aryan in India is synchronous with the evolution of Godhood in this land of religious piety and devotion. Moreover, the god of the *furrow* was worshipped, and that of the plough; and so on. Rigveda, IV, 57, hymns 1-8 clearly point out the pious adoration of agricultural paraphernalia. The *furrow*, moreover, deserves a special mention in so far as it is called "Sītā"—and the 6th and 7th verses refer to it, as a female. The *furrow* is adored and asked to yield copious harvests. In the Yajur veda, again, the *furrow* is similarly worshipped. "And when the Aryans gradually conquered the whole of India, and primeval jungles and waste lands were marked with the *furrow*, the *furrow* or Sītā assumed a more definite human character, and became the heroine of the Epic which describes the Aryan conquest of Southern India." The corn is invoked to grow with the hymns. But the wrath of gods is also invoked in order to let the enemies of the Aryans suffer from dearth. The agriculturist prayer has thus a double edge. Rigveda X, 101, 3rd and 4th verses recite thus the prayer:—"Fasten the ploughs, spread out the yokes, sow the seed on this field which has been prepared. Let the corn grow along with the recital; let the scythes fall on the neighbouring fields where the corn is ripe. The ploughs have been fastened; the labourers have spread the yokes; the wise men are uttering prayers to gods.

Wells which are necessary for purposes of cultivation and irrigation are adored; and horses used for cultivation are in the same sense exalted to the rank of being praised and adored;

so that in later generations—the wellknown Horse-Sacrifice sprang up, (राजसूय यज्ञ). Next to this and connected closely with agriculture is the Worship of the god of shepherds. Pūshan claims our attention in this case; since he has been looked upon as the sun by shepherds. While the Aryans journeyed on pasture farms or moved to a small distance for feeding the cattle, Pūshan was supposed to protect them from evil. The agricultural products, too, were taken from place to place; and in this case, the gods, *Aśvins*, were worshipped. Any undertaking connected with agriculture as such was necessarily accompanied with observances that were holy and that subsequently assumed religious sanctity. The Shipwreck of Bhujyu for instance and his deliverance have been alluded to in Rigveda I, 116, 3, &c., and also in I, 25, 7, &c.

In one of my former papers, I have tried to dwell at some length upon the reluctance with which wood was cut or weeds were removed; and even dwelt upon the green grass that is never meant to be trampled ruthlessly upon, least to be destroyed. The wrath of the Forest-fire is in many ways appeased; and the wellknown conflagration "*Khendava Vana*" has been supposed to be meant for the purpose of clearing the meadows and converting them into arable pastures and cultivable fields; and yet it was not considered a pious or a virtuous deed on the part of the Kauravas, not merely because their malicious design aimed at a complete and unsparing destruction of the Pandavas, but because the green products of the forest were pitilessly destroyed along with the other animals living in it.

Let us now review what Megasthenes has given us to understand; he says:—"For whereas among other nations, it is usual in the contests of war to ravage the soil, and thus to reduce it to an uncultivated waste, among the Indians, on the contrary, by whom *husbandmen are regarded as a class that is sacred and inviolable*, the tillers of the soil, even when battle is raging in their neighbourhood, are undisturbed by any sense of danger; for the combatants on either side, in waging the conflict, make

carnage of each other, but allow those engaged in husbandry to remain quite unmolested. Besides, they neither ravage an enemy's land with fire nor cut down its trees." This view will be sufficient to make us conclude that agriculture was looked up to with religious veneration during the post-vedic, *i. e.*, the Epic and the Rationalistic ages when the two great and renowned Epics as well as Dharmaśāstras, *i. e.*, religious aphorisms were composed. Apastamba, Baudhāyana, and Vasiṣṭha Manu and Yājñavalkya have all devoted their verses to the prohibition of injury to husbandmen and damage to all agricultural products alike. Even the dress which the people in those generations wore and which was a finished outcome of agricultural products was adored and looked up to with an eye of veneration. This was, no doubt, the age when there were two rainfalls during the year; and the god of rain was ceremoniously worshipped twice in a year; *i. e.*, one in the winter season, when the sowing of wheat generally took place as in other countries at present, and the second at the time of the summer solstice which is the proper season for sowing rice, as well as sesamum and millet. "An industrious and peace loving peasantry as that of the earlier ages of India about which we are talking at present cultivated and irrigated, carefully and laboriously, the endless expanse of fertile fields," and worshipped at every stage the tutelary deities of the different phases of agricultural work.

During the age of Aryan or Hindu legislation *i. e.*, from 1000 B.C. to A.D. 320, agricultural observances were made much of; and attempts were zealously and solemnly made to extol them. By a negative process, therefore, crimes relating to a cultivator's land were punished with the utmost severity. Apastamba, Vasiṣṭha and all the legislators join hands in allowing the right of self-defence in defending the land of the agriculturist; so far so that a false evidence given in connection with it or even in connection with small cattle, was looked upon as equal to the sin of killing ten men together; thus raising the ratio in a geometrical proportion at the rate of squares and cubes, if in

rather mathematical phraseology, the accuracy of expression were allowed to be observed here with impunity. For instance Gautama, in XIII, 14-17, remarks :—By false evidence concerning land, a man commits the sin of killing the whole human race; and hell is the punishment for a theft of land.

It is not out of place here to state that under Civil Law, the very first heading is that of the Law of Agriculture and Pasture; but this is due only to the great unsecular importance, as opposed perhaps to Spiritual, that can be attached to agriculture, that there has been reserved a separate heading for it in the Indian Legislature. Magasthenes has again remarked that :—"Nor would an enemy coming upon a husbandman at work on his land, do him any harm, for men of this class being regarded as public benefactors are protected from all injury."

This is not all. A sacrifice to the goddess of the field *furrow* was celebrated. Śāṅkhāyana prescribes the following rite to be performed and Pāraskara confirms the statement; but it had its origin in early R̥gvedic times. For, R̥gveda VI, 28, 1, 2, 3, &c., enunciate the performance of Āśvayugi (अश्वयुजि) thus :—It is a rite to be performed on the full-moon day of Āśvina month, a milk-rice oblation is offered to Indra. Then having sacrificed Ājya = ghee or clarified butter with the words "To the two Āśvina, Svāhā! To the two Āśvayuga, Svāhā! To the full-moon, Svāhā! To the autumn, Svāhā! To the Prajāpati, Svāhā! &c. Pāraskara says :—"In whose substance dwells the prosperity of all Vedic and worldly works." Indra's wife, Sita—I invoke. May she not abandon me in whatever work I do. Svāhā! &c., &c. "The worship of Sita or the *furrow* goddess following the Āśvayugi rite, her description as the wife of Indra, the rain giver, and as Ūrvarā or the fertile, wreathed with threshing floors, all suggest that the Āśvayugi rite was an agricultural rite of thanksgiving on the reaping of the crop which was harvested in Āśvina". This very rite has been revived in the modern Indian world in the form of Laxmi Pūjā

on the Dewali and partly in that of the worshipping of the nine nights' deities during the first week or rather the first fortnight of the *Āśvina* month, thus bifurcating the worship of Sita into the worship of Durgā and Laxmi, on different days during the same month.

Taking a review of the observances of the Hindus as they prevail at present in connection with agricultural life, the very first celebration of the agricultural festival is made on the opening of the *Sālivāhana* year—the 1st bright half of the month of Chaitra. It is otherwise known as “Gudi Padavo”—perhaps derived from the term *Guda* i. e., treacle, and signifying that the products of sugarcane such as treacle might be safely used from that day since they are seasonable food, but that sugar cane has outlived its season already. On the morning of the new moon, the ceremony requires that oil should be rubbed all over the body; because sesamum seeds that were used for eating as commencing from the Makar Sankranti day—nearly the 13th January in every year, have to be pressed and oil squeezed out, so that the bitter cold of winter having subsided and the vernal season having almost finished her charms, the body must be made soft and smooth by the rubbing of oil. The householder, moreover, takes his bath next, early in the morning; and without taking anything, the first eatable should be no other than a preparation of Nimb Tree (*Melia Azadirachta*) and the first sprout of the mango tree mixed with sugar, showing thereby that the day's heat has to be cooled by non-stimulant substances. Not only so, but medically efficacious in many respects, the Nimb Tree is supposed to secure health to the body and is called the ambrosia of gods. Then the remaining part of the day is meant to be spent in feasting—as opposed to fasting. In Gujerat including Kathiawad, Deccan, Konkan and Marwar, the day is observed as a holiday, and it is known as one on which the Nine Night's deities have to be worshipped.

These nine nights' goddesses are generally supposed to be the guardians of agricultural products and other forms of worldly

prosperity derived from them. They are ceremoniously invited and invoked for adoration *four* times during the year:—Māgha Chaitra, Ashāda, and Āśvina—these four months are dedicated to their Sacred Service, with varying emblems of worship. The 8th day of Chaitra—month is called Durgā-Ashtami, and the agricultural crop is guarded by this deity. But the most important thing perhaps of all the rest to bear in mind is the fact that wheat, grain, rice and such other small shrubs having yielded their crops, large trees such as mangoes and other larger fruit trees must have their turn now; so that a pole bearing a flag, and surmounted with a brass or copper vessel is erected in front of the house; and one such pole must be erected by each family; Signifying probably that the prosperity issuing from larger and tall-grown trees is invoked by each householder. No dance like the May Pole Dance celebrates the occasion; but this April Pole Erection, if the term were allowed to be used, means the protection of newly sown crop and the invocation of the riper products of the field and farm.

Rama Chandra who is regarded as an incarnation of God Vishnu, had his own wife Sītā born out of a plough; and his birth-date is the 9th bright half of this very month, Chaitra—Rama fertilized the Deccan and colonized many portions there, extending his conquest to the heart of Ceylon. The exploits of Rama turn mostly to agricultural development in many tracts of the Indian land. From the 1st of the bright Chaitra to the 9th day of the same fortnight, *gulāl*—made of barley meal or rice-paste, or the "Trapa-natans" dyed with "bāṭam" or Sapan wood—is thrown about for the last time during the year, since it commenced on the 5th bright half of Māgha. The Vernal Equinox occupies a period of about two months; and from this closing part of the period, Summer-Solstice begins.

Next in order of date comes the "Vata Sāvitrī-Vṛita"—and the holiday derives its name from a Fig Tree joined to the name of the wellknown chaste and faithful model of woman-

hood—Sāvitri. It falls on the 15th Jheshta bright half corresponding nearly to the 15th June. On this day, the woman with chastity at her back, and longing to see her husband survive her and not to experience the pangs of widowhood repairs to a Fig-Tree in the neighbourhood, and along with other ladies, prays to God while adoring the tree to bless her with *Sambhāgya*—meaning to say longevity for the husband. The worship of Fig Tree is made in order to preserve womanhood from widowhood, perhaps because Sāvitri sat under this tree in order to appease the God of Death, Yama, who was propitiated to revive her dead husband.

At this stage, it needs no mention to note that ordinary food stuffs are to be omitted; and alternated with, fruits and roots, on more than thirty days during the whole year of 365 days. The wellknown Ekādasi days bring the total to 24. In fact, any thing or action that is agricultural or partakes of the field or farm, requires to be carried out with sanctity and due ceremony.

Next in order of time comes the "Narieli-Pūrṇimā"—cocoanut 15th bright of the month of Śrāvaṇa. Summer has gone; rains too have almost abated their fury and virulence; and the stormy part of the season is aptly regarded as about to end. Cocoonut which is a fruit emblematic of plenty is used for the purpose of worshipping the God of water in the visible form of the Ocean—which, again affords an only easy route to export the agricultural crop, as well as to import both agriculture and commercial products. And, then, in the same month, we are aware how agricultural field and Dairy Farms were established for the supporting of permanent settling and habitation of the people during the incarnation of Vishnu the Preserver in the person of Srikrishna. The medical efficacy of Tulsi or Basil (*Ocimum Sanctum*) was well known during these times; and this plant was exalted to a very high rank of sanctity and ceremonious worship by the Hindus, especially by wedding it and worshipping it ceremoniously on the *eleventh*

bright half of Kārtika. Pitri-Paksha or Mahālaya Śraddha-Paksha is a fortnight during which sacrificial water and food are offered to the ancestors of the house holders—the so-called Manes. This fortnight is the Dark half of the month called Bhādrapada which is just the time of the Sun's passing through Libra or about the 15th November; when owing to the fresh torrent of rain from the sky, the dead ancestors are supposed by the Hindus to be born again in the form of the newly grown crop. The worship of the Pitris or Manes is carried on by means of Darbha or holy grass chiefly, accompanied by barley Sesamum flowers, and such other agricultural products. The early Upanishads mostly purport to state that in the form of herbs, and plants the dead ancestors are reborn; and the various ceremonies with which they are adored during the said fortnight clearly and conclusively show that this idea was predominant in the Hindu mind; but into the details of which it is not desirable to enter at any length here.

Moreover, in one of my previous papers, an attempt was made to show that during the summer season, some well-known creepers happen to be wedded to trees, under the shelter of which the former are growing; and regular forms are observed to celebrate the marriage. Not only so, but creepers and small as well as big trees were supposed to be pregnant, and like human pregnancy, the fecundity of trees was duly celebrated. The repetition of these topics can be regarded as odious, and hence it is much better to avoid it here. Next, pests and parasites were known to injure and sometimes damage or destroy the agricultural crops. Consequently, they were warded off or endeavours were made to bring about their destruction. Small-pox was supposed to disturb the peaceful growth of crops and cattle; and the deity "Śitalā"—devī—the goddess of Small-pox was duly worshipped. The flora and the fauna, therefore, did exist among the Hindus, and were duly adored. In modern civilized times, too, experiments are elaborately made to test the relative immunity of different varieties of cotton,

for instance, from *ball worm* (*Earias*). But in the same way, we have found also borers in sugar cane, maize, juar, rice, &c., in our own days. So there are and were garden pests and field pests and against both, now and previously, attempts are and were made scientifically and superstitiously—respectively; with the same conditions of things before both ages and with almost similar results, but with different processes of protection in each case.

So much for this. To resume, it can be observed that the worship of the Nine Nights' deities—Navaratra—was carried on, only with a view to protect animal and vegetable lines against Plagues of all sorts; and the heroic Spirit manifested by the deities that are supposed to be the different forms of Energy in the phenomenal world, is exalted to the highest pitch on the Dasera day—the day of Military Exploits for the warlike class—the *kshatriyas*. The rites and our reflections arising out of them in the case of Navaratra during one season are applicable *mutatis mutandis* to the same during other seasons. For agriculture is closely connected with the Science of Astrology and Mathematics; but for the proper demonstration of this subject, a separate paper is needed in case proper justice is required to be done to it. Suffice it to remark here that Astrology and Geometry going as far as higher Trigonometrical calculations, even including the knotty and notable Euler's Problem took their birth from Agricultural and other Sacrificial performances. It has been previously noted that on the Dasera day the well-known Palāśa tree (*Butea-frondosa*) is worshipped, as containing Fire concealed within it which represents the Wrath of Military Spirit—or the deity of valour and fighting energy in Nature.

Dewali is the next day on which agricultural products of different kinds are enjoyed, and exchanged with one another for enjoyment. All sorts of eatables are collected for the first time and they are offered to the deity, after which the fresh crops of the field and the garden are allowed to be eaten. The

old year's work is closed; and the new year's work is begun; so that the auspicious beginning happens to be ceremoniously made. The farmer as well as the land owner take delight in exhibiting their wealth in the same warm and interesting manner, as does the merchant and every other man of business in our modern times.

The Champaka Tree is not held in high repute in the North of Bombay, so much as it is held in the South—the Deccan. It is treated rather with indifference, in as much as the bee which is supposed to be capable of sucking out essential juice from all fruits and flowers while moving about; and the bee is known to be an excitant of Cupid, according to the convention of Hindu Sanskrit Poets. Besides, a Gujarati poet has sung:—

अपा तुल्यं लीनं शुक्लं, इयं रंगं स्मिर पास.

अवशुक्लं पद्मिनी स्मिन् हे, क्षमर न भावत पास.

and similarly a Sanskrit poet—

अमन् वनति नव मंजरीषु, न षट्पदे गंधकलीमणिप्रतु ।

किं सान रम्या सच किं न रती, बलीयसी केवलमिच्छरेच्छा ॥ १ ॥

Champo or Champaka tree is not so far adored in the North and the West of the Bombay Presidency as it is in the Deccan or the South. Even the weapons of cupid—the missiles of the God of Love do not include the Champaka flower among the five favourite ones:—¹ Aravinda maśokamcha ² chūtam cha ³ nava mallikā Nilotpta tamcha panchaite pancha baṣasya Śāyakāh.

Any how Champaka Shashthi is held sacred to the god Khandoba in the Deccan; and the celebrations are made on the 6th of Margasīrsha—bright half, viz., the 30th November of the Western Calendar. Fairs are held and more or less incantations are made so that those that be under the influence of ghosts, are made to be Swayed at their will by exorcists; so

that brinjals (= [brinjals]) are not allowed to be eaten by them. Champaka flower is held dear, but no regular worship happens to be instituted.

Thus it is clear to see that Agricultural products and implements were considered sacred at different times of the seasons of the year and accordingly they were adored and worshipped in earlier ages. The same sacred sentiment of piety and devotion has descended to us, and we have retained the solemn services in our own age with the same sanctity of religious observances.



A NOTE ON THE ANTIQUITY OF MAN. AN IRANIAN VIEW OF THE CREATION OF MAN.

BY SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI,
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(Read on 29th March 1916.)

I.

In my presidential address, delivered on 25th February 1915,

I said, that among the several principal
Introduction. questions of inquiry by students of anthropology, the following were included:—"Whence came Man? Did he grow or was he made? How long has man existed?" The question of the Antiquity of Man, which forms the subject of my Note this evening, is another form of these questions.

The subject of this Note has been suggested to me by an eminently interesting and instructive book, recently published and entitled the "Antiquity of Man" from the pen of Dr. Arthur Keith, the eminent anatomist, and the President of the Anthropological Institute of Great Britain and Ireland. I request members to take this short Note of mine as merely a Notice of Dr. Keith's learned work, intended to draw their attention to it, and for nothing more.

The question of the Antiquity of Man was, upto the middle
Old point of view. of the last century, considered only from the point of view of classical and religious writers. The Hindus looked to that question through their Vedas and Puranas, the Hebrews and Christians through their Old and New Testaments, the Parsees through their Avesta and Pahlavi books, especially through the Pahlavi Bundeheesh, which corresponded to the Christian Genesis and Pentateuch. Biblical writers placed Man's antiquity at some time about 4000 B.C., Dr Lightfoot, a learned divine and a Vice-Chancel-

lor of the University of Cambridge in the 17th Century, is said to have determined even the hour of the first creation of man. He is represented to have said that "Man was created by the Trinity on October 23, 4004 B.C., at nine O'clock in the morning." The Pahlavi Bundelesh divides the period of the world into 12 *hasârds* or millenia. Taking a *hasâra* or millenium in its literal sense of a period of 1,000 years, the period comes to about 12,000 years, and Man's creation was believed to have taken place about 9,000 years ago. Hindu writers seem to be more on the right path of scientific accuracy. They carry the antiquity much further into a very hoary past.

But, now-a-days, the question of the Antiquity of Man is studied by Scientists from the points of view of (a) Geology, (b) Pre-historic Archaeology and (c) Human Anatomy.

Geologists base their views on the evidence of rocks. In connection with their examination of the stratified crust of the earth, they divide the periods of the history of the earth into 4 periods. 1 Primary, 2 Secondary, 3 Tertiary and 4 Quarternary. The third, viz. the Tertiary period, is sub-divided into 1 Pleistocene (i.e. the most new), 2 Pliocene (i.e. more new), 3 Miocene (i.e. little new), 4 Oligocene (i.e. less new) and (5) Eocene (i.e. the least new). The Pleistocene end of the Tertiary period is spoken of as the Quarternary or Deluvian age.

As regards archæology, Sir Charles Lyell has been held to be an eminent worker in this branch, and his "Antiquity of Man" (1863) has been, as said by Dr. Keith, taken to be a classic. Since the publication of his above work, the geologist has been taken as "the official historian of ancient man."¹ Archæology bases its inquiries about the Antiquity of Man on man's culture,

¹ Dr. Keith's Antiquity of Man, Preface.

industry, art, and such other subjects of general civilization. Archaeologists divide the quarternary period of the geologists, in which Man as man is believed to have come into existence into the Pre-historic period and Historic period. The Pre-historic period is divided into (1) Palæolithic i.e. Old or rude Stone age, (2) Neolithic i.e. new or polished Stone age,¹ in which European Man is believed to have continued for about 10,000 years. (3) Bronze age, which began about 2,000 B.C. and (4) Iron age.² The Historic period is divided into (5) a. the age of monumental sources and (6) b. the age of documental sources. There are still some races which can be said to belong to the Stone age. Lord Avebury (then Sir John Lubbock) was an eminent pioneer of this class of scientists, and his "Pre-historic times" has been held to be a leading book in this branch. Retracing his steps from the comparatively recent Iron age through the bronze age, and then through the New Stone age and Old Stone age, he carried the antiquity to the times of old savage man, to times far anterior to the Biblical times attributed to the first man.

After the geologists and the archaeologists, come the human anatomists, who, together with the above
 (c) Anatomists. two class of scientists, carry Man's antiquity not only to the hoary past but to the dim past. They base their conclusions on fossilized skulls, teeth and bones of man discovered from time to time in the different parts of the earth. Our author, Dr. Keith, is a learned eminent representative of this class. With scientists of his class, "skulls are harder than consonants, and races lurk behind, when languages slip away."

¹ The Journals of our Society, contains several papers on Stone implements of the Palæolithic and other types. *Vide* Journal of the Anthropological Society of Bombay, Vol. II. No. 5. pp. 243-46; Vol. III. No. 4. pp. 189-97; and Vol. VI. No. 6. pp. 281-85.

² For the Indian Antiquities of these periods, *vide* the late Mr. Robert Bruce Foote's recent interesting book, published by the Madras Government, under the title of "The Foote Collection of Indian Pre-historic and Protchistoric Antiquities (1916)."

From the middle of the last century, archæologists began to carry the antiquity to the dim past, basing their conclusions on the rude flint instruments like those found in old river beds in the Somme Valley, near Abbeville in Picardy. Darwin, by his Evolution Theory, led scholars and scientists to reconsider many a question in the field of knowledge. In his "Origin of Species" (1859), he suggested altogether a new line of thought for the consideration of the question of the Origin of Man. In 1863, Huxley, in his work, "Man's Place in Nature," showed that Man, whom we may take to be in one way the special creation of God, was, in many respects, no way different in the matter of his creation. He also was a child of Evolution, and was brought into existence by growth from the class of animals.

II.

Now Dr. Keith carries this antiquity to a very remote past, measured, not by thousands, but by hundreds of thousands of years. He carries the antiquity to times as old as nine or ten lacs of years. Not only does he carry the antiquity further, but he revises old theories about the descent of man from one type, and, rejecting them, suggests descent from more than one type. He suggests different species and genera.

In connection with the great question of Antiquity, Dr. Keith's very first illustration on the frontispiece, entitled "Genealogical tree, showing the ancestral stems and probable lines of descent of the higher primates" is very interesting. We gather the following points from this tree :

Dr. Keith attaches the following depths respectively to the strata of the above named five geological periods ; 4,000, 5,000, 9,000, 12,000 and 12,000 ft. respectively. He attributes the following antiquity respectively to these periods : 4, 5, 9, 12 and 12 lacs of years. According to his table or genealogical tree, the common stock, i.e., the progenitor, common to Man and to

the class of primates, came into existence in the Eocene period about 12 lacs of years ago. The Human stem separated from the common stock about 10 lacs of years ago. Some species out of this human stock have been now extinct, e.g., the Neanderthal man,¹ who was, at one time, thought to be "the missing link," and who became extinct about 50,000 years ago, and the Eoanthropus man,² and the Pithecanthropus. They had come into existence about 5 lacs of years ago. The ancestral human stock of modern man whose four principal modern races are the African, Australian, Mongolian, and European, came into existence about 4 or 5 lacs of years ago. Man as modern man has generally been put in the post-Tertiary or Quaternary period. I arrange the principal points in Dr. Keith's Genealogical tree as follows:—

1. The common stem i.e., the stem from which descended the progenitors of Mankind and the Primates, existed about 1,200,000 years ago.
2. The Human stem separated from the common stem about 1,000,000 years ago.
3. The species of Man, known as the Pithecanthropus (monkey-man), seems to have separated from the common Human stem at about 900,000 years ago. It became extinct about 450,000 years ago.
4. The species, known as the Neanderthal Man, seems to have separated from the common stem of Modern man about 550,000 years ago and it became extinct at about 400,000 years ago.

¹ So called from the fact of his skull being found in 1857, in the Neanderthal Valley near Düsseldorf. His skull with its brows, low forehead and jaws was bestial, but his brain was human.

² His skull was discovered in 1911 by Mr. Charles Dawson at Piltown. The brain is human but the jaws and muzzle are of an ape. This man is known by Scientists as Eoanthropus Dawsonii. He seems to have come into existence about half a million years ago.

5. The species known as Eoanthropus separated from the common stem of Modern man about 550,000 years ago, and it became extinct about 450,000 years ago.
6. Modern man separated from the common Human stem about 550,000 years ago. It is this species that continues now and has branched off in 4 principal races, the African, Australian, Mongolian and European.

Dr. Keith, who modestly speaks of his work as supplementary to Lord Avebury's classical work, "Pre-historic Times," says, that his solution of the questions is "only one of many, time will show which is right. ... Every year brings new evidence to light—places facts at our disposal which take us a step nearer to a true solution." The most recent discovery of very great importance is that by Mr. Charles Dawson, a lawyer, at Piltdown in Sussex. His discovery of the skull of a man has led to an old specimen of humanity being named as Eoanthropus Dawsonii. Dr. Keith chooses to call it *Homo Dawsonii*.

We learn from Dr. Keith's illustration of the Genealogy of Man, that he starts with what he calls a common stem, i.e., a stem common to the human stock and the stock of monkeys. He places this stem at some time, about 12 lacs of years ago. Some of the offshoots from this common stock have been lost. One of the other offshoots, after a number of years, became the "Human stem." This took place at a time, about 10 or 11 lacs of years ago. Thus man, as human man, came into existence about 10 or 11 lacs of years ago. An Examination of the Piltdown skull, discovered in 1912, in Kent, which belongs to the Pliocene period, about 500,000 years old, has shown, that in size, brain capacity, &c., it is similar to that of modern man. The Piltdown man of about 500,000 years ago "saw, heard, felt, thought and dreamt much as we do." Some of the offshoots of the Human stem also have been lost, but others have run up to the present 4 branches or divisions of mankind, viz., African, Australian, Mongolian and European.

According to Dr. Keith, some of the people of the Neolithic age, had made a good progress in the growth of civilization. He says: "The Neolithic men of Kent were engineers of no mean ability."¹ Again "the minds of those ancient inhabitants of Kent must have been deeply moved by a faith in things unseen and of a human existence untrammelled by the flesh."² Their family or social ideas were so far advanced, that we come across tombs in which members of the same family or of nearly related families were buried together.³ From what Dr. Keith finds to be common between the Egyptian "mastoba" tombs and the "megalithic" tombs of Kent, it is inferred that dolichocephalic (long brained) neolithic man of Kent in England who lived about 10,000 years ago, believed in the Resurrection of the body. Dr. Keith refers to the operation on the skulls among these ancient men of about 4,000 a. c., known as trepanning or trephanning, and says: "It is clear too, that in the majority of cases those Neolithic men undertook and successfully carried out operations which even modern surgeons hesitate to perform."⁴

As to the reasons, why those ancient Neolithic men of Kent of about 4,000 years ago practised upon skulls "daring surgical procedures," Dr. Keith refers to the operation of trepanning among the modern natives of New Ireland in the Bismarck Archipelago, where they perform the operation with sharp obsidian flakes, and apply vegetable bandage to secure the dressings over the wound. The operations are supposed to be meant to relieve certain forms of headache. "At other times, perhaps, trepanning is performed to allow the evil spirit of insanity or of delusion to escape."

The instances of trepannings have certain bearings on the problem of man's antiquity. "How does it come about that in ancient Peru, in Neolithic France, in the New Ireland of to-day,

¹ Antiquity of man, p. 6. ² *Ibid.* ³ *Ibid.*, p. 8. ⁴ *Ibid.*, p. 21.

we find the same daring and difficult operation carried out? Have each people discovered the practice for itself, or—as seems to me more probable—was it not evolved so long ago that it has predated the whole stock of modern man? Further, the operation of trepanning shows us that a civilization which prevailed four thousand years ago in one part of the world is still represented in the modern world. There are still many modern races still in the stage of culture which was reached by the people of Europe four or five thousand years ago. The Neolithic culture, although ancient, is still modern. It requires many thousands of years to move the whole world up a stage in civilization.”¹

Upto about 30 years ago, the conviction was, that “there was only one kind of man—man of the modern type. His origin in a semi-human form was placed at the geological period of about 500,000 years. Then it came to be noticed that a type of man, known as the Neanderthal type, has become extinct and that the modern man comes from another type whose origin was much anterior. “Going far enough back we find humanity broken up into distinct structural groups or genera, each confined to a limited part of the earth.”

Taking the modern races of men—the African, Australian, Mongolian and European—we find among them two contrasted and opposite types, viz., 1 “the fair-headed, white-skinned, round headed European and 2 the wooly-haired, black-skinned, long-headed negro of West Africa. ... If we search the present world for the type of man who is most likely to serve as a common ancestor for both African and European we find the nearest approach to the object of our search in the aboriginal Australian. He is an ancient and generalised type of humanity; he is not the direct ancestor of either African or European, but

¹ *Ibid*, pp. 21-22

he has apparently retained the characters of their common ancestor to a greater degree than any other living race." As to the length of time in which either the African or the European type may have been produced from the Australian type, the type of the common ancestor of modern mankind—we must bear in mind that the human type changes very slowly after thousands of years. So we must allow the time of the whole length of the Pleistocene period—about 4 lacs of years—for the production of the African or European type from the Australian one.

Coming to the extinct types—1. the Neanderthal man, spoken as *Homo-neanderthalensis*, and 2. the Eoanthropus, named by Dr. Smith Woodward as *Eoanthropus Dawsoni* from the fact of Mr. Dawson discovering its fossil at Piltdown in Sussex, but proposed to be named as *Homo-Dawsoni* by Dr. Keith,—we must bear in mind the above length of time (about 4 lacs of years) for the first appearance of the common ancestor of the modern 4 types of man. Proceeding on a similar line, we find that the time must be about 10 lacs of years from now, when there lived the common ancestor of the four existing types of modern man—the African, the Australian, the Mongolian, and the European—and of the extinct types—the Neanderthal and the Eoanthropus.

Dr. Keith thus sums up the situation: "When we look at the world of men as it exists now, we see that certain races are becoming dominant; others are disappearing. The competition is world wide and lies between the varieties of the same species of man. In the world of fossil man, the competition was different; it was local, not universal; it lay between human beings belonging to different species or genera, not varieties of the same species. Out of that welter of fossil forms only one type has survived—that which give us the modern races of man. Further, we realize that the three or four human types so far discovered represent but a few fossil twigs of the great evolutionary human tree. We may hope to find many more branches."

The modern researches of the geologists, archeologists and

Dr. Wallace on
(a) the Creative
power, (b) the Di-
recting mind, (c)
and the Ultimate
purpose.

human anatomists lead us to revise the
views about the antiquity of man held
before us by the Scriptures of different
people. This revised view carrying the
Antiquity of Man from a few thousand years

to hundreds of thousands of years, makes us think with awe
and reverence of that great Architect of the Universe, whose
hand is seen in that Universe from its very beginning.
Dr. Wallace, that great Scientist, whose name is, next to Darw-
in, greatly associated with Evolution, thus puts the case, after
a careful consideration of the structure of birds, insects, &c. :
"I argue, that they necessarily imply first, a Creative Power,
which so constituted matter as to render these marvels possible ;
next, a directive Mind, which is demanded at every step of
what we term growth, and often look upon as so simple and
natural a process as to require no explanation ; and lastly,
an ultimate Purpose in the very existence of the whole vast
life-world in all its long course of evolution throughout the
eons of geological time. This Purpose, which alone throws
light on many of the mysteries of its mode of evolution, I hold
to be the development of Man, the one crowning product of
the whole cosmic process of life-development ; the only being
which can to some extent comprehend nature ; which can per-
ceive and trace out her modes of action ; which can appreciate
the hidden forces and motions everywhere at work, and can
deduce from them a supreme and overruling Mind as their
necessary cause" (Dr. Wallace's "World of Life" (1911),
Preface, pp. VI-VII.)

III.

I will give here the Old Iranian view of the growth or crea-

Old Iranian view
of Creation.

tion of Man, which, though not on all fours
with the present scientific view, at least

shows, that Man was not taken to be a spontaneous creation,

but was supposed to have come down from some hoary antiquity from a primitive form of being or existence, from which came down the vegetable and animal creation.

According to the Pahlavi Bundeheesh,¹ Ahura Mazda existed from the first, unequalled or matchless (*a-hamâki*) from infinite or endless (*a-kenarê*) times. His space, knowledge and time were eternal. They existed, exist and will exist. He was therefore Omnipresent, Omniscient and Eternal. His place was in endless or Infinite Light (*a-sar roshni*). Through omniscience, he brought creation (*dâm*) into existence. For a period of 3,000 years, this creation existed in a motionless (*a-muitâr*), static (*a-ravâ*) and intangible (*a-girâftâr*) state. This state of existence may also be spoken of as spiritual (*mînôihâ*) or one that can only be conceived by the mind. After this period of 3,000 years, He gave to His creation a tangible, or visible form. With the assumption of this tangible form by His creation, there came in, Destruction and the idea of Evil. This next period, wherein there will be a conflict between construction and destruction, good and evil, is a period of 9,000 years. This period of 9,000 years is divided into 3 periods each of 3 thousand years (*hazârâs* i.e. milleniums). During the first of these periods, there was almost all construction, very little destruction, all work of goodness, very little of evil. During the next period of 3,000 years, there will be a mixture of construction and destruction, of good and evil. Angra-mainyu or Âhriman, who typifies or represents destruction or evil, will have a sphere of action. There will be a constant fight between construction and destruction, good and evil. Then, there will come a time when destruction or evil will cease to exert any influence. All and everything will be for the good. Good will overpower and suppress all evil. This will be the last of the three periods—the third period of 3,000 years.

¹ Chap. I. *Vide* my Translation of the Pahlavi Bundeheesh, pp. 1-4.

Thus, the Pahlavi Bundeshesh speaks, in all, of 12,000 years. We are at present in the third period of 3,000 years, in the midst of the conflict between good and evil. We have to fight for good against evil with the fullest conviction, that, in the end there will be all good, and evil will be suppressed. There will be a final day of Resurrection, a day of Hope and Glory. There will be the final Frasho-kêrêti or Frashogard, when everything will be fresh and good. Let Hope sustain Life.

Looking to the account of the Bundeshesh itself, of what are Hazârs or Mille. called, the historical times, one may take, namely, that the periods which are spoken of as hazârs or milleniums, are not literally the periods of thousand years. The hazârs may mean more than a thousand. At least, if we take the hazârâ to be strictly a period of a thousand years, the Bundeshesh contradicts itself inasmuch as the third period of 3,000 years has overstayd its appointed time. But we have not to justify here what the Bundeshesh says, we have only to take a note of the statement, which, as it is, in the ordinary way, takes the duration of the world to be that for 12,000 years.

I will give here the old Iranian view of the growth or creation of Man during the course of these *hazârs*. The Iranian view of the creation of Man. "In the creation of the world, Ahura Mazda first created heaven (*âsmân* i.e. air or the ethereal universe), secondly water (i.e., liquid, *maya*), thirdly the earth (*jamik*), fourthly vegetation (*urvar*), fifthly animals (*kirâ*) and sixthly Man (*anshutâ*)."¹ Later Parsee books connect these six successive creations with the six *Gâhambârs*, or periods of creation.

Now, though Man, the last in the order of creation, is spoken of as created, and though God is spoken of as Creator (*Dâtarê*), the Pahlavi Bundeshesh speaks of the Origin of

¹ The Pahlavi Bundeshesh, Chap. I. Vide my Bundeshesh, p. 8; S. B. E., Vol. V., p. 10.

Man as preceding, at the hand of God, from a lower form of life—from vegetation. Though Man is the result of the creative work of God, he is not a creation in the sense of "something out of nothing." He is created or evolved out of a lower form of creation. We read the following in the Bundeshesh: "On the subject of the Nature of Man, it is said in religion, that Gayomard,¹ gave forth his seed at the time of death. That seed was purified by the work (lit. motion) of the light of the sun (*robashnih-i roshanii-i khurashid*). Neryosang² guarded its two parts. One part was accepted by Spendârmad³. In the form of *visés* (a kind of tree), which grows like a column during 15 years with 15 leaves, there grew up Mashi and Mashyâni⁴ from earth, after 40 years, in such a way that their hands were backward on their shoulders; they were united with each other and were of the same height and of similar appearance. The waists of both were united and they were of a similar stature in such a way that it was difficult to recognize which was male and which was female The soul (*robân*) was first created and then the body (*tan*). Both came into the form of man from the form of a tree (*urvar*, L. arbour). The breath (*nîsme*) which spiritually entered into them (mankind) is soul. Now, in that way, there grew up a tree, the fruit or result of which is 10 species or varieties of man."⁵

¹ The very first primitive being, who, in the phraseology of the modern scientists, may be called "the progenitor or ancestor of the common stock of Life." From another part of the Bundeshesh, he appears also to be the first progenitor of Man, before the sexes were developed. The word in the Avesta is "Gayn-maretan," lit. "mortal life." So, Gayomard is the very first progenitor of life, the very first being, whether vegetable being, animal being or human being. The name is then restricted to the first human being. Still later on, as in Firdousi, he is taken as the first Iranian king.

² A messenger of God. ³ The Yazata or angel presiding over earth.

⁴ The Iranian Adam and Eve.

⁵ Bundeshesh, Chap. XV, 1-5. Vide my Bundeshesh, pp. 56-61. S. B. E., Vol. V., pp. 52-53.

Proceeding further in the same chapter of the *Bundehesh*, we find, that the very first human beings lived on water (*āv-khurishna*)¹ and then began to live on the milk of white-haired goat (*buz-i ssfid mai*), and then on the flesh of sheep (*gospad*). They then produced fire from (the friction of) two kinds of wood,² and cooked food. They at first covered their bodies with grass or leaves (*gihā*)³ and then with skins (*pushtin*). They dug into the earth to live in (*Pavan zamik gāri barā khafrūt*)⁴. They then acquired iron and shaping it by means of stone prepared instruments, using a furnace (*dvātī*) for the purpose⁵. They then began cutting wood with such instruments and prepared wooden huts (*padashkhur*).⁶

Gayomard, the very first primitive being or form of existence was sexless. The first progeny (*Maahi Mashyāni*) had sexes combined in one body. It was after some long time, that a desire for sexual intercourse arose in them.⁷ Nine months after cohabitation and conception, a pair—male and female—was born. The parents of the first human stock, devoured their children, the male devouring one of the twins and the female the other.⁸ Then, at first, there came into existence seven pairs. Their average age was 100 years. From these pairs and their progeny, there descended 15 races (*sardēh*) which spread into different parts of the earth. In all, from Gayomard, the first primitive being or form of existence, there descended 25 species, among which there were many which were of a kind of human monsters. For example, there were some beings that had ears on their breast (*vargush, bargush*); some that had eyes on their breasts (*varchashm*); some that were one-legged (*ayōk regalman*); some were bat-winged (*parr chagun shabā*); some were with tails (*dumbimand*), and some were with hair on the body (*mui pavan tan*).

¹ *Ibid*, 10.² *Ibid*, 13.³ *Ibid*, 10.⁴ This refers to cave-dwellings.⁵ *Ibid*, 15.⁶ *Ibid*,⁷ *Ibid*, 20.⁸ *Ibid*, 22.

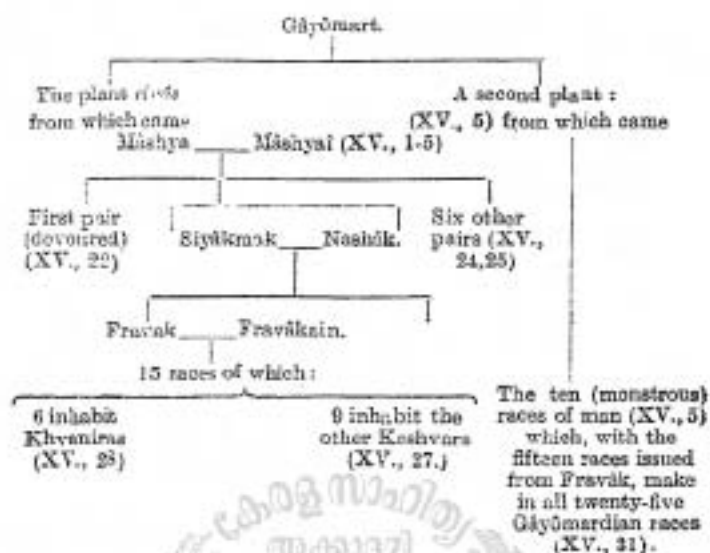
I have described the evolution or the gradual creation, referred to by the Bundeesh, at some length, with a view, that to some scientists, the old Iranian view of the evolution of creation may be of some interest. At the bottom of all that appears to be mythological on the surface, the old Iranian belief seems to be this: Gayomard (lit. mortal life) was the first primitive being, or, what may be called, "life principle." The primitive or the first man or humanity grew or came into existence at the hand of the Creator from a lower form of creation—the vegetable creation. From this Gayomard, the primitive being or form of existence, there descended various species of what Dr. West calls "human monsters" and the progenitors of modern man. The description shows that all life-creation whether vegetable, animal or human, had in remote antiquity one life-principle or life-stock.

Dr. Keith's theory of the descent of Man from more than one type, reminds us of what is said in the Pahlavi Bundeesh about mankind descending from two progenitors both represented to be vegetable in substance. Fifteen races of men are there spoken of as coming down from one progenitor, a plant named *riwas*. The first separate pair coming down from this is represented to be animal in its nature, inasmuch as it devoured its children. From another plant came down other 10 races of mankind, which are at first monstrous races.

I would draw the attention of my readers to the geneological table prepared on the statements of the Bundeesh by Rev. Dr. Casartelli in his learned work "*La Philosophie religieuse du Mazdéisme sous les Sassanides*."¹ I give that tree as translated by the late Dastur Pheroze Jamaspji Jamaspasa.²

¹ P. 125.

² The Philosophy of the Mazdayssnian Religion under the Sassanids, translated from the French of L. C. Casartelli, by Dastur Pheroze Jamaspji Jamaspasa, (1889) p. 133.



Dr. Keith refers in his preface to the present war, wherein, here and there, man fights with man as a beast with beast. The history of Man's antiquity, as presented and summed up by Dr. Keith in his geneological tree, and as reflected in the above geneological tree of the Pahlavi Bundeshesh, brings forth before us the fact, that even after thousands of years, the bestial fighting propensities of Man have not died out. As said by Dr. Drummond,¹ Man is as it were built, in three stories, in the lowest of which, the ground floor, there still dwells, even after a period of thousands of years, the animal. Man had a "belligerent past," the nature of which now and then appears on the surface. Many groups of man, such as the Neanderthal Pithecanthropus have died. The group of modern Man that has survived is the one that has "the better brain." But even that "better brain," at times, shows its animal propensities.

¹ "Stones rolled away" by Dr. H. Drummond (1900), p. 128.

NORTH INDIAN INCANTATIONS FOR CHARMING LIGATURES FOR SNAKE-BITE.

BY SARAT CHANDRA MITRA, Esq., M.A., B.L.

(Read on 26th April 1916.)

Many races of people, both enlightened and civilized, believe in the efficacy of the colored and uncolored string or ligature as a talisman for warding off the attacks of diseases. These bands of string or ligatures are tied either on the wrist, above the elbow-joint, or round the neck. Among the Chinese, the fifth month is considered the most "poisonous" of all the months in their calendar; and many and various are the charms and antidotes which are had recourse to for warding off the malignant influences that are believed to attack them during this period. Among these charms may be mentioned the ligatures of parti-coloured silk thread which are tied round the fore-arms of the Chinese children for the purpose of protecting them from the many dangers with which they are beset during the fifth month.¹

Similarly, Shway Yoe, in his *The Burman: His Life and Notions*, has told us that, during the cholera season, the Burmans tie round their wrists ligatures of thread (most likely sanctified) as a sort of charm to protect them from the attacks of this fell disease. Coming to India, we find that the Bengali Hindus tie above their elbow-joints ligatures of red thread which have been consecrated to the deity Tāraknāth who presides over the famous shrine at Tārakeshwar in the district of Hughli in Lower Bengal. These ligatures are known as "the bands of Tāraknāth" (*तारकनाथेर बाग*) and are tied by females on their left arms and by males on their right arms as a sort of talisman to protect them from all kinds of diseases. In the district of

¹ *Lion and Dragon in Northern China*. By R. F. Johnston, M.A., F.R.G.S. London: John Murray. 1916. pp. 188-190.

Murshidabad, thread or rag over which special *mantras* have been recited are tied as charms to cure or ward off diseases. In the same district, strands of hair with a cowrie or shell strung on them are tied round the legs of patients suffering from elephantiasis or injury to the same limb.¹ Similarly, the poorer classes of people among the Afghans tie round their children's arms pieces of string over which some prayers have been recited in order to protect the latter from all sorts of accidents or other kinds of evil.²

Then coming to Great Britain and Ireland, we find that, in Norfolk, strands of red silk are tied round the necks of children as charms to cure bleeding from the nose. A specimen of this ligature of red silk is exhibited in the Historical Medical Museum founded by Mr. Henry S. Wellcome in London.³ Similarly, strings of pale blue or coral beads are worn by children residing in localities round about London. These are used as charms for sickness, as will appear from the following:—“Superstitious beliefs in charms to ward off diseases—common enough in some rural districts—are still to be met with, it seems, around London. Dr. E. Lowry, reporting on the medical inspection of children attending the elementary schools in Wimbledon, remarks that among the younger children it is very common to find concealed a string of beads around the neck, usually consisting of pale blue or coral. These are not removed day or night, and are sometimes stated to keep away infection, colds, and especially “quinsey.” One person attributed measles to a child having removed the beads. The custom appears to be a pre historic one, and in some parts of England practically every baby brought to hos-

¹ *A History of Murshidabad District*. By Major J. H. Tull Walsh, I.M.S. London: Jarrold and Sons. 1902. pp. 86-87.

² *At the Court of the Amir*. By J. A. Gray, M. B. London: Macmillan & Co. 1901. p. 110.

³ *Vide the article “Museum of Charms” in the Calcutta Statesman (daily) for Sunday, May 10, 1914.*

pital is wearing such beads. The fact that older children do not wear them points to a spirit of modernism or scepticism developing in them with age."¹ The red color of the silken thread worn by the Norfolk children and the blue color of the beads worn by the Wimbledon children round their necks, may be accounted for by the fact that these two colors are believed to have the magic power of warding off the evil eye, as will appear from the old English saying: "Roan tree and red thread, will drive the witches ad wud." It is for this reason that red woollen thread or stuff enters so largely into the composition of counter-charms against the evil eye. It is for the same reason also that red coral and blue turquoise are considered so highly efficacious by many races of people in North Africa and Asia. Many people also wear blue beads round their own necks and suspend them round those of their donkeys or camels as a protective against the evil eye.²

The binding of ligatures a little higher up a person's limb bitten by a snake has been known in Northern India from ancient times. This mode of the treatment of snake-bite is still in vogue among the *ojhas* or medicine-men who practise leech-craft in rural India. In the district of Murshidabad, some of these medicine-men, who are also snake-doctors, apply ligatures and then burn the bitten parts. At the same time, water is poured over the heads of the patients. In the same district of Bengal, charms are used in almost all cases of snake-bite. A bandage is also applied above the wound, and the poison is sucked or squeezed out. This method is followed generally among the more intelligent classes. But among the illiterate people of the country side, no bandage is applied. Even if it is applied, it is bound in such a careless way as to be almost useless. The patient suffering from the snake-bite is made to fast. The juice of certain herbs is rubbed into his

¹ Vide the article "*Charms for Sickness*" in the *Calcutta Statesman* (daily) for Sunday, June 19, 1910.

² Haddon's *Magie and Fetishism* (Ed. 1910), p. 31.

bitten limb. At the same time, *mantras* or incantations are recited over him, and he is made to drink oil or melted *ghee* or clarified butter.¹ Major J. H. Tull Walsh says:—"It is recorded that one Nitai Charan Mukerji of the village of Tenya, in the Kāndi Sub-division of the Murshidabad District in Bengal, is a noted *ojā*, able to cure cases of (snake-poisoning.) He cuts a jute plant on an auspicious day and makes string from its fibres. When a patient is taken to him, this string is tied round a finger, if the victim has been bitten above the loins; round a toe, if bitten below the loins. *Mantras* are repeated, and the poison accumulates in the tip of the finger or toe, which turns black (very naturally!) The finger or toe is then cut and the poison comes out like coal tar. This is the "quintessence" of faith cures! After recovery, offerings are made to Manasā Devī."²

It would thus appear that the snake-doctors of Bengal recite *mantras* or incantations at the time of binding the ligatures for the purpose of charming or endowing them with additional magical potency. Unfortunately, Dr. J. H. Tull Walsh has neither collected nor published the texts of the *mantras* used by the Bengali snake-doctors. But some of their incantations have been borrowed by the medicine-men of Bihar for use in their province, especially as the charms and magic of Bengal are well-known for their efficacy. I have recently collected some of these *mantras* or incantations for charming ligatures for snake-bite and intend to publish in this paper the texts thereof together with their translations and some remarks thereon. It will be seen that the language of these *mantras* is Bengali. But as they have been borrowed for use in Bihar, the instructions for using them are in Hindi. As these *ojās* or medicine-men are illiterate men, the texts of the incantations are corrupt and make no sense. I have therefore revised

¹ *A History of Murshidabad District (Bengal)*. By Major J. H. Tull Walsh, I.M.S. London: Jarrold and Sons, 1902. pp. 83-84.

² *Op. cit.*, pp. 83-84.

the same, published the revised texts in the body of this paper, and given the incorrect texts thereof in the appendix to this article.

I now give below the revised text and translation of the first incantation for charming ligatures for snake-bite, which is used by the snake-doctors of Bihar:—

INCANTATION No. I.

सर्प की चिकित्सा में बंधन बांधना ।

मन्त्र ।

१. धवनि धवनि धवनि तार ।
२. धवनि धरिते बिप नाई चार ॥
३. हाड़े शंसे धवनि कुदे ।
४. धवनि धरिते बिप नाई कुदे ॥

तरीका ।

इस मन्त्र को पढ़कर जहां तक सांप का जहर चढ़ गया है, वहां से कुछ ऊपर खूब जोरसे कसकर लाना बांधना चाहिये ।

Translation of Incantation No. I.

Tying of Ligatures for the Treatment of Snake-bite.

Incantation or *mantra*.

1. O charmed ligature! ligature! ligature!
2. As soon as the ligature has been tied, the snake-venom disappears.
3. The ligature penetrates to the bones and the flesh.
4. As soon as the ligature has been tied, the snake-venom ceases to rise (above the bitten part).

Directions.

While reciting this incantation, the ligature should be very tightly tied a little above that part of the (patient's) limb up to which the venom of the snake has risen.

Remarks.

I have not been able to find the word *বান্ধ* in the Bengali Dictionary. It apparently means "a ligature." I have accordingly translated it.

This *mantra* or incantation is used in accordance with the wide-spread belief which ascribes coercive power to the utterance of certain phrases or formulae popularly known as cure-charms. I have already stated elsewhere¹ that in no country was the spoken word considered more potent than in ancient Ireland. A sorcerer, no matter whether he was a Druid or not, would stand on one foot, with one arm outstretched and with one eye shut, and chant an incantation at the top of his voice. The most effective weapon of the ancient Irish poets was the satire by means of which they enforced their demands. A poet could compose a satire that would blight crops, make milch-cows dry, and raise an ulcerous blister on the face of the victim. There is a legend current in connection with the chief poet of Ireland, Senchán Torpest, who lived in the seventh century, to the effect that on a certain occasion, his dinner having been consumed by rats, he muttered a satire beginning with the words: "Rats, though sharp their snouts, are not powerful in battle," which killed ten of them on the spot. Shakespeare and the other writers of the Elizabethan Age often allude to the belief that the bards of Ireland could rhyme rats to death.

The Bihari snake-doctor, like the ancient poets of Ireland, chants the incantation published *supra* under the belief that its coercive power would prevent the venom of the snake from

¹ Vide my article "Some Bihari Mantrams" in the *Bombay Anthropological Society's Journal*, Vol. IX., page 501.

spreading over the other parts of the patient's body. He has also, in his repertory, a second incantation which he uses for charming the ligatures for snake-bite. Its revised text and translation are as follows :—

INCANTATION No. II.

तागा बांधनेका मन्त्र ।

१. तागा तागा तागा ।
२. ब्रह्मा विष्णु महेश्वर तिन देव जागा ॥
३. यदि ए तागा नद् चढे ।
४. इद्वरी भानार करे ॥

Translation of Incantation No. II.

Incantation or *mantra* for Tying the Ligature.

1. O ligature! O ligature! O ligature!
2. Let the three gods—Brahmā, Viṣṇu, Maheśvara or Śiva—bind the ligature.
3. Should the ligature budge (an inch from its fixture),
4. May their consorts (Iśvarī) take unto themselves second husbands.

Remarks.

The most remarkable features of this incantation are (a) the invocation to Brahmā, Viṣṇu and Maheśvara—the three principal gods of the Hindu Pantheon, and (b) the abuse levelled at them by means of the words: “Should the ligature budge (an inch from its fixture), may their consorts take unto themselves second husbands.”

(a). The three gods have been invoked and prayed to for applying the ligature under the belief that the invocation of their names would lend additional curative property to the bandage.

As regards the point (b), the gods have been abused either (1) for coercing them to lend magical potency to the ligature or (2)

for ensuring success in the treatment. I have already shown¹ that abuse plays an important part in many religious rites and ceremonies of Bengal and Bihar, as it is supposed to bring good luck or to wipe away sin. There is also some mysterious connection between abuse—or violence of language—and the expression of religious fervour—a fact which has been observed in Southern India by Mr. F. Fawcett. He says:—

“A true Malayali festival is that held at Kottiór, in North Malabar, in the forest at the foot of the Wynād hills rising 3,000 to 5,000 feet from the sides of the little glade where it is situated. It is held in July during the height of the monsoon rain. The average rainfall at Kottiór in July is probably 60 inches at least, so the devotees generally get a good ducking. The Nâyars go first, and after a few days, the Nâyars having done, the Tiýans, and so on. A curious feature of it is that people going to attend it are distinctly rowdy, feeling they have a right to abuse in the vilest and filthiest terms every one they see on the way—perhaps a few days' march; and not only do they abuse to their hearts' content in their exuberant excitement, but they use personal violence to person and property all along the road. They return like lambs.”

“I have not been able to ascertain with that definiteness which would enable me to offer more than an opinion, the connection between this violence of language and physical force against innocent people who are met *en route*, and the object of worship as Kottiór, so I will leave that part of the subject alone. *The other day I visited the Gangamma festival at sacred Tirupati in North Arcot, and observed, together with conduct the most truly religious, vows being carried out with the strongest disregard to personal comfort, the use of language truly filthy and obscene towards the goddess herself! “Gangamma! you have a—(using a filthy word for the vagina) as big as a basket.” “She is a whore”*

¹ Vide my paper *On the Harparouri or the Behari Women's Ceremony for producing Rain* in the *Journal of the Asiatic Society of Bengal*, Vol. LXV, Part III, No. 1, (for 1895), pp. 44-45.

said another ; and each one in the little crowd of votaries, evidently from the same village, as they approached the shrine, tried to out-do the other in insult and vituperation of the goddess to whom they had come to pay their vows for some good done them by her. Obscenities which need not be described were done—these chiefly by people of very low caste let it be said—by people who felt that neither gesture in the dance nor word could be gross enough to express the violence of their feelings. Yet these people, men and women, rolled, or were rolled, for they soon became unconscious, many times round the temple, their arms stretched towards it, their hair, their clothes (scanty enough) and persons generally thick with the dust. A piteous sight. And there were to be seen men carrying over their heads an ornamented wooden canopy, the whole (and no light weight) held up, fastened to the person by the ends of the supports of the canopy being stuck through the skin of the back and of the chest. Nothing resting on the shoulders or held in the hand. I saw a man who, to fulfil a vow to this goddess who was abused so vilely, had done this every year for over twenty years, and this year handed on performance of the painful vow to his son, a growing lad. The bearers of the canopies danced continuously as if trying to make the points in their flesh as hurtful as possible. *So that, together with vituperation of the goddess, there was much veneration, and there is no hesitation in expressing this through bodily discomfort and pain.*¹

Then again, we find the same strange combination of filthy abuse and foul practices with the expression of the deepest religious feeling in the worship of the goddess at Kodungallūr in the native state of Cochin. Mr. F. Fawcett says² :—“ The festival held at Kodungallūr, in the northernmost corner of the Cochin State, takes the people in great crowds from their homes. The whole country near the lines of march rings with the

¹ Vide *The Nairs of Malabar* (Madras Government Museum Bulletin, Vol. III, No. 3). By F. Fawcett. Madras : 1901. pp. 267-268.

² *Op. cit.*, p. 272.

shouts 'Nada-a Nada-a' of the pilgrims to the favourite shrine, chief of which is that at Cranganore (Kodungallâr) in the Native State of Cochin. Of what takes place when the pilgrims reach this spot perhaps the less said the better. *In their passage upto the shrine the cry of 'Nada-a Nada-a' (march, march away) is varied by terms of unmeasured abuse levelled at the goddess (a Bhagavati) of the shrine. This abusive language is supposed to be acceptable to her. On arrival at the shrine they desecrate it in every conceivable way, believing that this too is acceptable; they throw stones and filth, howling volleys of opprobrium at her house. The chief of the fisherman caste, styled Kûli Mullattu Arayan, has the privilege of being the first to begin the work of polluting the Bhoot or shrine. * * * * My information is that the headman of the Mukkuvans (fisher caste) opens the festival by solemnly making a faecal deposit on the image. Here again there is the same strange union of everything that is filthy, abusive, foul and irreverent, with every mode of expressing the deepest religious feeling."*

I am inclined to think that the snake-doctor's threat, in the mantra No. II *supra*, that, if the ligature should budge even by an inch from its fixture, the consorts of the three gods—Brahmâ, Vishnu and Maheshvara should turn faithless to them and take to other husbands, is uttered for the purpose of coercing the latter to help him in the successful carrying-out of the treatment.

It often happens that the medicine-man, by mistake, applies the ligature to a part of the patient's body, above which the snake-venom has risen. In the event of such a contingency, the ligature has to be cut off and a fresh one tied a little above that part. But it is *de rigueur* that the wrongly-tied ligature should be snapped in twain to the accompaniment of the recital of appropriate mantras or incantations. I publish below the revised texts, with translations and remarks, of two specimens of these incantations, the corrupt texts thereof being given in the appendix to this paper.

INCANTATION No. III.

तागा बांधने के समय यदि तागे के ऊपर बिष हो, और नीचे तागा बांधा हो, तो तागे के बंधन काटदे ।

तागा काटने का मन्त्र ।

१. तागा तागा तागा ।
२. ब्रह्मा विष्णु महेश्वर त्रिन देव ज्ञाता ॥
३. दमशानेर पाटेर घृगाल व्याध केदेने बिष ।
४. मुई तागा छिड़े भस्म ह्येजा ॥

Translation.

If, at the time of tying the ligature, the snake-venom has risen above the ligature, and the ligature has been tied below, the ligature should be cut off (to the accompaniment of the recital of the following incantation).

Incantation for Cutting off the Ligature.

1. O ligature! O ligature! O ligature!
2. It has been tied by the three gods Brahmā, Viṣṇu, and Mahēśvara (or Śiva).
3. O jackal that haunts the cremation-grounds! Come and take off the snake-venom.
4. O ligature! Get snapped off in twain and be burnt to ashes.

Remarks.

The noteworthy feature of this *mantra* is the invocation to the jackal. It haunts the cremation-grounds and feeds upon the unburnt corpses and all manner of poisonous offal. It is, therefore, a fit animal for imbibing the snake-venom from the patient's body. Hence the invitation to it to come.

The snake-doctor has got, in his repertory, a second incantation for the purpose of recital at the time of cutting off a wrongly-tied ligature. Its revised text is as follows :—

INCANTATION No. IV.

अन्य प्रकार मन्त्र ।

१. धवनि बांधे धान धन्वा ।
२. धवनि बांधे धान कुल्हा ॥
३. धवनि बांधे गोरक जाति ।
४. धवनि काटे गौरी पार्वती ॥

Translation of Incantation No. IV.

Another kind of incantation (for cutting off a wrongly-tied ligature.)

1. The ligature binds the flourishing paddy.
2. The ligature binds the tender paddy.
3. The ligature binds the Gorak tribe.
4. The goddess Gouri (or Pārvatī) cuts the ligature.

Remarks.

The meaning of this incantation is obscure. I cannot make out why the ligature should bind the flourishing and the tender paddy and the Gorak tribe. What is the *Gorak* tribe? Why, of all other tribes, should this tribe be specially mentioned as being bound by the ligature? All this I am unable to make out.

Gouri or Pārvatī is the spouse of Śiva—the great healer. She is, therefore, specially invoked for the purpose of cutting off the wrongly-tied ligature.

I have not been able to find the word कुल्हा in the Bengali Dictionary. It apparently means “swelling out,” “tender.”

The expression गोरक जाति requires elucidation.

The four incantations, which I have been hitherto discussing, depend for their utility upon the coercive power which is popu-

larly ascribed to the word or formula uttered by certain specially-gifted persons.

But I now come to the discussion of an interesting *mantra* or incantation for arresting the progress of snake-venom, which is based on what has very aptly been called Symbolic or Homœopathic Magic by Dr. A. C. Haddon. It is based upon the belief that occult influence can be exercised (a) by utilizing the likeness between things or (b) by producing things artificially which bear a striking resemblance to natural phenomena or objects. We have a striking instance of Symbolic Magic of the kind (a) in the mediæval medical theory known as the Doctrine of Signatures which was based upon the idea that plants and minerals show by their external characteristics the kinds of ailments which Dame Nature designed them to cure.

To exemplify Homœopathic Magic of the description (b) *supra*, we may cite the following:—When the rain-maker, in Murray Island, Torres Straits, wishes to make rain to fall, he digs a hole in the ground and lines it with leaves and places in it a rude stone image of a man which has been previously rubbed over with oil and fragrant grass. He then pours the decoction of minced leaves of various plants mixed with water upon the aforesaid image which is placed in the hole in such a way as to point to the quarter from which the rain is expected to fall. Earth is then heaped over the image and leaves and shells are placed on the mound of earth. While all this is being done, the rain-maker chants an incantation in a sepulchral undertone. Four large screens made of plaited cocoanut leaves are placed at the head, foot, and sides of the grave to symbolize clouds; on the upper part of each is fastened a blackened oblong of vegetable cloth to represent a black thunder-cloud; and cocoanut-leaves, with their leaflets pointing downwards, are hung up near by to mimic rain. A torch is ignited and waved lengthwise over the hole, the smoke emitted by it symbolizing the clouds and its flame representing the lightning. At the same time a bamboo-clapper is rattled to

mimic thunder. It is believed that the rain falls when the decoction wherein the stone image is steeped gets decomposed. The incantation chanted by the rain-maker consists of an enumeration of the various aspects of certain kinds of clouds.¹

The North Indian snake-doctor, laboring under the same belief on which Homœopathic Magic is based, thinks that he can "tie up" the snake-venom in the patient's body, that is to say, arrest its further progress by tying up a knot on the hem of his cloth, to the accompaniment of the recital of the following incantation :—

REVISED TEXT OF INCANTATION No. V.

अंचल में सर्प के विष बांधना ।

सर्प के विष को ओम्हा अंचल में ही बांध सकता है। इसका बड़ मन्त्र है।

मन्त्र ।

१. ओंपारे धोपानि कापड कापे ।
२. पद्मावती विष भावे ॥
३. धोपानि नुह मुह ।
४. आमि सोर शिष्य ॥
५. अंधले बांधिनाव आमुकेर बांगेर कालकूट विष ।

तरीका ।

यह मन्त्र पढ़कर अपने कपड़े के अंचल में बन्धन करे ।

Translation.

"Tying up" the Snake-venom in the Hem of a Cloth.

The *ojha* or medicine-man can even "tie up" the venom of a snake in the hem of his cloth. The following is the incantation for effecting it :—

Incantation.

1. The washerwoman is washing clothes on the other bank.
- [2. Padmāvati (or the goddess Manasā) is thinking (as to how to eliminate the snake-venom from the patient's body.)

¹ *Reports of the Cambridge Anthropological Expedition to Torres Straits*, Cambridge University Press: 1904. VI.

3. O washerwoman ! You are (my) spiritual preceptor.
4. I am your disciple.
5. I am tying up in the hem (of my cloth) the virulent venom in so-and-so's limb.

Directions.

(The *ojha*) should tie a knot in the hem of his cloth after reciting this incantation.

Remarks.

The noteworthy points in this *mantra* are (a) the invocation to the washerwoman as the *ojha*'s spiritual preceptor, and (b) the allusion to Padmāvatī.

The point (a) *supra* is a very interesting one and refers to the fact that priests or priestesses belonging to a sacerdotal caste are not required for worshipping the village deities and other inferior godlings. Now, the goddess Manasā, who presides over snakes and other venomous creatures, is an inferior godling and outside the pale of the higher Hindu Pantheon wherein Brahmā, Viṣṇu, Śiva and the other members of the divine aristocracy live, move and have their being. As Brahmans can only act as priests for the worship of these divine aristocrats, Śūdras of low caste, such as washermen, gardeners, potters and others, are selected to perform the worship of the inferior godlings like the snake-goddess Manasā and similar other deities of low status. That this is so, will appear from the following:—

"One of the most striking features of the worship of the village deities is the absence of anything like a sacerdotal caste in connection with it. Every other department of village work belongs to a special caste, and in the ordinary worship of Viṣṇu and Śiva the priestly caste of the Brahmans is supreme. But, in the worship of the village deities, the Pujāris are drawn from all the lower castes indiscriminately, though in any one village the Pujāris of a particular goddess nearly always belong to one

particular caste. * * * * * The Brahman Pujāri never takes any part in the animal sacrifices, and, even so, is degraded by his connection with the shrine. In the *Telegu* country the potters and the washermen, who are Sudras of low caste, often officiate as priests, and an important part, especially in the buffalo sacrifices, is taken by the Malas and Mādigas, the two sections of the outcasts Pariahs.¹

In the incantation No. V. *supra*, the washerwoman is supposed to act as the priestess of the snake-goddess Manasā. She has, therefore, been invoked as the snake-doctor's spiritual preceptor in order that she may assist him in propitiating her deityship with a view to arrest the progress of the snake-venom in the patient's body.

पद्मवती is another name for the snake-goddess Manasā. Most likely before chanting this incantation, the *ojā* has offered up a prayer to her, appealing to her deityship that she may eliminate the snake-venom from the patient's body. Therefore the second line of the incantation No. V says: "Padmāvati is thinking as to how to eliminate the snake-venom from the patient's body."

The magic power of knots should also be noted. In Northern and Central India, cat's bones, *ashlata* roots, and peacock's feathers are tied round the patient's ankle by means of knotted strings as remedies for rheumatism, fever and wounds respectively.

Now I shall discuss another incantation which appertains to the snake-doctor's repertory. It partakes of the nature of a disease-transference charm. By reciting this *mantra*, the *ojā* pretends to charm a napkin and endow it with the power of imbibing the snake-venom from the patient's body. Then he waves the charmed napkin over the patient's head; and by

¹ Vide *The Village Deities of Southern India* (Madras Government Museum Bulletin, Vol. V., No. 3), Madras: 1907. p. 127.

doing so the venom is supposed to be removed. The revised text of this *mantra* or incantation is as follows :—

INCANTATION No. VI.

अंगोछे का पढ़ना ।

मन्त्र ।

१. आकाशेर तले पोड़नी गरुड ।
२. गामछा जदवा धरे सकल बिष ॥
३. नाह गामछार सार ।
४. कार आहा बिषहारीर आहा ॥

तरीका ।

इस मन्त्र से एक नया अंगोछा पढ़कर उस को रोगी के माथे पर भाँदै;
बिष दूर होजायगा ।

Translation.

CHARMING A NAPKIN.

Incantation.

1. Garuda has swooped down below the sky.
2. The napkin gathers all the venom (of the snake.)
3. The napkin has no magical power.
4. Whose command is it? It is the command of the goddess Manasā.

Direction.

After charming a new napkin by reciting this incantation, wave it over the patient's head. (By doing this), the venom (of the snake) will be removed.

Remarks.

The features of this *mantra*, which call for special notice, are (a) the allusion to the Garuda, (b) the reference to बिषहारी, (c) the act of waving the charmed napkin over the patient's head, and (d) its similarity to other Indian disease-transference charms.

(a) Garuḍa is represented in Hindu art and mythology as half eagle and half man. He is the vehicle of Viṣṇu. He is the natural enemy of the snakes and is supposed to feed upon them. The first line of the incantation, therefore, says that the Garuḍa has swooped down below the sky, implying thereby that he will destroy the snake—the fountain-head of the venom.

(b) विषहारी is another name for the snake-goddess Manasā. The snake-doctor seems to imply that Garuḍa will destroy the snake, and the charmed napkin will remove all the snake-venom under the command of the snake-goddess.

(c) As I have already shown in my paper on "*North Indian Charms for Securing Immunity from the Virus of Scorpion-stings*,"¹ the act of waving the charmed napkin over the patient's head is a modification of the "Wave Ceremony" and based on the idea that, by doing so, the malignant spirits that may be fluttering and hovering about the patient are whisked off.

(d) The *modus operandi* of this incantation bears some similarity to the South Indian disease-transference charm, according to which the following rites are performed. *When a person is ill, a black country-made blanket, with gingelly, mustard, turmeric, and cocoanut tied up in the four corners thereof, is passed three times over the sickman, and given over to a Nayādi, together with a cadjan umbrella, a stick, and a cucumber. This gift is designated kala dhanam, or offering to Yama, the god of death, whose attack has to be warded off by propitiatory offerings. The Nayādi accepts the gifts, and prays for the long life and prosperity of the donor. Placing the offerings before his own family deity, he prays to him for the boons that the patient's life may be spared, and that the disease from which the latter is suffering may not be transferred to himself.*² Compare the

¹ *Vide The Journal and Proceedings of the Asiatic Society of Bengal* (N. S.), Vol. XI, p. 310.

² *Vide The Madras Government Museum Bulletin*. Vol. IV., No. 1. Madras: Printed by the Superintendent, Government Press. 1901. p. 68.

waving of the napkin over the patient's head with the passing of the blanket over the sickman.

Last of all, I have to discuss an incantation for the removal of snake-venom, wherein charmed water is used by the snake-doctor. Its revised text, together with the translation thereof and remarks thereupon, is given below :—

INCANTATION No. VII.

जल पढ़ना ।

मन्त्र ।

१. आदर बाहुन मथन मथिले ।
२. बाहते बिष उपजिले ॥
३. हाय बांगा कान्देन दुर्गा कान्देन ।
४. कान्देन मा विषहारी ॥
५. आई बिष आईने कानिनेन ॥
६. आया शिमाइ जले खाइजी स्थले खाइजी ।
७. देख मा मन्थार आहा ॥

तरीका ।

एक नई कोरी हांडी में जल लेकर उस में पांच बुबके नाज डालकर इस मन्त्र से पानी की पढ़ दे । बिब के पीते वह पड़ा जल रोगी को दिखाते ही बिष दूर हो जायगा ।

Translation of Incantation No. VII.

CHARMING WATER.

Incantation.

1. *Adar bādan mathan mathile.*
2. (Seeing that) which has produced the venom,
3. Ganges weeps, Durga weeps.
4. The mother Manasā weeps.
5. Know that (she) will return after sucking out the venom.
6. The primal spouse of Śiva sucked (the venom) on water, sucked (the venom) on land.
7. See ! (This is) the command of mother Manasā.

Direction.

Pour some water into a brand-new earthen pot. Throw into it five blades of *dub* grass. Then charm the water by reciting this incantation. Thereafter show the patient this charmed water and the venom will be removed immediately.

Remarks.

It is well known to students of cultural anthropology that water is a scarer of demons and evil spirits. The venomous snake is looked upon by many races of people as the incarnation of the Evil One. It is for this reason that the venom of the snake is sought, in this incantation, to be removed by showing the patient charmed water in an earthen pot. It is also for this reason that water is so extensively used in the lustration—and bathing—ceremonies of the Hindus throughout India.

The *dub* (*durba*) grass, as also the *kusa*, also scares away demons and spirits of that ilk. It is, therefore, extensively used in many religious ceremonies of the Hindus. In its capacity as a spirit-scarer, it is considered sacred and forms an important item of the *śradhā* offerings to the names of deceased ancestors. It is on account of its spirit-scaring properties that the Rajput father ties round his new-born baby's arm a root of that species of grass which is known as the *amordub* or "imperishable *dub*" in the same way as Scotch women wear round their necks blue woollen threads or small cords until they wean their children.¹ It is for this reason that five blades of *dub* grass are thrown into the water for the purpose of sanctifying and endowing it with magical properties.

I am unable to make any sense of the first line of this incantation.

Note also that five is a sacred number.

¹ *An Introduction to the Popular Religion and Folklore of Northern India.* By W. Crooke, B.A. Allahabad: 1894, pp. 212-213.

The nett results of the foregoing discussion may be stated as follows :—

- (a) That, for the cure of snake-bite, the North Indian snake-doctor ties a ligature above the bitten part with the recital of incantations ;
- (b) That, if the ligature is wrongly bound below the bitten part, it is cut off with the recital of incantations and a fresh one is applied ;
- (c) That, sometimes, he has recourse to homœopathic magic and pretends to arrest the progress of the snake-venom through the patient's body, by tying up a magic knot in the fringe or hem of his *dhoti* with the recital of incantations ;
- (d) That he also, occasionally, pretends to cure the patient bitten by a snake by waving over the latter's head a napkin over which *mantras* have been chanted ;
- (e) That he also pretends to cure the patient by showing him water which has been charmed by the recital of *mantras* thereover.

Appendix.

CORRUPT TEXT OF INCANTATION No. I.

सर्प की चिकित्सा में बांधन बांधना ।

मंत्र—धवनि धवनि धवेनि सार ।

धवनि धरिते विष नाई आए ।।

हाड़े नांसे धवनि कटे । धवनि धरिते विष नाए उठे ।

इस मंत्र की अज्ञातक साप का जहर नष्ट नवा है; वहां से कुछ ऊपर खुद जोर से कसकर तागा बांधना चाहिये इस का एक मंत्र और भी है ।

CORRUPT TEXT OF INCANTATION No. II.

तागा बांधने का मंत्र । “ तागा तागा तागा ” । ब्रह्मा विष्णु महेश्वर त्रिन देव जाना ए तागा नष्ट पड़े । इदवरी भातार करे ।

CORRUPT TEXT OF INCANTATION No. III.

तागा बांधने के समय यदि तागे के ऊपर बिप हो; और नीचे तागा बाधा हो तो तागे के बंधन काटवे ।

मंजु ।

साया साया साया ।

अद्यापि विष्णु महोदधर तिन देश जागा ॥

इस स्थान पर पाँच सप्ताह का ब्रेक।

आय विष तर्जु लङ्गा लिङ्गे भस्म हथिजा ॥

CORRUPT TEXT OF INCANTATION No. IV.

पञ्चम्य प्रकार । भवनि बांधे धान भन्त्या ।

धन्विषां धाम कल्पा ।

ध्वनि बांधे गोरक्ष जाति ।

धन्वि काटे गौरी पार्वती ।

CORRUPT TEXT OF INCANTATION No. V.

संचल्य में बांधना.

सर्प के बिष को प्योभा अंशज में भी बांध सकता है। इस का- 35
मंत्र है।

मंत्र । ओंकारे ध्यायानि काण्ड काये । पञ्चपति विद्य भावे ।

धौ पानि तुह शुक्र । आनि तोर शिष्य ।

अथ ज्ञे बांधिया अनुकार अथ बांधिनाम कालकर निय ।

वह संव पड़कर अपने कपड़े के अचल में बन्धन करे।

CORRUPT TEXT OF INCANTATION No. VI.

भंगौले का पढ़ना ।

मंत्र—आकाशे र तले पडेलो गरुड गानका लाया धरे सकल विष ।

नाई गानछार बार । विषहारीर न्याजा ।

इस मंत्र से एक नया अंगोछा पढ़कर उस को रोबी के माथे पर भाड़ै;
बिध कर होजायगा ।

CORRUPT TEXT OF INCANTATION No. VII.

जल पदार्थ ।

संभ—“आह्वय बाधन मयन मथिले । बाहते विष उपमिले, तार गंगा
कान्धेन वगा कान्धेन; कान्दिनमा विषहारी, आर्या विषसर्पा ये ज्ञानसेन ।”

“આણ શિવાઈ અને શાદળી, સ્યલે શાદળો, ઉલ્હમા મન સાર આતા.”

THE GERMAN KAISER WILLIAM IN THE INCANTATIONS OF THE ORÀONS OF CHÔTÂ NÂGPUR AND THE IRÂNIAN KING FARIDUN IN THE INCANTATIONS OF THE ANCIENT PERSIANS.

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(Read on 26th April 1916.)

I

The present unrest among the Oràons of Chôtâ Nâgpur has

Introduction, suggested to me the subject of this paper.

This unrest has been the subject of a special *communiqué*¹ by the Bihar and Orissa Government. The unrest has led to some seditious movements which formed the subject of a court trial and ended in the punishment of some offenders. It has also led the European Association of Calcutta to send a among representation to Government, wherein they hold the German missionaries in the district responsible for the unrest.

The recently published book of Mr. Sarat Chandra Roy, on the Oràons of Chôtâ Nâgpur, referred to by Who are the Oràons? me in my paper on "The Women's Hunt", before this Society², gives an interesting account of the Oràons. According to that book, the Oràons form one of "the purely aboriginal tribes," of "the secluded Plateau of Chôtâ Nâgpur," which is "one of the principal centres, in India, of aboriginal and semi-aboriginal tribes."³ According to the census of 1911, their number, including the Christian converts (about 1,12,738) was 8,64,152. Among these

¹ Dated, Ranchi, March 23rd, 1916, and published in the *Times of India* of 24th March 1916, p. 7.

² "A Note on The Women's Hunt (Jani-Sâkar) among the Oràons of Chôtâ Nâgpur," read on 28th January 1916. *Journal* Vol. X No. 7 p. 543 et seq.

³ "The Oràons of Chôtâ Nâgpur: Their History, Economic life, and Social Organization," by Sarat Chandra Roy, M.A. (1915) p. 1.

about 1,37,414 were Hindus and 5,94,569 were pure Animists. They are very prolific. They call themselves Kurukhs, from one of their mythical hero-kings, Karakh, from whom their country was called Karakh-Dos. "Few traces however remain of this personage, and sometime afterwards a new name, Kikat (a name which is however found in the *Rigveda*) was applied to the country. It is by many alleged that the whole of Kikata in more modern times took the name of Magadha, from the Mags, who settled in its eastern parts."¹ They are considered to be a Dravidian people who emigrated to Chota Nagpur in Bihar on the banks of the Sen from Carnatic *viâ* the Narbada river.

Mr. Sarat Chandra Roy says that their traditionary legend seems to show that their early ancestors formed "the Vānara army that helped the Aryan hero of Rāmchandra in defeating the non-Aryan king Rāwana of Lankā, whose dominions probably included part of Southern India. In the long story of the genesis of man and the spirits recited by the Orāons at their periodical Dāndā-kattā, or ceremony² of 'cutting the (evil) teeth', Rāma is spoken as their 'grandfather'."³ The Vānara in the army of Rāma seem to be so called, because 'Vānara' i.e., monkey was their tribal totem. They "abstain from killing or injuring or even domesticating a monkey".⁴ The flesh of the monkey is tabu to them.

The *communiqué* of the Bihar and Orissa, Government thus describes the unrest: "The movement (of the unrest) was started in about August 1915. The original inspiring idea appears to have had a two-fold basis, the object being partly to expel from the Orissa country evil spirits

The unrest, as described in the Government *communiqué*.

¹ "The Orāons" by Sarat Chandra Roy, pp. 3-4.

² This ceremony is performed at every Orāon house on every possible occasion. The main object of the ceremony is to save men (especially children), cattle and crops from the 'evil-eye' and the 'evil-moon'.

³ "The Orāons" by Sarat Chandra Roy, p. 19.

⁴ *Ibid.* p. 22.

who were believed to be responsible for bad crops and high prices, and partly to raise the social position of the Orâons to the higher level occupied by Christian and Hindu converts of the race. The former object was to be attained by the recitation of certain powerful spells (*mantras*), and the latter by the abandonment of degrading practices such as the keeping and eating of pigs and fowls and the use of intoxicants. The excitement produced among the Orâons by the adoption of these measures was doubtless aggravated by the general atmosphere of unrest caused by the war and by the removal from their midst of the members of the German Evangelical Lutheran Mission who had formerly worked amongst them. The younger man began to hold secret meetings in villages at night and the invocation of the German Kaiser crept in the *mantras*, though there is nothing to suggest that any German missionaries were responsible for this. Some acts of violence towards the end of 1915 caused a certain amount of panic amongst the local zemindars and non-aboriginals, but the drafting of a few extra police into the chief centres of unrest had a reassuring effect and with the harvesting of the winter crops, which were unusually good, the movement began to subside. It is not, however, wholly dead yet, as the expulsion of evil spirits from one village results in their transfer to others and the process is likely to continue till the whole Orâon country has been purged. The movement has been followed in places by a somewhat extensive campaign of witch-hunting in which the whole populace and not merely *sokas* or special witch-hunters take part. Several brutal murders of the supposed witches have taken place, but with the conviction of some offenders this form of unrest has also decreased, and will doubtless disappear in time."¹

¹ The Bihar and Orissa Government communiqué, dated Ranchi, March 23, 1916, published in the *Times of India* of 24th March 1916, p. 7.

The cool and calm way, free from any alarm or excitement, in which the Behar and Orissa Government

The Advantage of the knowledge of people's Beliefs and Customs displayed in the *communiqué*.

have looked to the movement, and looking thus have worded their *communiqué*, shows the advantage to Government of its officers patiently studying the various be-

liefs, customs and superstitions of the people—an advantage often referred to by expert anthropologists and discoursed upon by many a President from the platforms of Anthropological Societies. Hasty and unsympathetic officers, ignorant of the customs and beliefs of the people, would, in such cases, create unnecessary alarm and connect the movement wholly with some movements of political unrest, and thus create the very mischief sought to be undone.

Magie, divination, incantation, necromancy, witchcrafts, sorcery, exorcism, &c., all these are terms

Incantations

which can be considered by anthropology

under a general head. Some of these may be said to have both legitimate and illicit branches. Of all these, incantations are, to a certain extent, associated with prayers. Those parts of the prayers, which speak of the removal or cure of diseases, physical or mental, and of calamities, can be termed incantations. We have such incantations directly or indirectly associated with all religious writings. They are intended to invoke good spirits and to counteract the work or influence of evil spirits. The mantras or incantations of the Orisons seem to be of such a stamp.

The *communiqué* refers to the expulsion of Evil Spirits from

The Expulsion of Evil Spirits from the Villages.

village to village. Such movements of expulsion die their natural death when the process of expulsion is completed and the

Evil Spirit or Spirits are driven away from the last village to dreary mountains and deserts or to the sea. In this connection, I would draw the attention of my readers to my papers¹

¹ Journals of the Anthropological Society of Bombay (a) Vol. IV No. 8 pp. 418-426. (b) Vol. X, No. 3 pp. 209-228 and (c) Vol. X, No. 7 pp. 543-47.

entitled "*Mata no ratâ*" (the Chariot of the Goddess) "The Devil-driving procession of the Tibetans," and "A Note on the "Women's Hunt" (Jani Sikar) among the Orâons of Chôtâ Nâgpur."

We gather from the Government communique that the Object of the inspiring idea of the movement was two-fold. (1) The Campaign against Evil Spirits who are supposed to bring bad crops and to enhance food prices.¹ (2) The raising of their social position to that of the native Christians. As is often the case with many people, they resorted to mantras or incantations to avert the above evils. But the special feature of these incantations is that they invoked the name of the German Kaiser in them.

The unrest is confined to non-Christian Orâons who number about 89,000. As a result of this movement, one of the objects of which was some social amelioration, they have given up eating fish and flesh and drinking liquor. This result draws our special attention to the fact, that, at times, even social reform or amelioration is a comparative word. The Orâons, who were upto now eating flesh and fish and were drinking liquor, are now abandoning these with a view to ameliorate their condition. They look to the change as a kind of social reform, while in our midst, there is a movement among educated Hindus, who have hitherto abstained from fish, flesh and wine, to resort to the use of these.

The Behar and Orissa Government does not accept in its communique of 24th March, the suggestion "that any German missionaries were responsible for this." But the European Association of Calcutta, in its letter to the Government of India,

¹ For an instance of the belief in evil spirits exerting an influence on hail-storms which harm the crops, vide my paper before this Society on "A Devil-driving procession of the Tibetan Buddhists, as seen at Darjeeling and a few thoughts suggested by it" (Journal of the Anthropological Society of Bombay, Vol. X, No. 3, pp. 121-3.)

does not agree with the Behar and Orissa Government, and says: "It is difficult to imagine this unrest occurring if German missionaries had not been in any way connected with the district." We all admire the good social work which most of the Christian Missions do in India. But the trend of the work of some Missions or Missionaries, especially in matters of religious beliefs, is not always for the good. If what the European Association advances is true, here is an example of that kind. At times, their less careful teachings create a state of belief, which, between two stools, bring the people, among whom they move to the ground. Goethe, the poet-philosopher of the "Vaterland" of these German missionaries, at one time, said: "I happened to advocate the people whom they (the missionaries) sought to convert, and to declare that I preferred the primitive state of those ignorant nations to that to which they had been brought." ¹

There seems to be a general tendency among people, modern or ancient, who resort to incantations for a good purpose, to invoke the name of a Deity, or of a powerful person, at times an imaginary person, who is well-nigh deified. In the case of the incantations of the Oraons, the German Kaiser has been such a personage. The question is: "Why the German Kaiser specially"? It seems, that owing to the present war, the name of the Kaiser as a powerful personality, opposing the joint strength of more than one nation, has been on the lips of many. This supposition may be due to the reports and rumours that may have come to their ears; or the German missionaries, who moved among them, may have possibly brought to their notice the great personality of their king, and that, perhaps, even without any intention of raising any political unrest.

The mass of the people in many an Indian village or district, at times get satiated, if not tired, with their usual god or gods,

¹ "Memoirs of Goethe, written by himself," (1834) Vol. II, pp. 117-18.

especially their village god or gods. When the feat or power, real or imaginary, of a god or gods, foreign to their village or villages, is mentioned or brought to their notice, they immediately take to that, especially during times of difficulties. They think, that in spite of their daily and frequent prayers, their own gods have not stood by them in times of their difficulties, or have lost their divine power or efficacy. So, they are inclined to try new ones.

As in the case of a god or gods, so in the case of the person or persons, living or dead, whom they may have sanctified. Something like that seems to have happened with the Oraons. Their difficulties of bad harvests, and their fall or decline in social status in comparison with others, may have been attributed to the loss of efficacy or power of their god or gods, or of their deified person or persons. So, they were on a look out for a fresh powerful personality, the invocation of whose name may avert their dangers. That personality was found by them, or, perhaps, willingly or unwillingly, supplied to them by the German missionaries, in the person of the Kaiser, as that of a great king in a distant country, who, by his power, defied many enemies. The proverb says, that "distance adds to enchantment." So, the distance of the country, where the powerful personality ruled, added to their admiration of him.

One cannot probe sufficiently well all the reasons, why the Orsons of Chôtâ Nâgpur have sanctified the ruler of a country thousands of miles away from their country, whom they have never seen and who exists before their mind more in imagination than in reality. But we have some instances, somewhat amusing, somewhat strange, of persons, real or apocryphal, and even of things, passing into the class of sainthood. The following are some such instances of persons and things being sanctified and admitted into Martyrology in various strange and unexpected ways.

Various ways in which things or persons are sanctified or deified.

Just as we see, in the present case, a Christian king of a distant country, pass, for one reason or another into the sainthood of a tribe of this country, viz., the Oráons, we have a corresponding case, in which an Indian prince has passed into the martyrlogy of the Roman Catholic Christians. It is that of Gaotama Buddha. The Christian story of Barlaam and Josephat, is believed by many Christian scholars to be the Christianised version of the legendary history of Buddha Sakya Muni, one of whose titles is Bodhisatva. Prof. MacDonnell says: "That the founder of an atheistic oriental religion should have developed into a Christian saint is one of the most astounding facts in religious history.¹" We have an interesting account of this transference in Jacob's Barlaam and Josephat.²

The author of this book, in his learned Introduction, presents interesting evidence to show, that, in about the 5th or 6th century, Buddhistic legends and doctrines³ went to Syria and got mixed up with the Christian dogmas and legends prevalent there. The Indian, Zarmanochegas⁴ by name, a native of

¹ Prof. MacDonnell's History of Sanskrit Literature, p. 420.

² Barlaam and Josephat. English Lives of Buddha edited and introduced by Joseph Jacobs (1896).

³ The pith of what this author says is this: Both Buddha and Christ represent the ideals of a whole continent. Buddha represents Asia's ideal "To Be," while Christ represents that of Europe's "To Do." Buddha is a contemplative Sage, Christ a beneficent Saint. But, though their aims are different, their methods are similar. They both fight against the World. The similarity of the schemes of both consists of the following: The legends of both present the parallels of (a) the Annunciation, (b) the Massacre of the Innocents, (c) the Temptation in the Wilderness, (d) the Marriage at Cana, (e) the Walking on the Water, (f) the Transfiguration, (g) Again both taught by parables, some of which are well nigh the same; e.g., those of the Sower, the Prodigal Son, Seed and Soil. (h) Both lay stress upon the Spirit against the Letter and upon the opposition between Riches and Spirituality and upon inward Purity. (i) Both recommend a Brotherhood or Church. (j) Even the formalities of some of their rituals is the same.

⁴ Supposed to be another form of Zarmenus, or Germanus, another form of Sarmanas, a sect of Indian philosophers.

Bargosa¹, referred to by Strabo as having gone to the court of Augustus Cæsar, from Barygaza from the Indian king Porus,² the "sovereign of 600 kings,"³ and who is said to have immortalized himself by burning himself to death at Athens, seems to have been a Buddhist. His fame, as an Indian, who, though in a prosperous state of life, burnt himself to escape a possible or probable calamity in future, may also have drawn the attention of the people at Judæa.

Now, Mr. Joseph Jacobs traces the origin of the Christian story of Barlaam and Josephat through different successive sources. He gives a table giving the pedigree of the works giving the story from earlier times to the present times, and shows, that it may have come down from an Indian original through its Pahlavi version, now lost. From Pahlavi it must have gone to Arabic, in the same way as the story of Kāfilā and Damna has passed into that language. From Arabic, it went through various ways to the various sects of the Christians. It is supposed that the name Joseph or Josaph is a variant of Bodhisattva, a word used for "the man who is destined to become a Buddha."⁴ It began to take that shape through Persia. Bodhisattva became Budhaspa. Mr. Jacob thinks that the 'Aspa' form at the end is a favourite form with the Persians at the end of many names. For example, take the names of the members of Zoroaster's family: Pourushaspa, Paitaraspa, Hachaēdaspa. So, Bodhisattva became at first Buddhaspa. It may be so; but, I think, it is more probable that the change is due to the fact, that the same letter in Pahlavi can be read as 'v' and 'p'. I am inclined to trace the equations as follows: The India Bodhisattva or Budhisattva, when written in Pahlavi could also be read Budhisatpa, which,

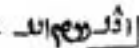
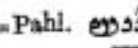
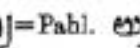
¹ Another form of Barygaza which is Barotsch, Barutsch or Bronch.

² A general name of Indian kings.

³ Strabo Bk. XV, Chap. I 73. Hamilton and Falconer's Translation Vol. III, p. 119.

⁴ Barlaam and Josephat, by Joseph Jacobs, Introduction, p. XXXV.

by dropping the 't', became Budhisapa, and then, possibly through the fondness of the Persians for the word 'aspa' became Budhaspa. Then, to proceed further in the change, on coming to the Arabic, the letter 'b', owing to a change in the *rukhs*, became 'y' and the word became Yudhasp. Y often becomes j and p become f. So Yudhasp became Joseph. In Josaphat, perhaps the 't' that had disappeared, re-appeared changing places. I would place the equation in Pahlavi and Arabic characters as follows:—

बुधिसप = Pahl.  = Pahl.  = Pahl. 
 Arab. يوسف = يودسپ = يودسپ

Whatever be the way, in which the story of Buddha went to the West, the fact is, that Buddha as a great and pious ethical teacher was somehow sanctified in the Christian Church. In the Greek Church, also known as the Orthodox Eastern Church, his feast day is 26th August. In the Martyrologium of the Roman Church, it is 27th November. It is said that even a Church (Dive Josaphat) is dedicated to him at Palermo.

I have said above, that at times, for one reason or another, people sanctify personages who do not really exist. We are told of such instances in the case of St. Veronica and St. Amphibalus.

"It is said, that a Jewish lady (Berenice by name), moved with pity, gave to Christ her handkerchief when he was on his way to Calvary, so that he may wipe off the drops of perspiration produced by agony upon his face. By some miraculous power, 'the true image' of Christ was left upon that handkerchief when he wiped his face with it. He then returned the handkerchief to the lady. Now the Greco-Latin words for 'the true image' are *vera icon*. So, the handkerchief was known as *vera icon*, i.e., 'the true image.' This was then the name of a vestment or of a part of a dress; and it was subsequently transmuted into that of a saint, as St. Veronica. Current Roman Catholic tradition says that the

(b) St. Veronica.
 The case of a handkerchief, raised to the rank of a Saint.

Jewish lady, who was subsequently known as Veronica, latterly cured Tiberius of a sickness by means of this miraculous handkerchief. This cure convinced Tiberius of the Divinity of Christ and he sent the doubting Pilate into exile. This handkerchief is said to have been preserved upto now in Saint Peter's at Rome. But, as it happens in the case of many relics connected with the name of Christ, there are other churches which claim to have the honour of having the handkerchief. One church at Milan and another at Spain claim to have it. The festival of this saint, St. Veronica, is observed on Shrove Tuesday. It is not one of the obligatory festivals." ¹

Another instance is that of St. Amphibalus. Mackay the author of the History of Freemasonry, thinks that St. Amphibalus was an apocryphal personage. He says it "was the ecclesiastical name of a cloak, worn by the priests of the Romish Church over their other vestments. It was a vestment ecclesiastically transmitted into a saint, as the handkerchief, on which Christ left the image of His face became . . . converted into St. Veronica." ²

Another peculiar instance of mutilations and changes of names and thus of non-existing persons coming into existence as great personages and even as Saints, is that of St. Oracte. They say that there was a mountain of the name of "Soracte." A copyist who wrote his name, by some mistake, put a full stop after the first letter 'S' of this name. He wrote the name as S. Oracte. The name was then mistakenly read as S. Oracte and the separated letter S. was taken to be an abbreviation of Saint. The name was then taken to be that of a saint, St. Oracte. Thus the name of a mountain was taken to be that of a saint and this

¹ Mackay's History of Freemasonry. Vide my Paper on "The Legendary and the Actual History of Freemasonry" in my Masonic Papers, p. 104-5.

² Mackay's, History of Freemasonry, p. 91.

saint was admitted in the Roman Catholic Martyrology.¹ This saint is also spoken of as St. Oreste.

Now the question is: Is Kaiser William II invoked by the Oraons in their *mantras* or incantations as a Good Spirit or as an Evil Spirit. The writer of an article in the Times of India says: "The Oraons are extremely superstitious, and it is extremely probable that they attribute failure of crops to an evil spirit in the shape of the German Kaiser. When it was alleged in defence of Warren Hastings that a temple had been built in his honour in India, Burke retorted that Indians built shrines not only to benevolent but also to malevolent deities such as the goddess of Cholera and Small-pox. The Oraon's deities are mostly of the latter kind, and his life is one long round of propitiatory acts and offerings. It would be nothing surprising, if some hints of the Kaiser's exploits in Belgium had penetrated even to the haunts of the Oraon, suggesting to his untutored intelligence the existence of a more sinister deity than any in his pantheon, needing propitiation."

I think, that the Oraons invoke Kaiser Wilhelm in their incantations as a Good Spirit and not as an Evil one. As a matter of fact, we have no evidence to say, that some body or bodies worked upon the untutored minds of the Oraons and showed to them, pointing to Belgium or to any other country, any devastating spirit or destructive inclination of the Kaiser. On the other hand, there were the German missionaries in their midst, who, knowingly or unknowingly may have represented their Kaiser as a great, powerful, bold man, who stood against the power, not only of Britain, but also of other allies. In the case of the *mâtés*, the goddesses of Small-pox, Cholera, &c., the people not only heard stories of the accumulated experience of ages, but themselves experienced their devastations¹. In the case of the Kaiser there is nothing of the kind. There is neither any tradition of accumulated experiences, nor any actual or personal experience of

¹ Animism, the Seed of Religion, by Edward Glodd, p. 92.

sufferings. But man, especially simple primitive man, is more inclined to be taken captive with the rumoured grand enterprising deeds of some personality. It is possible, that the German missionaries may have had a witting or unwitting hand, however small, in raising the Kaiser to the higher platform of great and even divine men. Unfortunately, we have not before us the wording of the Incantation to judge more definitely on the subject. The name of Alexander the Great suggests itself to us in the consideration of this question. Even after more than 20 centuries of his invasion of India, not of whole India but of only a part of India, he is, as it were, held as a great god or Dev who did supernatural facts. According to Anquetil Du Perron, who travelled in the Salsette about 150 years ago, some Hindu Brahmins believed, that the wonderful caves of Jogeshri, Monpesser and Kenery in the Salsette, which, they thought, could not be built by the hand of ordinary man, were built by the superhuman hands or power of Alexander. Even the Elephanta caves on the other side of our harbour are attributed to Alexander ².

All the above considerations show that the Kaiser is looked at as a Good Spirit. Again, we learn from the Kaiser invoked as 'Baba'. the report ³ of the trial of seven Orions, that the Orions spoke of the German Kaiser as 'Baba.' ⁴ The use of this word also shows the same thing. We read that "turning towards the west they offered water to the German 'Baba' as their object of worship. They sang songs in chorus invoking the German 'Baba' and *Paschim* or the

² Even, in their cases, one cannot, with any certainty, say that they are looked at as malevolent spirits. They are invoked for help against diseases. Even monotheists at times, speak, of appeasing the wrath of God.

³ Gasparo Balbi, who wrote in 1580, quoted by Dr. Gerson da Cunha in his "Origin of Bombay" p. 22.

⁴ Telegram, dated Calcutta 22nd April, in the *Times of India* of 24th April 1916, p. 10.

⁵ 'Baba' is a familiar word with the Orions for 'father.' We find it in one of their songs (The Orions of Chôta Nâgpur, by Sarat Chandra Roy, p. 482).

West Baba to drive away demons." The word 'Baba' is used in India with the names of saintly personages. For example, the Sikhs speak of Guru Nanak, the founder of their sect, as Bâbâ Nanak. Mahomedans sometimes speak of their *pirs* or saints as Bâbâ, for example Bâbâ Rishi, whose Ziârat we see on our way to Baramula from Gulmarg in Kashmir.

We saw that the Oracns seem to take the Kaiser as a Good Spirit. We have an amusing instance of how an Indian traveller of Tibet has been taken as an Evil Spirit and as being a person who turned a sweet water lake into poisonous lake. It is that of the well-known Tibetan traveller, Rai Sarat Chandra Das Bahadur, C.I.E., a daring and enterprising traveller who travelled in Tibet about 40 years ago.¹ He was taken by the people there to be an Englishman and the following story is given about him:

"A strange story is told about how it, the lake, turned poisonous. About twenty years ago, as the Tibetans tell, the famous Sarat Chandra Das, an Indian by birth, who passed for an Englishman, came from India and pronounced a spell upon the lake; the water at once turned as red as blood. A Lama, they say, came along and turned the water back to its original colour, but it still remained poisonous. One cannot believe anything that the Tibetans say, but the water seems to have really turned red. Sarat Chandra Das cannot have done that, but, unfortunately for him, it was just after his return from Tibet that the water thus changed. Sarat Chandra Das, as every one knows, is an Indian, but Tibetans, with few exceptions, think him to be an Englishman. Any way the water of the lake must have been poisonous for a long time, for the water is stagnant, there being no current, and there are divers poisonous elements near the lake."

¹ For the cruel punishment meted out by the Tibetans to a grand Lama, who assisted Rai Sarat Chandra Das Bahadur, vide "*Lhasa and its Mysteries*" by Dr. A. Waddell, (1895,) pp. 7-8

II.

As a parallel to the modern instance of the use of the name of a great king in incantations by the Orâons of Chôtâ Nâgpur, we have the case of the use of the name of Faridun, a great Iranian king, in some Iranian incantations, charms or amulets. I have read the following papers¹ before this Society on the subject of charms or amulets :

1. "Charms or Amulets for some Diseases of the Eye" read on 28th March 1894.²

2. "Nirang-i Jashan-i Burzigarân. A Religious formula used as a charm on the day of the Festival of the Cultivators," read on 24th August 1900.³

3. "An Avesta amulet for contracting friendship," read on 31st October 1900.⁴

In these three papers, I have given in all four incantations or charms. They are intended for the following purposes :

1. To cure a complaint of the eye.

2. To protect fields of cultivation from the attack of noxious creatures on the crop, and to protect the people from all demons, demonesses, sorcers, sorceresses, tyrants, sinners, robbers, &c.

3. To consecrate the sand which is thrown in the fields referred to above (No. 2, and in houses for driving away noxious creatures, devils, demons, &c.

4. To contract friendship with a person or persons.

¹ Vide my "Anthropological Papers" Part I, pp. 43-50 pp. 122-130 and pp. 131-40.

² Journal Vol. III. No. 6, pp. 338-45.

³ Ibid. Vol. V. No. 7, pp. 398-405.

⁴ Ibid. pp. 418-25.

In all these incantations or charms, the name of king Faridun, the great Peshdâdian king, referred to by Sir Walter Scott in his *Talisman*, is invoked. The first of the amulets begins thus: "In the name of God. In the name of the strength and splendour of Faridun, &c." The second runs thus "By the name of the Creator, the Omniscient Lord By the Glory of God, by the Glory of brave Faridun." In the third, after an invocation of God, the formula for consecrating the sand, which is to be thrown in the field, &c., runs thus: "By the name and strength of brave Faridun, &c. I shut up the poison and the venom of the mouth of all noxious creatures." In the fourth, the invocation to Faridun runs thus: "We praise the holy Thraetsona (Faridun) of Athwyâna, who is master of purity, &c."

Thus, we find, that the name of the great king, Faridun, was invoked in amulets or incantations for various purposes; for securing freedom from diseases, fertility to ground, expulsion of noxious creatures, devils and demons, and for contracting friendships. As I have pointed out in the first of the above three papers, Faridun was not only a great king, but a great physician, and a great discoverer of medical drugs. He also freed Iran from the yoke of a foreign tyrant, Azi Dahâka (Zohâk), who was associated with the Devil or Satan.

In the case of the Oraons also, we find that they invoke the German Kaiser to avert the evils of bad harvest and to drive away evil influences. In the case of Faridun, we know, that besides being a great powerful king, he was a great physician. We do not know, what other qualifications have been attributed by the Oraons to the German Kaiser besides being a great powerful king. It would be interesting to know what thoughts about him are installed in their minds by the war news, or by the German missionaries or others.

This parallel reminds us of the truth of the saying, "There is nothing new under the Sun." Human nature is the same.

Twenty centuries *after* Christ, we come across the same beliefs which prevailed twenty centuries *before* Christ. That is so, not only among what are called uncultured people, but to a certain extent even among cultured people. Powerful personalities are honoured, respected, nay they are, as it were, worshipped and deified, even by the cultured.

Besides the incantations or amulets referred to by me in my above papers, there are a number of others, in which also the name of king Faridun is mentioned. The texts of these are given in "the Pazend Texts."¹ I give here a list of these :

۱ نیرنگ تعویذ نوشتن و بر دست چپ بندد

i.e. The Incantation for writing an amulet (and) which is to be tied on the left hand.

۲ نیرنگ دور کردن غلم دیوان و دیوان

The Incantation for the removal of the oppression of the Dirs and the Darujs.

۳ نیرنگ تعویذ نوشتن و در گلری طفلان بندد

The Incantation for writing an amulet which is to be tied on the throat of a child.

۴ نیرنگ بر طفلی که بیماری و زحمت باشد این را بخواند

The Incantation which may be read over a child, attacked with sickness and trouble.

۵ نیرنگ برای دور کردن تب یک روز و دو روز و سه روز

The Incantation for the cure of the fever which comes on everyday, or alternate day or third day.

نیرنگ تعویذ نوشتن بر دست بستی نازن فرنگ و نیک بید
یعنی زن کسی که بختام شوهر فرود این تعویذ نوشتن بر
بازوی چپ آن زن بندد تا البته بختام شوهر رود

¹ "Pazend Texts," collected and collated by Ervad Edalji Karsaspji Antia, and published by the Trustees of the Parsee Punchayet.

² Ibid. p. 180.

³ Ibid. p. 181.

⁴ Ibid. p. 183.

⁵ Ibid. p. 184.

⁶ Ibid. p. 185.

⁷ Ibid. p. 186.

The Incantation for writing the amulet and tying it on the hand, so that a woman may be wise and virtuous, i.e., if the wife of somebody does not go to the house of her husband, this amulet may be written and tied on the left hand, so that she shall most assuredly go to the house of her husband.

1 نیرنگ تعویذ نوشتن برای صلح کردن مرد و زن

The Incantation for writing the amulet for the purpose of bringing about reconciliation between a man and his wife.

2 نیرنگ تعویذ نوشتن بردست چپ بنشین تا دود سرو و زخم
و جمله دردها دفع شود

Incantation for writing the amulet and tying it on the left hand so that head-ache, wounds and all pains may be cured.

The style and construction of all the amulets are well nigh the same. (a) They generally begin with the

The composition of the Persian Incantations. Pāzend and Avesta introduction which introduces most of the Parsee prayers. (b) In

the middle, occurs the invocation of a particular Yazata or angel, the Yasht in honour of whom contains some signification, even the slightest, of the complaint for which the amulet is intended. (c) Then, there is the invocation of the name of Faridun in the style of the amulets described in my above papers. (d) Then the incantation ends with short prayer-formulae with which most of the ordinary prayers end. The compilers of these amulets, as can be seen from the Persian headings, do not seem to be literary persons.

There is a custom still extant among the Parsees, which,

Another Parsee though not on all fours, is somewhat akin to custom akin to this. It is that known as that of "Dasturi bhanwi" i.e., the recital of the name of the Dastur. In a ceremony connected with the disposal of the dead and in the purification ceremony known as the Barashnum, the performer of the ceremony recites the name of the Dastur or the Head-

¹ Ibid. p. 187.

² Ibid. p. 189.

sung to the German Bâbâ i.e., the German father. This German Bâbâ, by whom the Kaiser was meant, was invoked as a god (a) to come and drive out the English who were taken to be devils and (b) to give the Orâons an independent rāj or rule. The movement was introduced among the Orâons of Sarugaon Tea Estate by one Landroo who recruited coolies for the estate from Chôtâ Nâgpur. At the nocturnal meetings on the estate, libations were poured (a) first to the Sun in the East (b), then to the German Bâbâ in the West. Then songs were sung, saying that the Sun was coming and casting out the devils and drowning them into the sea. In the word 'devils,' the English were included. They expected that the Germans would come, kill all the English in India and establish a Orâon rāj within three years. A seditious song sung by the Orâons of the Tea Estate ran as follows:—

“ German Bâbâ is coming,
Is slowly slowly coming,
Drive away the devils Manaldanal
Cast them adrift in the Sea.
Surj Bâbâ (the Sun) is coming,
The devils of the Oven will be driven away
And cast adrift in the sea.
Tarijan Bâbâ (the stars) is coming,
Is slowly slowly coming
Is coming to our very court-yard,
The chigri devils will be driven away
And cast adrift in the sea.”

We see from this song, that herein, there is an expression of their usual belief in the existence of evil spirits which are driven off by an appeal or invocation to good spirits like those of the Surj (suraj or surya) i.e., the sun and the Tarijan (taras) i.e., the stars. The new elements in the song are those of including (a) the English among the evil spirits and (b) the Germans, through their king, the German Bâbâ, among the good spirits.

This song confirms my above view that the German Kaiser was looked at as a good spirit and not as an evil one. I find several elements, common to this Orâon song of incantations, to the incantation of the Iranians, and to the beliefs connected with the devil-driving processions, as *Mâtâ-no ratk* and *Jani-shikâr* and with rituals of some of the peoples of India. Some of these common elements are the following:

1. Where a man is deified or sanctified and invoked, *e. g.*, king Faridun in the Iranian incantations and the German Kaiser in the Orâon ones, the invocation is preceded or accompanied by an invocation of a greater heavenly power. In the Iranian incantation, Ahura Mazda, His Ameshaspentas or archangels, and Yazatas or angels, like Sraosha, and the Sun are invoked with king Faridun. In the Orâon incantation, *surj*, the Sun, is first invoked.

2. The Sun and the stars are common to the Iranian and Orâon incantations. Iranian incantations speak of *Tishttrya* (the Sirius) and other brilliant stars. The Orâon incantation speaks of *Tarijan* (the stars) in general.

3. The driving away of the evil spirits towards the sea is common to the Orâon song of incantations and the Gujarati song of incantations of the *Mâtâ-no ratk*. In some cases the driving away is towards dreary mountains or barren regions.

4. At times, the particular evil powers, demons or devils are mentioned by name. In one of the Iranian incantations¹ referred to above, the Kuro, Tarawni and Karapan are specially mentioned. In the Orâon incantation, *Manaldanal* and the *Chigri* devils are specially mentioned.

One characteristic of the unrest movement is, that the Christian Orâons were excluded from the meetings. This, according to the judgment in the case, tends to show that the movement "cannot have been deliberately organized by any German missionary, but it seems clear that it must have been started by some German agent or by some agitator or by some impostor."

¹ Anthropological Papers, Part I, p. 132.

THE ANCIENT GERMANS. THEIR HISTORY, CONSTITUTION, RELIGION, MANNERS AND CUSTOMS.

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(Read on 29th June 1916.)

I.

Gibbon, in his *History of the Decline and Fall of the Roman Empire*, said: "The warlike Germans, who first resisted, then invaded, and at length overturned, the western monarchy of Rome, will occupy a much more important place in this history, and possess a stronger, and, if we may use the expression, a more domestic claim to our attention and regard."¹ Gibbon gives as follows his reasons for what he calls "the domestic claim" of the ancient Germans to "our attention and regard": "The most civilized nations of modern Europe issued from the woods of Germany, and in the rude institutions of those barbarians we may still distinguish the original principles of our present laws and manners."²

Gibbon wrote all this in 1776³. Dr. John Aikin followed Gibbon in this view, and, in the Preface of his translation of Tacitus's *Germania* or *Treatise on the Manners of the Germans*, (1823) said: "The government, policy, and manners of the most civilized parts of the globe, were to originate from the woods and deserts of Germany."⁴

¹ Gibbon's *History of the "Decline and Fall of the Roman Empire,"* Chap. IX (1845), Vol. I, p. 128.

² *Ibid.*

³ *Ibid.* "Sketch of the Author's Life," p. XVIII.

⁴ "A *Treatise on the Situation, Manners and Inhabitants of Germany and the Life of Agricola*," by G. Cornelius Tacitus, translated into English by John Aikin, M.D., 1823, Preface, p. V.

The present war has drawn the attention of the whole civilized world to Germany. Just as, as said by Gibbon, the ancient Germans "were surveyed by the discerning eye, and delineated by the masterly pencil of Tacitus," the first of historians who applied the science of philosophy to the study of fact,"² the modern Germans are now surveyed by "the discerning eyes" of many nations, and "delineated by the masterly pencils" of many a great man of these great nations.

II.

Many a person and many a question are now seen by great men of different nations from "angles of vision," different from those, with which they were seen before the war. Among such persons, take the instance of the late Prof. Nietzsche, the author of "*Also sprach Zarathushtra*" (Thus spake Zarathushtra). He is now classed with writers like Herr Treitschke, and is held responsible for the present bent of mind of the Germans. It was not so before the war, when, though there was some difference of opinion about the real meaning of his teachings, he had a number of admirers, especially of his teachings in the form of aphorisms. Even now, he is not without admirers, or at least defenders, even in England, who point to passages after passages from his writings, which tend to show, that he was against, what is now spoken of as, the militarism of Germany.

One of the questions, now seen from a different angle of vision, is "Whether the Germans and Britons are cousins?" They were generally spoken of as such. But now, Dr. Arthur Keith, one of the greatest scientists and a great anthropologist of the present day, presents another "angle of vision," and says, that the modern Germans are not the cousins of the

¹ A. D. 55-130.

² Gibbon's *Decline and Fall of the Roman Empire*, Chap. IX, Ed. of 1845, Vol. I, p. 123.

modern British. He does not jump into the arena with a brand new theory, but presents his case on the authority of some previous scientific writers and of modern scientific facts. He thus presents his case:¹

"In their standard Atlases and school geographies, the Germans colour Great Britain, Holland, Denmark, Norway and Sweden with the same tint as their own Empire, to indicate that all those lands are inhabited by branches of the great Teutonic family. Our best historians are inclined to admit the German claim; we cannot deny, even if we had the desire, that English and German are cousin tongues. It is an historical fact that the Anglo-Saxons came from lands lying on the western shores of the present German Empire. Those, however who have studied the modern populations of Britain and Germany have reached a very definite and very different conclusion—namely, that the Briton and German represent contrasted and opposite types of humanity.

"In the majority of Britons—English, Welsh, Scottish and Irish—the hinder part of the head, the occiput projects prominently backwards behind the line of the neck; the British head is long in comparison with its width. In the vast majority of Germans the occiput is flattened as if the hinder part of the head, when still young and plastic, has been pushed forwards and upwards. The peculiarity of the German skull is due to no artificial means; we know that the prominent occiput and flattened occiput are characters which breed true over thousands of years and that they are characters which indicate a profound racial difference How are we to reconcile history with actual facts—for it is undeniable, from an anthropologist's point of view, that British and Germans belong to opposite European types? The explanation is easy. With the exodus of the Franks to France and

¹ An article entitled "The War from a new angle. Are we cousin to the Germans" in the *Graphic* of December 1915, p. 720.

the Anglo-Saxons to Britain in the fifth, sixth, seventh and eighth centuries of our era, Germany was almost denuded of the long-headed elements in her population; even in those early centuries, the German "long-heads" were concentrated in the western shore-lands, and in modern Germany it is only in these same lands, forming less than one-fifth of the total empire, that we find a good proportion of "long-heads" amongst the German people. When the Franks and Anglo-Saxons were moving into France and England, the great area now covered by the German Empire had been invaded from the east—from the regions now occupied by Russians, Poles and Czechs—by swarms of people with flat occiputs and short heads, men of the Hindenburg type. History relates that by the end of the sixth century this type had overrun all the area of modern Germany, except the lands along the western shores. We now know, however, that the permeation of Germany by men of the Hindenburg type (i.e., the "short-heads") did not begin with the break up of the Roman Empire. In ancient graves of the early iron, bronze and neolithic ages we find the Hindenburg type, showing that the westward movement of the flat occiputs had set in thousands of years before the days of the Roman Empire.

"With the exit of the Franks and Anglo-Saxons, the short-headed ancestors of modern Germany were left as the dominant type of Germany There can be no doubt that certain aptitudes do belong to certain races and breed true from generation to generation. The flat occiput has never shown any aptitude for the sea. All the races which have commanded the sea—the Portuguese, Spaniards, Dutch, Norwegians and British—have long-heads with prominent occiputs. It is remarkable that even at the present day the German navy recruits its crews from the western shores, where a long-headed element still manages to survive."

I give here the portraits of the two types referred to by Dr. Keith.

It is the above article of Dr. Keith that has suggested to me the subject of this paper. From the above long passage, quoted from Dr. Keith's article, what we learn is this :—

1. The Britons and Germans were, at one time, kith and kin, or cousins. (a) The ancient History of these two countries and (b) Philology, the science of languages, show this.
2. They are no longer kith and kin or cousins now. Anthropometry, a branch of Physical anthropology, shows this.
3. When they were kith and kin, both were long-headed with prominent occiputs.
4. What has broken up the cousinship, is the fact, that, whereas the whole of Britain has up to now continued to be long-headed with prominent occiputs (i.e. the back parts of the head), Germany has now mostly become short-headed with a flattened occiput.

It is not only on the attention of the Britons that the ancient Germans, as said by Gibbon, have a strong and domestic claim, but also, to some extent, on the attention of the Indo-
The ancient Germans and the Indo-
Iranians
Parsees—
the Hindus and the Parsees. Dr. Keith has referred for the proof of the old cousinship to the evidences of history and language. (a) The very fact, that the ancient Germans belonged to the Aryan group of people and that their language belonged to the Aryan stock of languages, known otherwise as the Indo-Germanic group, points to their claim, however small, upon our attention. (b) Again, their tribal or communal constitution and some of their old customs remind us of our old Indo-Iranian constitution and customs. For example, as we will see later on, their Townships have been compared to our Village-punchayets. (c) The Indian custom of prohibition of widow-marriages and (d) the custom of Suttee have their parallels among the Germans. (e) As regards history, though the



history of India or Iran is not closely related to that of ancient Germany, it is not altogether without some connection. The ancient Germans, at least some one or another of their tribes, at one time or another, had formed an alliance with the ancient Roman Empire, and, as such allies, forming a part of the Roman Army, fought against the ancient Persians in the long wars of Rome with the Persians. (f) Again, take the case of their contact with the Huns, who, under one name or another, had a long history of about 2,000 years, during which they ruled and exerted power in one part or another, both of Asia and Europe, and made their power felt in various countries, from China in the East to Gaul (modern France) in the West. When checked in the East, they pushed to the West, and vice versa. These Huns were moving to and fro like the waves of an ocean. On one hand, they had some share in the diffusion of the ancient German tribes, and on the other they had some check from the Germans. Their check in the West had some influence on their inroads in the East—in Persia and even in India.

The ancient Persians under the Sassanian kings were undermining the power of the Romans in their Eastern provinces; the Scythian and the Sarmatian tribes which spread from the Caspian sea down to the river Vistula, were doing so in some of their Northern territories; and the ancient Germans did this in their Western provinces. As Gibbon says, the ancient Germans "first resisted, then invaded, and at length overturned the western monarchy of Rome."¹ These "wild barbarians" became "the formidable enemies of the Roman Empire." Thus, the ancient history of Germany had, through Rome and through the Huns, some connection, however distant, with the history of Persia and even with that of India.

Gibbon thus refers to the commencement of the above influence of the Persians on the history of Rome, on which

¹ Gibbon's *Decline and Fall of the Roman Empire*; Chap. IX, Vol. I, p. 128.

ancient Germany also exerted its influence. "In the more early ages of the world, whilst the forest that covered Europe afforded a retreat to a few wandering savages, the inhabitants of Asia were already collected into populous cities, and reduced under extensive empires, the seat of the arts, of luxury, and of despotism. The Assyrians reigned over the east, till the sceptre of Ninus and Semiramis dropped from the hands of their enervated successors. The Medes and the Babylonians divided their power, and were themselves swallowed up in the monarchy of the Persians, whose arms could not be confined within the narrow limits of Asia. Followed, as it is said, by two millions of men, Xerxes, the descendant of Cyrus, invaded Greece. Thirty thousand soldiers, under the command of Alexander, the son of Philip, who was intrusted by the Greeks with their glory and revenge, were sufficient to subdue Persia. The princes of the house of Seleucus usurped and lost the Macedonian command over the East. About the same time that, by an ignominious treaty, they resigned to the Romans the country on this side of Mount Taurus, they were driven by the Parthians, an obscure horde of Scythian origin, from all the provinces of Upper Asia. The formidable power of the Parthians, which spread from India to the frontiers of Syria, was in its turn subverted by Ardshir, or Artaxerxes, the founder of a new dynasty, which, under the name of Sassanides, governed Persia till the invasion of the Arabs. This great revolution, whose fatal influence was soon experienced by the Romans, happened in the fourth year of Alexander Severus, two hundred and twenty-six years after the Christian era."¹

All these facts lead to show that the history of the ancient Germans, claims our attention also, though perhaps not to the same extent as that of the Britons. At the present time, when the former views of friendship or cousinship are revised and many a question is examined from different angles of vision, and

¹ Gibben's *History of the Decline and Fall of the Roman Empire*. Chap. VIII (1845), Vol. I, pp. 117-18.

when in that examination, history, philology, &c., are referred to, some knowledge of the ancient history, constitution, manners and customs of the ancient Germans, one of the old branches of the old Aryan stock, will, I hope, be found interesting, by many, especially by members of an Anthropological Society like ours.

III.

Firstly, we will speak on the subject of the cousinship of the English and the Germans. We can look to this subject both from (a) the wide ethnographical and (b) the philological points of view. From both these points of view, we find that the English and the Germans are cousins. Let us take the ethnographical question first. The Human family is divided by Ethnographers into three principal divisions:—1. The White or Caucasian stock of men which contains about 640 millions. 2. The Yellow or Mongolian or the Turan-Chinese stock containing about 600 millions. 3. The Black stock. It is believed that the Yellow or the Mongolian stock preceded others.

The first, i.e., the White stock is divided into three sections: 1. The Egyptian. 2. The Aryan or Indo-European or Indo-German. 3. The Semides or Shemites.

The Aryans again are divided into 7 principal branches: (1) Iranian, (2) Hindu, (3) Greek, (4) Italic, (5) Celtic, (6) Teutonic and (7) Slavic or Slavonic.

Looking to the first large division into three groups, we find, that not only the English and the Germans, but we, the Indians and Iranians also, belong to the same group—the White or Caucasian group—and are cousins. Coming to the subdivision of this first large group of the White or Caucasian stock, we continue to be germane or cousins, as we belong to the same Aryan, or Indo-European or Indo-Germanic sub-

division. Descending one step further in the sub-sub-division of the Aryan stock, we find that the Germans and Britons still continue to be cousins or germane.

The Germans belong to a branch of the Teutonic race, which itself is a branch of the Aryan race. Among the belligerents of the present war, the principal are the following:—1. The English, who belong to the Teutonic branch of the Aryans. 2. The French, who belong to the Italic branch of the Aryans. 3. The Russians, who belong to the Windic or Slavonic branch of the Aryans. 4. The Germans, who belong to the Teutonic branch. 5. The Austrians, who belong to the Teutonic branch. 6. The Belgians, who belong to the Windic branch. 7. The Serbians, who belong to the Windic branch. 8. The Turks who belong to the Turanian stock. 9. The Japanese who belong to the Turanian stock. 10. The Italians who belong to the Italic branch of the Aryans. 11. The Bulgarians, who belong to the Windic or Slavonic branch. Thus, we see that most of the fighting nations are Aryan.

If we look to the principal races of the powers that fight in the present war, as given above, we find that, as far as the majority of the nations is concerned, it is to a certain extent a civil war between the cousins of the same Aryan group. But when we look to all the people or nations that take a part, great or small, direct or indirect, in the present war, we find that it is very properly termed a *world-war*. Dr. Keith, in his geneological tree showing the descent of Man, referred to in one of my former papers before this Society, divided Humanity extant, into 4 groups, taking the nomenclature into a very wide sense—African, Australian, Mongolian and European. Looking to the fact, that representatives of all these four groups take some part in this war, it is really a great *world-war* a great *human war*—a war among all the offshoots of the Human stem now extant.

IV.

Philological cousinship.

Looking to the subject from the philological point of view, we find the same cousinship existing.

I give here a table which gives the general division and sub-divisions of the languages of the many nations of the world. From this table we see, that people speaking the languages of almost all the principal stocks into which languages are divided fight in the present gigantic war. This table shows, that, not only are the German and English languages, the "cousin tongues" as referred to by Dr. Keith, but that the Indian and Iranian languages also are distant "cousin tongues."

As Prof. Max Muller says : "The Aryan languages together point to an earlier period of language, when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts and the Germans, were living together within the same enclosures, nay, under the same roof." At this time, they spoke a common language, which can be called the mother of the languages of them all.

V.

We will now speak of (a) the early history of the ancient Germans and (b) of the institutions, religion and manners in historic times as described by Tacitus in his *Germania*. Tacitus was a famous Roman historian who lived from A.D. 55 to 130. Of all his works on history, his history of the ancient Germans is well-nigh complete and much admired. Gibbon has drawn largely from it in his *History of the Decline and Fall of the Roman Empire*¹, for his account of the ancient Germans from very early times to the time of Emperor Decius, who took the imperial dignity in 249, carried an expedition against the Persians, persecuted the Christians and died during his march

¹ *Ibid.* Chap. IX, entitled "The State of Germany till the invasion (on the Roman Empire) of the Barbarians in the time of the Emperor Decius."

against the Goths. Tacitus dealt with the history, institutions, manners and customs of the ancient Germans, because, both before his time and in his times, they had come into contact with, and had affected the history of, his own Roman people. To understand that contact and influence clearly, one may very profitably peep a little into the history of ancient Germany. That history presents a very wide field for treatment, but we will cast a mere glance upon it, because it is some parts, here and there of that history which presents to us some traits of the character of the people, who, at one time, were the close 'kith and kin' of the great English people. The history of ancient Germany, is, in some of its parts and to a certain extent, the history of the Roman Empire, because the ancient Germans had, with others, a strong hand in bringing about the downfall of the Roman Empire. It was in the company of the Romans, as their allies, or as soldiers in their service, that the ancient Germans had fought with the Egyptians and the ancient Persians. So, in considering their ancient history, we have to a certain extent, to consider also some periods of the history of ancient Rome. That being the case, I hope, some digressions in this paper will be held pardonable.

The word German is variously derived. The variety of these

The various etymologies of the word German, showing the variety of their influence

derivations shows the sphere of the influence of the country on adjoining nations. The English word "Germane" in the sense of "related, allied, akin," has some connection with one of the following etymologies, and suggests the question, whether it was not adopted by the English with some idea of relationship or cousinship with the German.

(a) According to Tacitus, (Ch. II.) 'German' was the name of a tribe which crossed the Rhine and expelled the Gauls. The name of the tribe was latterly adopted by the nation in general.¹ (b) Some derive the name from Lat. Germanus

¹ According to Caesar, the Belgæ, the people of modern Belgium, were descended from the above tribe of the Germans.

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meaning neighbour¹; the adjoining Gauls (of modern France) applied this name to them. (c) Some derive it from a Celtic word for "shouters," the word being applied to them on account of their war-cry. Tacitus refers to their 'barding' peculiar verses which gave them courage in their war with the Romans. (d) Some derive the word from "Wehrmann," i.e., a man of war, applied to them on account of their early military operations. The French speak of the country as *Allemagne* from the name of the tribe of *Allemanne* (i.e., all men), who all possessed lands in common. The Germans call themselves 'Deutsch', which word comes from Gothic 'Theuda' meaning the people. Their Roman name 'Teutons' is a rendering of an old form of *Deutschen*.

The extent of ancient Germany, at the time when Tacitus (A.D. 55 to 130) wrote his *Germania* in A.D. 98, was great. It was "separated from Gaul (modern France), *Rætia* (modern Bavaria and the adjoining country), and *Pannonia* (Lower Hungary and part of Austria), by the rivers Rhine and Danube; from *Sarmatia* (the plain from the Vistula and the Dneister to the Volga) and *Dacia* (modern Moldavia) by mountains The rest is surrounded by an ocean"² (the North Sea or the German ocean.)

In the third century A.D., Germany, excluding the Roman provinces westward of the Rhine, included nearly a third part of Europe. It included "modern Germany, Denmark, Norway, Sweden, Finland, Livonia (a Baltic province of European Russia), Prussia and the greater part of Poland."³ In short,

¹ It is this derivation that has given the word "germane" in the sense of 'related' to the English. It is worth noting that the names of some other places are similarly derived; for example, the name *Pahlavi* (Parthia) has come from a similar derivation. So, also the name 'Persia.'

² *Germania* of Tacitus, Chap. I. Translation of Dr. J. Aikin, (1823), p. 1.

³ Gibbon, Chap. IX. Ed. of 1815 p. 128.

it included, besides the states which form the modern German Empire, portions of modern Austria, Switzerland, the Netherlands and some other adjoining districts. The complexion, manners and language of the people of all these countries "denoted a common origin and preserved a striking resemblance."¹ This large country was bounded on the west by the Rhine which separated it from the Gallic province of Rome. It was bounded on the south by the Danube, which divided it from the Roman province of Illyria (the Eastern coast of the Adriatic, including modern Croatia, Dalmatia and Herzegovina). The eastern boundary often varied, because the Germans and the Sarmatians often warred. But, generally, the Carpathian mountains on the east of Hungary formed the eastern boundary. The northern boundary lay beyond the Baltic and the Scandinavian peninsula, containing Norway and Sweden.² It is said by modern scientists that the level of water in the Baltic falls $\frac{1}{2}$ an inch every year. So, about 2,000 years ago, at the time of the ancient Germans, a great part of the modern Scandinavian peninsula must be under the waters of the Baltic.

According to Pliny (A.D. 23-79),³ who lived some time before Tacitus, Germany, whose coast line in a straight line was said to be 686 miles, and when indented, about 2,500 miles, was inhabited by several German nations or tribes.

These were :—1 the Vandili, a Gothic race which originally dwelt on the northern coast of Germany. 2 Ingevenes, 3 Istævenes, 4 Hermiones, 5 Pleucini.

The Vandili included (a) The Burgundians, supposed to be a Gothic people, (b) The Varini, dwelling near the sources of the Vistula on the site of the present Cracow, (c) The Carini, (d) The Gutones, otherwise known as Gothi, Gothones, &c. They

¹ *Ibid.*

² Gibbon's History of the Decline and Fall of the Roman Empire, (1845), Vol. I, p. 128, Chap. IX.

³ The Natural History of Pliny Chap. 28. Bostock and Riley's Translation, (1855) Vol. I, p. 345.

were divided latterly into Ostrogoths, and Visigoths, who, invaded the Roman Empire in the time of its decline. The Ingævones included the (a) Cimbri a Celtic or Gallic race. (b) The Teutoni or Teutones, who latterly gave their name to the people of the whole of Germany.

According to Tacitus (Chap. II), ancient Germany was a

The physical nature of the country and its influence on the constitution of the people.

"land rude in its surface, rigorous in its climate, cheerless to every beholder and cultivator except a native."¹ It is said by scientists that in ancient time all the tracts of ancient Germany, which was much wooded, was colder than now. Gibbon advances two facts to prove this:—(1) Great rivers like the Rhine and the Danube were frozen to such an extent, that foreign invaders, at times, chose the winter for their invasions, so that they may march over the frozen rivers and be saved the trouble of crossing them. (2) Reindeers, which live only in cold countries and which are now seen only in the northern regions, were, according to old authors, seen in the southern latitudes of ancient Germany.

This cold weather gave the ancient Germans vigour and long life. "The women were more fruitful and the human species more prolific than in warmer or more temperate climates." One authority says, that the women of Sweden, which at one time was a part of ancient Germany, bear twenty or thirty children. Gibbon says that "the keen air of Germany formed the large and masculine limbs of the natives, who were, in general, of a more lofty stature than the people of the South, gave them a kind of strength better adapted to violent exertions than to patient labour, and inspired them with constitutional bravery which is the result of nerve and spirits."²

¹ Dr. Aikin's Translation, p. 4.

² Chap. IX, Vol. I., p. 129.

VI.

According to Tacitus, Tuisto, who sprang from the earth, and his son Mannus were the fathers and founders of the German race. Mannus had three sons, whose names gave their names to three tribes: (1) The Ingavones, who were the people bordering on the ocean; (2) Herminones, who lived in the central parts, and (3) Istævones, who lived in the rest of the country.¹

This Tuisto, the father of the German race, is thought to be the Teut or Teutates, known to the people of Gaul and Spain as a Celto-Scythian king or hero, and as a conqueror and civilizer of a great part of Europe and Asia. The three sons of Mannus, who gave their names to the above three tribes, were Ingüff, Istüff and Hermin. Dr. Aikin sees in this obscure tradition of the descent of the German tribes from the three sons of Mannus, a relic of the tradition of Cain, Abel and Seth, the three sons of Adam or of that of Shem, Ham and Japhet, the three sons of Noah, from whom different people of the world are supposed to have taken their descent.²

Whether what Tacitus says is or is not, as pointed out by Dr. Aikin, a relic of the tradition of Cain, Abel and Seth, we see from his statement, that a Celto-Scythian king or hero had come to the land of Germany as a conqueror. So, in this conquest, we see the trace of the following statement of Dr. Keith, included in our long quotation given above in the matter of the cousinship of the Germans and the Britons: "We now know however, that the premeation of Germany by men of the Hindenburg type did not begin with the break up of the Roman Empire. In ancient graves of the early iron, bronze and neolithic ages, we find the Hindenburg type, showing

¹ Chap. II, p. 5.

² This tradition reminds us of the Iranian tradition of Selam, Tur and Erach, the three sons of Faridan, who gave their names to three countries of Asia and became the progenitors of their races. ("Le Livre des Rois" par M. Mohl, small edition, Vol. I. pp. 104-5.)

that the westward movement of the flat occiputs had set in thousands of years before the days of the Roman Empire." According to Tacitus¹, there were some who believed, that the above Tuisto, the father and the founder of the German stock, had more descendants than the above three grand sons. From these descendants came the ancient German races of the Marci, the Gambrivii, Suevi and Vandali. These were, as it were, the first original genuine German tribes or races. Of these, the Suevi are the only race that have continued. The Vandali, the Vindili of Pliny, the Vandals of later historians, latterly overran Gaul, Spain, Africa and Italy. During their inroads into Italy, they destroyed many beautiful specimens of art. It is they who have given us our modern word "vandalism." Tacitus adds, that, later on, there arose another tribe called Germans, whose special name in his time was Tungri. It is this tribe that gave its name to the whole people. The word German was at first Wehrmann, i.e., a man of weapon or a warrior. This particular tribe being first victorious, other tribes also, in order to strike terror among others, assumed this name of Wehrmann (weapon men or warriors, Germans). Thus the name of one tribe was latterly assumed by the whole nation. It appears from an inscription, which is dated 222 B. C. and which records the victory of Claudius Marcellus over a Gallic tribe and the German tribe, that this German tribe, which gave its name to the whole people, existed long before 222 B. C. Caesar, in one of his works (*Bell. Gall.* II, 4) refers to this German tribe, and says, that some of the Belgæ (people of Belgium) descended from them.

The principal tribes, as found a little later on, were the following:—1. The Chatti who lived in Hesse. The modern Hessians are their descendants. 2. The Saxons of Holstein and the Angles in Schleswig. These two invaded Britain later on. The Anglo-Saxons or the English are their descendants. 3. The Suevi or Swabians, who lived on the south and the east of the

¹ Chap. II, pp. 3-6.

land of the Saxons. The Marcomanni or Marchmen on the Rhine at the frontier of the Kelt and the Lenggobards on the Elbe, from whom modern Lombardy receives its name, are their offshoots. 4. The Goths, who lived at first near the sources of the Vistula. 5. The Vandals. 6. The Burgundians. The tribes in the south were migratory, half of their people going for war and half living in the land alternately. Those in the south generally lived on their land as permanent farmers. Tacitus even records a tradition which connects some Greek influence with the Germans. He says: "Some imagine that Ulysses, in the course of his long and fabulous wanderings, was driven into this ocean, and landed in Germany ... They pretend that certain monuments and tombs, inscribed with Greek characters, are still extant upon the confines of Germany and Rætia."¹ According to Dr. Aikin, "the Greeks, by means of their colony at Marseilles, introduced their letters into Gaul, and the old Gallic coins have many Greek characters in their inscriptions From thence, they might easily pass by means of commercial intercourse to the neighbouring Germans."²

Dr. Keith says, that the modern Germans, as a body, are not the direct descendants of the classical Tacitus on the classical German. It appears, as if a similar question was raised, on some other grounds, in the time of Tacitus, who defended the classical Germans, saying, that they were a pure-blooded race. He said:³ "The people of Germany appear to me indigenous, and free from intermixture with foreigners, either as settlers or casual visitants." Tacitus assigns two reasons for the purity of the blood of the Germans. 1. Firstly, "the emigrants of former ages performed their expeditions not by land but by water," and the boisterous and unknown North sea or German ocean, which provided the route for such emigration, was rarely navigated in those times. 2. Secondly, no emigrants from Asia, Africa or Italy would

¹ Chap. III, *Ibid.* pp. 9-10.*Ibid.*, note d.² Chap. II.

care to go to a country like Germany with "a land rude in its surface, rigorous in its climate, cheerless to every beholder and cultivator, except a native." Tacitus further says (chap. IV.): "I concur in opinion with those who suppose the Germans never to have intermarried with other nations; but to be a race, pure, unmixed, and stamped with a distinct character. Hence a family-likeness pervades the whole, though their numbers are so great: eyes stern and blue; ruddy hair; large bodies,¹ powerful in sudden exertions, but impatient of toil and labour, least of all capable of sustaining thirst and heat. Cold and hunger they are accustomed by their climate and soil to endure."

But the above view of Tacitus of the ancient Germans being indigenous is not upheld now. The Germanic The ancient occupants of the land of Germany. Germans were not the first occupants of the land which they call their father land. Before the ancient Germans occupied the country, it was occupied by another race, of whom much is not known. There are several facts which lead to show, that the country was occupied by other people and that the ancient Germans went there from some other place. Mr. Baring Gould² advances several facts to show this :—

1. In the North several burial mounds are discovered which the peasants call the "Huns' graves," but which do not belong to the Huns but to an unknown people. 2. The names of some places in the South point to a previous population of the Slavs, who were of the same class as the modern Russians, Poles and Bohemians. 3. Their ancient laws distinguished between serfs, who were the older occupants of the lands, and the freed men, who were the new occupants (Germans), and prohibited intermarriages. If any of the new occupants mar-

¹ The Germans "are still accounted some of the tallest people in Europe." Aikin.

² "The Story of the Nations," series, Germany, by Mr. Baring Gould, Chap. II.

ried with one of the older aborigines, he lost his freedom, and his children were illegitimate. The modern German law which prevents a German prince from marrying a lady other than that of the royal family, is a relic of the old German law or custom. The law was observed to keep the old Teutonic blood pure. In Bavaria and Baden, the Germans are not pure-blooded and they seem to have a mixture of the blood of the older conquered aborigines.

VII.

During the time of Augustus (63 B. C.—14 A.D.), who "had divided with the (Roman) senate the direct administration of the provinces, choosing for his own all those in which large armies were maintained for the repression either of turbulent subjects or of aggressive enemies,"¹ the whole of Gaul beyond the Alps was under his administration. This Gaul was divided into several commands. The districts bordering upon the Rhine, known as the Upper and Lower Germany, formed one of the commands. During his reign, "Pax Romana" or Roman peace prevailed to a great extent, and he had the honour of performing, for the third time, the auspicious and sacred rite of closing the temple of Janus, the god of peace, which, according to custom, was kept open only during wars. During the 700 years before his time, the temple was closed only twice, the reason being, that Rome was always in war in some part of the world. During his own time, he is said to have closed the temple three times. Augustus had thought of repeating the attempt of Caesar who had failed to conquer Britain in person.

In about 133 B. C., Tiberius Gracchus and Caius Gracchus, as tribunes of the people saw the necessity of improving the condition of the Roman community by new Agrarian laws. The nobles and the senators, whose vested rights were to be disturbed, opposed the attempts to pass the laws.

The first contact of the Germans with Rome, after the Agrarian Laws.

¹ General History of Rome by Dr. Marivale (1891), p. 399, Chap. LI.

In spite of the opposition, the laws were passed, but the nobles tried to make them ineffective. At this time, there occurred an event which led to help the nobles in their reactionary measures.

In 113 B. C., the Cimbri and the Teutones, two German tribes, threatened to overleap, from the heart of Germany, the barrier of the Alps and to invade Italy. It was the want of "Bread and Butter" that led them to do so. They wanted land from Italy and promised alliance in return. They defeated the Roman general, Papirius Carbo, who was sent against them. They offered some of the Romans whom they had taken prisoners as sacrifices to their god Wuotan, (the Iranian *yazata*. *Vâta* or *Guâd*), who presided over air and who has given his name to a day of the week, Wednesday (Wuotan-tag or Wuotan-day). These German tribes did not pursue their successes further into Italy, but entered Gaul soon after.

Just as in the present war the common foreign enemy, the Germans, have united the two fighting parties in England, the Ulsterites and the Nationalists of Ireland, the then Germans united the two factions, the nobility and the commonalty of Rome into one.

From 109 to 107 B. C., the Germans again defeated the Roman forces sent against them in Gaul, but fortunately refrained from attacking Italy. Then in 102 B. C., the Cimbri and Helveti, and the Teutones combining together again invaded Italy. They were defeated. The Teutons, who were killed and remained unburied, gave the field of battle, the name of "Putrid Plain," which name still exists in the name of a village called Pourrières. A hill in the locality called "Saint Victoria" has received its name from the victory celebrated there by the victorious General Marius. The people there, still go to the summit of the hill and burn a heap of brushwood, shouting "Vistoire! Victoire!"¹ In another battle,

¹ Marivale's History of Rome, Chap. XXX. Edition of 1891, p. 214.

the Cimbri also were defeated (B. C. 101). So great was the terror caused by this invasion of the German tribes that Marius, the victor, was honoured as the third founder of Rome after Romulus and Camilius. The military uniform of these Germans consisted of hides of wolves, bears and oxen with horns—a sight, which frightened the Roman soldiers much. Whenever the German tribes fled from the battles with the Romans, their women, who always accompanied them, went towards them with raised cudgels, and taunting them as cowards forced them to fight again. They themselves also fought with the Romans and preferred being killed to yielding. Here again it was the question of "Bread and Butter" which forced them to do so, because starvation stared at them if they returned to their soil, the grain of which they had eaten off.

These German tribes, when they had to cross rivers, constructed bridges in a rude way. They first hurled from the banks rockstones in the rivers, and then, cutting big trees threw their trunks across them. This was the first Teutonic or German invasion of Italy.

The Germans came into collision for the second time with the

The second contact of the Germans with the Romans. Romans under Cæsar, who was the governor of Gaul in about 50 B. C. The tribe of Marcomanni or Marchmen crossed the Rhine and took Burgundy. Julius Cæsar drove them back and Drusus and Tiberius subjugated them and took a part of Germany between the Rhine and the Weser.

Armenius (Hermann), the chief of the Cherusi tribe, living in what is now known as Hanover, being taken as a hostage to Rome, took his little education there and learnt the lessons of Roman rule and warfare. In his case, there happened what happens nowadays. Our young men go to our ruling country to be educated there. They return imbued with ideas of liberty and freedom prevalent there and try to spread them in India. Hermann learnt at Rome, and thought, that some

of the noble and brave deeds of the Romans can also be done by his German people, if they were united and determined to do them.

One other good thing on the part of Hermann was this. He saw both, the weakness and the strength of the Romans. He saw, that they were rather bent too much toward pleasure and were slaves to passions, while his countrymen, the Germans, were simple and had preserved pure the affectionate bond of relationship towards their kith and kin. He returned to Germany imbued with the above thoughts and impressions. A short time after Quintilius Varus, a general of Augustus, went to Germany with a Roman army to assert there the power of Rome. Knowing that Hermann was educated in Germany, he took him as his guide, little suspecting his patriotic feelings for his country. It is said that Hermann led him to fight with the Germans in that part of Germany, where the simple rude physical strength of his people could be more than a match for the improved way of warfare of the Romans. Varus was completely defeated, his army was all cut off and he himself committed suicide. Hermann carried away three Roman eagles (banners). This German victory over the Romans in A.D. 9, upset Emperor Augustus, one of whose great armies was thus cut off. He put on mourning by allowing his hair and beard to grow untrimmed and often wept saying "Varus! Varus! restore me my legions!"¹ The Romans expected an invasion from the Germans but Hermann wanted no conquest. He only wanted freedom for his people from the yoke of the Romans. He was, as Mr. Baring Gould says, the first to have "the vision of an united Germany."² What this learned author says of Hermann is worth noting: He gave to "the nations of German blood an example that was to bear fruit on the peaceful field of Runnymede, when the English Barons wrung the Magna Charta from King John; for it was from the region in which Hermann fought

¹ Marius's History of Rome, Chap. LIII. Ed. of 1891 p. 426.

² "The story of the Nations" series. Germany, p. 20.

that our ancestors came, and we may take pride in him and in the great statue erected in his honour hundreds of years after his day by the princes of Germany on the culminating point of the Teutoberger Alps." The above referred to statue of Armenius (Hermann), whom Tacitus, in his *Annals*, calls the Deliverer of Germany, was begun by the celebrated sculptor Bandel in 1838 and finished in 1875.

This victory of the barbarian Germans over the civilized Romans created well nigh a panic in Rome. There lived some Germans in Rome. What has happened now here and in England happened then. They all were placed under arrest. There were some German squadrons or regiments in the Roman army. They were immediately disarmed. After some preparations, the Romans sent another army against Germany under Germanicus. This army gained a small victory. The Roman army carried into Rome, Thusnelda, the beautiful wife of Armenius, who was with child. This lady was betrayed to the enemy by her own father Siegest, who had turned a traitor to his country and who had an hereditary feud with the tribe of Hermann.¹

In some subsequent internal quarrels, Hermann was killed by his own people. Tacitus sings good many praises of this brave man. Thusnelda, when carried to Rome, gave birth there to a son, who was named Thumchius. When Germanicus returned, later on, in triumph to Rome, she, with her child, was made to drag the chains of his triumphal chariot. Tacitus, in his *Annals*,² gives a detailed account of this war.

After this time, the Romans kept themselves to a small part of Germany known as Titheland. They protected this part from the incursions of the Germans by a wall connecting their frontier fortresses. The traces of this wall are still observed and

¹ *Ibid.*, pp. 21-22.

² *Germany, Present and Past*, by S. Baring Gould, Vol. I, (1879) p. 172.

³ *The Annals of Tacitus*, translated by A. J. Church and W. J. J. Brodribb Bk. I, S. 45 et seq., (1891) p. 27 et seq.

known as those of "The Devils' Wall." The Romans had to do all this because now the Germans assumed the offensive. The Romans had gradually built many known towns in parts of Germany. They even built a town—Treves—in Belgium, which was partly German.

Ever since the Romans conquered a part of Germany, the Germans formed a part of the Roman army. On some occasions of danger, the German squadrons or regiments were disbanded. For example, at the time, referred to above when the Germans under Armenius or Hermann defeated the Romans under Varus in the time of Augustus. With the advance of the Roman armies, the Germans went with them, even to the East—to Egypt, Asia Minor and Persia.

The Ptolemin dynasty of Egypt was founded in the early part of the 3rd century B. C. by Ptolemy, the son of Lagus, a Macedonian general of Alexander the Great. He seized Egypt on the death of Alexander. These Ptolemies were not Egyptians but were Macedonians. In the reign of Ptolemy XIII, the father of the famous Cleopatra, we find what Mr. Weigall¹ calls "the critical development the political relationship between Rome and Egypt." After the battle of Pydna (B. C. 167), the influence of Greece in the East was replaced by that of Rome. In the 1st century B. C. Rome turned her covetous eye towards Egypt. Ptolemy XII had appointed in his will, which was made very early in his life, the Roman republic as his heir in order to have some financial and moral support from the Romans. Auletes (Ptolemy XIII), the new king, was much handicapped by this will. He thought that, perhaps, one day Rome, claiming to be the successor, according to the will, may oust him from the throne of Egypt. So, he always liked

¹ The Life and Times of Cleopatra, Queen of Egypt. A study in the origin of the Roman Empire by Arthur E. P. B. Weigall, p. 47.

to be in the good grace of Rome. In 59 B. C., he won the recognition of his sovereignty from Rome by personally going there and bribing some influential senators. He was then dethroned by his people, his own daughter Bernice IV taking the throne. He had 4 other children by his second marriage. One of these was the celebrated Cleopatra. With the aid of the Romans under Gabinus, he was restored to the throne. Among the Roman army left in Egypt for his protection, we find for the first time a number of German cavalry men. The Roman army was thinking of occupying Egypt for good, but their mind was diverted by the Parthians who were at war with them.

VIII.

Aulotes died in B. C. 51, enjoining by his will, that his eldest child, his daughter Cleopatra, and his son Ptolemy should jointly succeed him. It was proposed that this sister and brother, the joint successors, may marry together according to an old custom of the Egyptians. Cleopatra, to assume the whole power, postponed the marriage on one excuse or another. Her brother's party in court was stronger.

Two years after the death of Aulotes, Marcus de Bibulus, the pro-consular governor of Syria, ordered the Roman troops in Alexandria to join his army in his contemplated war against the Parthians. This Roman-Egyptian army contained Celtic and German cavalry. This was the first attempt to take the early Germans to fight against the Parthian rulers of Persia. But this attempt failed. The cavalry did not then go as desired. Then, there arose the civil war between Pompey and Caesar. The Egyptian-Roman army sided Pompey.

In Alexandria, Cleopatra quarreled with her co-ruler, her brother, and was obliged to fly to Syria, from where she sent an army to Palusium to fight with the army of her brother Ptolemy. At this very time, there came to Alexandria, Pompey after being

defeated by Caesar at Pharsalia, hoping, that Cleopatra's brother Ptolemy who ruled there might help him. But, Ptolemy got him murdered in the hope of winning the favour of the victorious Caesar. Caesar, on coming to Alexandria was shocked at the murder of his rival and looked with displeasure at the murderers. He landed at Alexandria with his Celtic and German cavalry and lived there in the king's palace. Thus, we see the Germans again in Egypt.

Caesar now sent words to the battlefield of Pelusium, where the armies of Cleopatra and her brother Ptolemy were fighting, that their dispute may be submitted to him for arbitration. Ptolemy arrived at the Court, but his supporters, looking to the fact that Caesar wanted to play the first fiddle in Egypt, raised opposition, and they and Caesar both prepared to fight.

As to Cleopatra, who also was invited by Caesar to attend, she dared not come openly, lest she might be maltreated by her rival brother's partizans. So, she thought of going secretly alone to Caesar. She took a boat and then coming near the shores of Alexandria, asked her confidential friend Apollodorus the Sicilian "to roll her up in the blankets and bedding which she had brought for her in the boat as a protection against the night air."¹ As Plutarch says, when the bundle was untied, Caesar was at once "captivated by this proof of Cleopatra's wit."

We will not enter here further into the history of the relations between Caesar and Cleopatra. After the death of Caesar, Cleopatra married his great nephew Antony. Her relations with Antony have been familiarized to us by Shakespeare, in his "Antony and Cleopatra." That play and several other writings, even some good historical writings, represent both Cleopatra and Antony in a certain bad light. But later writers,² for example Mr. Guglielmo Ferrero and Mr. Arthur E. P. Browne Weigall

¹ Life and times of Cleopatra, by Arthur E. P. B. Weigall, p. 80.

² Vide The Fortnightly Review of April 1909 pp. 333-46.

show us, that they, especially Cleopatra, were not so bad as represented by some ancient writers. Both had a patriotic view even in their marriage. Cæsar, and Antony after him, looked to their marriage with the Egyptian queen as a step towards uniting Egypt more firmly with Rome. That firm union was an important step in the proposed conquest of Persia under the Parthians by Rome. In this conquest of Persia, the German cavalry, as a part of the Roman army, was expected to play an important part. In the previous warfare, the German cavalry had already fought with the Romans against Persia. They were about to fight once more with Persia in the time of Antony, but the Egyptian Cleopatra did not allow the war to come out. It is said, that it was an ambition of Julius Cæsar to conquer Persia, just as Alexander the Great had done before him. Antony, on looking on 15th March 44 B. C., to the papers of his uncle Julius Cæsar, found out that his great uncle had that ambition. So, he thought of doing what his uncle could not do. But Rome was not powerful enough to do that. So he, like his uncle Julius Cæsar, counted upon the support of Egypt through its queen Cleopatra for his conquest of Persia.

The life of Antony, as pictured by many writers, casts a slur, as said above, both upon his and Cleopatra's character. But, about a hundred years ago, M. Lettronne¹ gave another side of the picture and showed both Antony and Cleopatra in a better light. Mr. Guglielmo Ferrero has recently followed him.² Mr. Arthur E. P. B. Weigall² also takes a similar view. All these writers tend to say, that Antony fell into the company of Cleopatra with a view to have her under his control, and to win over her help for Rome in his proposed conquest of Persia. Though Rome was powerful, it had not sufficient money, which Egypt, then ruled over by Cleopatra, could supply. So, both Cæsar, and

¹ The Fortnightly Review of April 1909 pp. 633-46. M. Lettronne based his explanations on some old coins. *Ibid.* p. 636.

² The Life and Times of Cleopatra, by Arthur Weigall, p. 47.

after him Antony, had fallen under Cleopatra's power, with a distant view to have her Egypt's help in the conquest of Persia. Again Rome being far away, he wanted to make Egypt his base for his military operations against Persia. On the other hand, Cleopatra had her object in mind. Though she was the queen of Egypt, she knew that she had some enemies at home. Her brother Ptolemy was a rival to the throne of Egypt. So, she thought of having these Roman generals, Julius Caesar and Antony, one after another, under her thumb, so that in case of difficulty at home, she could count upon their help and through them, the help of Rome.

Thus, both Antony and Cleopatra had at first different objects in mind, in seeking each other's company, friendship and love. But in the end, it was Cleopatra, who succeeded. She had Antony so much under her control, that latterly he lost himself in the pleasures of her company and of her court and did not push on his idea of conquering Persia. Thus Cleopatra, as it were, saved Persia from the grasp of Rome, and thus, indirectly also from the blows of the German cavalry as a part of the Roman army.

IX.

The Roman Empire had begun to fall. Among the various causes of its fall, one was that of the invasions of, what the Romans called, the "Barbarian hordes." These hordes or tribes, who were all on the frontiers of the Roman territories, menaced the power of Rome. The Roman Empire had sunk deeper into weakness, in the time of Maximin, who usurped the throne after Alexander Severus (A.D. 235). So these confederations, hordes or tribes gained power over Rome easily. These tribes were the following:—

(1) The German tribes, several of whom were united under the name of (A) the Franks, and (B) the Allemanni. (2) The Goths. (3) The Saracens or Arabs. (4) The Persians.

Third Century
A.D. The nations,
which, with the
Germans, weakened
the power of the
Roman Empire.
The Goths, the Sa-
racens or Arabs and
the Persians.

A. The first tribe was that on the Lower Rhine, from the river Maine (Mayn) downwards. It consisted of the Chatti, the Chauci, the Chewci and others. These were latterly known as the Franks. They invaded the Roman province of Gaul (France). For years or centuries before, they were, now and then, carrying their incursions. Now, they made stronger efforts and went as far as Spain. They went into the coast towns of the Mediterranean and plundered ships in the harbours.

The second group or confederation of tribes was that on the Upper Rhine and the headwaters of the Danube. They were known as Suevi. The Chatti of Tacitus possibly belonged to this group. In the 3rd Century A. D., they and the Boii, Marcomanni and Quadi tribes were all known as *Allemani*. It is this word that has given us the French name of Germany as '*Allemagne*.' They entered into Italy in A. D. 272 and spread desolation.

Now, there came into notice also the Goths, "the most formidable of the barbarians."¹ The Goths, and their kindred the Getæ lived on the Lower Danube. They appeared there in the place of the ancient Scythians and Sarmatians. They crossed the Danube, which then was a weak barrier, and now and then invaded the territories of Rome. They crossed the Euxine (Black Sea) and devastated even Asia Minor. Crossing the Hellespont, they even went to the Ægean sea and to the coasts of Attica. They came into greater notice under their commander and king Alaric (a name meaning all rich). He appeared at the end of the 4th century at the command of the Visigoths. He, at first, enriched himself with the wealth of Athens which he had attacked. Stilicho, a general of the Western Empire, opposed him. He attacked Rome three times. He was twice won over by money grants. But at the third time, he took the city in A. D. 410. In spite of his orders to the contrary, the city was looted by the Goths. During his invasion

¹ Dr. Merivale's *History of Rome*, Chap. LXIX (1891), p. 559.

of southern Italy, he died through illness; His men diverted the course of the river Basento to bury him in the bed of the river. They then killed the diggers of his grave, lest they divulged the place of his tomb. The river was then redirected in its old bed.¹

The eastern frontiers of the Roman Empire were also threatened at this time by the Saracens or Arabs who harassed even the countries of Palestine and Egypt. The Roman power in these countries and Asia Minor had grown too weak to defend its poor subjects. Among the treasure-finds in these districts, the coins of this period are found in very large numbers. The reason is the comparatively greater insecurity of the times, when people buried their treasures.

At this time, the Persians also made matters very hot for the Romans. Artaxerxes or Ardeshir Babagan had overthrown the Parthian dynasty and had revived the fallen power of Persia. The Persians under him and his son Shapur became stronger and wrested Armenia from the hands of the Romans under Alexander Severus. As Dr. Merivale says, "it looked for a moment as if the empire of Cyrus would be re-established even to the shores of the Ægean."

X.

Now what was the principal event which led to the entrance into Germany of a foreign element from the East, referred to by Dr. Keith? It was that of the inroads of the Huns into Europe. The Huns have a very long history of their own extending over centuries. The Parsee scriptures speak of them as Hunus. They are the Hūnās of Indian writings. They alternately rose and fell for centuries together. According to the Chinese writers in the third century before Christ, their dominions formed, as it were, a great Empire

¹ "Leaders and Landmarks in European History," by A. R. H. Moncrieff and Rev. H. J. Chaytor, (1914) Vol. I, p. 150.

extending from the Caspian sea to the frontiers of China, where the Great Wall of China was raised for protection against their frequent inroads.

In the first century after Christ, there existed four great kingdoms: (1) China in the East, (2) Rome in the West; (3 and 4) Parthia and India between these two, serving, as it were, as connecting links. The Huns lived within, or at least on the frontiers of all these kingdoms and harassed their rulers and subjects. They advanced westwards in the 4th century after Christ. At times, they even assisted the Romans against the Goths. They occupied the ancient Dacia which is now called Hungary after their name. The name of Hungary preserves their memory in the West, as Hunza (lit. the place of the Huns) does in the East. Their king Rugulus, the uncle of Attila, received in A. D. 432 an annual subsidy of £ 350 of gold, i.e., about 14,000 £ from Theodosius II. The Germans and some other Teutonic tribes served under Attila, the king of the Huns. On the death of Attila, they had a temporary fall, but, after some years, they rose into independence again. It was the invasion of these Huns that dispersed the Germans, and it is this dispersion that seems to have been principally referred to by Dr. Keith. The result of the invasion of the country of the Germans by the Huns was dispersion and finally absorption into the people of the countries where they went.

XI.

Having had a peep into the past history of the ancient Germans, we will now speak of their constitution, religion, manners and customs. Their kings and generals were elected

by the people. Tacitus says: " Their kings have not an absolute or unlimited power; and their generals commanded less through the force of authority, than of example. If they are daring, adventurous, and conspicuous in action, they procure obedience

Election of generals. The ceremony of election.

from the admiration they inspire."¹ What Tacitus means to say is, that their military commanders commanded more by example than by precept. The ceremony of the election, both of the kings and the generals, consisted of placing them on shields and of uplifting them.²

XII.

Tacitus says:³ "They also carry with them to battle, images and standards taken from the sacred groves." *Warfare, The im-*
ages of their gods
on the battlefield. This seems to be with a view to inspire them with the idea, that their gods, were, as it were, with them in the battle by their side. The images had the form of wild beasts. This was meant perhaps to encourage them to fight ferociously like wild beasts. It was not the general who punished for any military offence but the priest, because, it was believed that the gods, who were present in the battle in the forms of the images, suggested to the priests the particular form of punishment.

The wives and children of soldiers all went to the war camp. So, they were within the sphere of receiving Women and War. applause or rebuke for their courage or want of it from those who were dear to them. Those who returned wounded in battles were well received by the family. Those who returned unwounded were not much applauded. So, on returning to their homes, they showed their wounds to their family with pride. The family-members prepared their food, and so, they had no camp-followers.

At times, when soldiers gave way before the advance of the enemy, it were the women who persuaded or forced them to return to fight. Prisoners taken in warfare were reduced to

¹ Germania, Chap. VII.

² The modern European practice of lifting up popular persons on the occasion of public meetings or demonstrations, and of pulling their carriages, seems to have had an origin in some old customs of this kind.

³ Tacitus, Germania, Chap. VII, *Ibid.*

slavery. Thus, in case of defeat, the women also were reduced to slavery. So, to save their family from the horrors of slavery they fought more courageously. Women of noble families were given as hostages. States, which had given such hostages, were expected to be very faithful to their bonds and treaties.

Their army consisted of cavalry and infantry. "Their principal strength on the whole, consists in their infantry." According to Caesar, the Germans were divided into tribes. Each tribe was divided into cantons (or *gouens*.) Each canton was divided into several districts or townships (*vici*)¹. Each of this district or township (*vici*) was called "the hundred" (*die hunderte*), because it was supposed to consist of about 100 units.

On the subject of the formation of the army and their warfare, Tacitus says as follows:—

"For this purpose (of warfare), a select body is drawn from the whole youth, and placed in the front of the line. The number of these is determined; a hundred from each canton: and they are distinguished at home by a name expressive of this circumstance; so that what at first was only an appellation

¹ The German 'vici' is Avesta *Vik*, (𐬨𐬀𐬎𐬎), Sans. *विक्*. Lat. *Vic-us*, a village. We see this word in the names of English counties, like Norwich, Berwick, Warwick, &c. The above old German division seems to correspond to the ancient Iranian division of *nmāna*, *vīa*, *zantu* and *dakhyu*. According to later Pahlavi books, a family forms a house (*amāna*); 20 houses form a street (*vīa*); 50 houses form a village (*zantu*); and hundred houses form a tribe/district (*dakhyu*). I think that the German division of a tribe would correspond to an Iranian division as follows:—

German.	Iranian.
1. The Hundred.	Nmāna (the hundred of which make up a unit).
2. The Township (<i>vici</i>).	Vīa.
3. Canton.	Zantu.
4. Tribe	Dakhyu.

¹ Tacitus, *Germania* Chap. VI *Ibid.*, pp. 17-18.

of number, becomes thenceforth a title of honour. Their line of battle is disposed in wedges. To give ground, provided they rally again, is considered rather as a prudent stratagem than cowardice. They carry off their slain even in dubious fights."² Dr. Ailkin, on the authority of an old writer, thus describes the formation of a "wedge": "A wedge . . . is a body of infantry, narrow in front, and widening towards the rear; by which disposition they were enabled to break the enemy's ranks, as all their weapons were directed to one spot." In the present war, we hear of a similar wedge-like movement on a small front by the Germans. Thus, then, even now they are fighting like their ancestors of about 2,000 years ago.

Tacitus says, that "the greatest disgrace that can befall them (the soldiers) is to have abandoned their shields. A person branded with this ignominy is not permitted to join in their religious rites, or enter their assemblies; so that many, after escaping from battle, have put an end to their infamy by the halter."¹ According to Dr. Ailkin "it was also considered as the height of injury to charge a person with this unjustly."² A fine of 600 denarii (about £9) was imposed upon one who made a false accusation of this kind.

The cavalry had spears and shields for their weapons. The infantry had missile weapons or thunderbolts which they hurled to great distances. It seems they were something like our Indian *gofans* (गोफन). They rarely used swords or broad lances. The troops were either naked or lightly covered with a mantle. Few had a coat of mail. The shields were "ornamented with the choicest colours."³ This decoration with colours at first denoted valour and then nobility. The later armorial ensigns of chivalrous ages originated from this simple origin. The shields of the chieftains had figures of animals painted on them."⁴ According

¹ *Ibid.* chap. VI. p. 10.

² *Ibid.* p. 10. n. 1.

³ *Ibid.* Chap. VI.

⁴ *Ibid.* p. 10 note.

to Plutarch, later on, the Cimbri began to use helmets "representing the heads of wild beasts—and other usual figures and crowned with a winged crest, to make them appear taller." Their military uniform consisted of hides of wolves, bears and oxen with horns. These at first frightened the Romans with whom they fought. In their battles with the Romans, when they came across rivers, they, in order to bridge them, at first threw rock-stones in them and then threw trunks of trees over them.

None transacted business, public or private, without being armed.¹ The judges presided in courts duly armed.² The permission of the state to bear arms was necessary. The permission was given when the applicant showed his ability to use arms. The ceremony of presenting arms was performed in assemblies, where on the necessary permission being given, either one of the chiefs, or the father or relation of the candidate, equipped the youth with a shield and javelin. In the case of princes, they received arms not from their assemblies, but from foreign states or princes. When a prince was not personally honoured thus by being armed by a foreign prince, he was not entitled to dine with royal personages who were thus honoured and armed. For this reason, Audoin refused to dine even with his son Alboin, though he was his partner in his victory with the Lombards over the Gepidae, because the son was not armed by a king of another country. The arms, thus presented in the public assemblies or by foreign kings, served the purpose, as it were, of *togarvirilis* or the *manly gown* of the Romans. This investiture took place at the age of 12 to 15.³

¹ Ibid Chap. XIII.

² All people of German origin considered arms as a part of their official dress. Even up to late, the Swiss peasants attended public assemblies duly armed. We see this custom prevalent in some of our Indian States.

³ "This early initiation into the business of arms, gave them that war-like character for which they were so celebrated." According to "Seneca (Epist 46) a native of Germany brandishes, while yet a boy, his slender

This ceremony of arming made the recipients, who were up to then only members of the family or household, members of the State. In case of youths of high or illustrious families, with the ceremonial of arming, they received the dignity of chieftains. It was the ambition of the armed young men, known as companions, to win the highest favour of their chiefs, and it was the ambition of the chiefs to have the largest number, and those the bravest, serving under him.

It was disgraceful for the chiefs to be surpassed by others Valour in war. in valour. It was disgraceful for his men fare.¹ (companions) "not to equal their chief." To retire or run away from the battlefield was an irreparable disgrace. When a State was at peace, the young men went to some other State which was involved in war. Thus, they always sought war. When not at war, they enjoyed a thorough sluggish repose, doing no other work. The chiefs maintained, with board and lodging, the armed men who served them. We see in this and the accompanying usages, the origin of the feudal system, which, later on, was prevalent in England also.

Their old verses or songs, known as *barding*, stimulated their courage. The word *barding* is expressive of the bellowing of the stage. Their minstrels "recited their verses in a tone resembling that noise." So they were called 'bards.' These songs excited their courage for war. With the recital of these verses, the people raised a war-cry.²

javelin." He asks: "Who are braver than the Germans? Who more impetuous in the charge? Who fonder of arms?" Dr. Alkin's Translation of the Germania of Tacitus (1823) p. 38 n. u.

¹ *Ibid.* Chap. XIV.

² Dr. J. Alkin, the translator of Tacitus, gives an instance, wherein, at the battle of Killcrankie, Sir Ewen Cameron, the commander of the Highlanders, directed his soldiers to raise a war-cry. The enemy also did the same. But the cry of the Highlanders being echoed by the surrounding hills was louder. So, it was pointed out to soldiers, that the fact of their cries being louder was a good omen of victory. p. 9 n. b.

XIII.

We have alluded above, while referring to the question of the formation of the army, to the divisions of the German people for the purpose of supplying soldiers. The same division was observed in the matter of civil administration. The people were divided into nations or tribes, some of which were ruled by *kings* and some had a republican form of government by *chiefs*. Whether kingdoms or republics, their military affairs were ruled by generals. The nations were divided into cantons, each presided over by a count or chief. The cantons were divided into hundreds or districts, which were so called, because they contained a hundred villages or townships. Each hundred was ruled by a companion or centenary¹ chosen by the people. The companions or centenaries tried small causes, and the counts, both, great and small causes. The courts of justice were held in open under oaks, elms or some other large trees.

Their manner of transacting communal business requires our special attention, as it is compared with the Indian institution of the Village Councils or Village-Panchayets. Tacitus says :²

“ On affairs of smaller moment, the chiefs consult ; on those of greater importance the whole community ; yet with this circumstance, that what is referred to the decision of the people, is first maturely discussed by the chiefs ”

¹ Cf. The Persian custom introduced by the Moguls in India, whereby the military commanders were spoken of as “the thousand,” “the five thousand” &c., according to the number of soldiers under their commands.

² Chap. XI. ³ What is said here, reminds a Parsee of his own communal meetings, even in Bombay, up to about 50 or 60 years ago, when the elders met, discussed and settled petty communal affairs and called the meetings of the whole community for larger affairs. These meetings were spoken of as ‘Anjuman’ and ‘*navi-mohai*’ (i.e. small and great) Anjuman or ‘*Somast*’ (i.e. the whole) Anjuman’ respectively.

An inconvenience produced by their liberty is, that they do not all assemble at a stated time, as if it were in obedience to a command; but two or three days are lost in the delays of convening. When the number appears sufficient, they sit down armed. Silence is proclaimed by the priests,¹ who have on this occasion a coercive power. Then the king, or chief, with such as are conspicuous for age, birth, military renown, or eloquence, are heard; and gain attention rather from their ability to persuade, than their authority to command.² If a proposal displeases, the assembly reject it by an inarticulate murmur; if it prove agreeable, they clash their javelins; for the most honourable expression of assent among them is the sound of arms."

When they met in assemblies, they met duly armed in open places. The stone-henges or heaps of stones of meetings, now found in various places are supposed to be the meeting places of the ancient people.

As to the days of meetings, Tacitus says: "They assemble, unless upon some sudden emergency, upon stated days, either at the new or full moon, which they account the most auspicious season for beginning any enterprise."

We said above, that the Townships, spoken of as *vici* among the ancient Germans, corresponded to the *rig* of the Iranians and *ṛiṣ* i.e., a village of the Indians. Similarly, the old German ways of conducting the communal affairs in the *vici* resembles, to a certain extent, the Indian ways of conducting them in the *viś* or village of India as seen

¹ In the Anjuman meetings convened in the old conventional manner at old Parsee centres like Naoseri, the priest still plays a prominent part. It is the priest (*ṛiṣ*) who goes round in the town to announce the meetings, and it is he who arranges all the affairs at the meeting.

² The ancient Persians prayed to be blessed with sons, who by their wisdom, should take an active part in the deliberations of their communal (Anjuman) meetings.

³ Cf. Pliny's Natural History, Bk. II, chap. 99, (The Power of the Moon over the land and the sea) on the supposed influence of the moon upon world's affairs. (Bosstock and Riley's Translation Vol. I, pp. 128-29). Here the Moon is spoken of as "The Star of our life."

even now. Compare with the above picture from Tacitus, the following picture, presented by Sir Herbert Risley, as to how the communal business is transacted now in Indian villages by the Village Panchayets: "The method by which the Panchayet is elected cannot be expressed in terms of European political phraseology. The people get together and they talk, and eventually an opinion emerges from their talk which is the opinion of all of them. There is no majority, for they are unanimous; there is no minority for the minority has been talked over and casts in its lot with the majority. The process can only be described as selection by acclamation, in the way the earliest Greek and German popular bodies were selected, the oldest mode of election in the world."¹ What Sir H. Risley says of election and selection applies also to the transaction of other communal business.

The old German or Teuton Townships resemble Indian village communities also in the matter of common kinship and common ownership of land and other communal interests. Sir Henry S. Maine thus speaks on the subject:—"The Village-Community of India exhibits resemblances to the Teutonic Township² which are much too strong and numerous to be accidental; where it differs from the Township, the difference may be at least plausibly explained. It has the same double aspect of a group of families united by the assumption of common kinship, and of a company of persons exercising joint ownership over land. The domain which it

¹ Speech, Bengal Legislative Council, July 23rd, 1892, quoted by Mr. John Matthai, in his "Village Government in British India," pp. 30-31.

² "The township was an organized, self-acting group of Teutonic families, exercising a common proprietorship over a definite tract of land, its Mark, cultivating its domain on a common system, and sustaining itself by the produce. It is described by Tacitus in the 'Germany' as the 'vici'; it is well-known to have been the proprietary and even the political unit of the earliest English society" (Sir Henry S. Maine's "Village-Communities in the East and West," 8th ed. (1890), p. 10).

occupies is distributed, if not in the same manner, upon the same principles; and the ideas which prevail within the group of the relations and duties of its members to one another appear to be substantially the same. But the Indian Village-Community is a living, and not a dead, institution. The causes which transformed the Mark into the Manor, though they may be traced in India, have operated very feebly; and over the greatest part of the country the Village Community has not been absorbed in any larger collection of men or lost in a territorial idea of wider extent."¹

Mr. John Matthai says: "Sir Henry Maine, in one of his Lectures, remarked: 'India has nothing answering to the assembly of adult males, which is so remarkable a feature of the ancient Teutonic groups, except the Council of Village Elders'. The general gathering of villagers among such communities as those of the Santals and the Oraons would perhaps correspond in a rough way to the Teutonic assembly and be an answer to Maine's remark. His explanation of the assembly of adult males in India is noteworthy. The Indian village community was rarely a community in arms, like the Teutonic; and there was not therefore the same inducement to assign importance to the younger men. All that was required was civil wisdom, for which they resorted communal to a close group of village elders."²

These village councils of India point to local government being "as old as the hills." The author of the above book refers to another analogy. Speaking of a Madras village and referring to its artizans, he says: "In this respect they seem to afford an interesting parallel to the common innkeeper, the common hogman, the common farrier and other communal servants of early England."³ He says further on:

¹ *Ibid.* p. 12.

² "Village Government in British India" by John Matthai, p. 21.

³ *Ibid.* Introductory Chap., p. 17.

"The most characteristic feature of the government of a village community was the *panchayat* or village council. The word *panchayat*¹ possibly indicates that the number of those who originally constituted the council was five. But there is no evidence that this number was adhered to with any regularity. The term has lost its numerical connotation and means only an association of people for doing administrative or judicial work. The learned writer of the last Punjab Census Report points out that the number five is one of frequent occurrence in Indian sacred literature. He seems to imply, though he does not say it, that the term *panchayat* was chosen for its sacred associations rather than for any definite numerical indication.² And this seems to receive corroboration from current proverbs regarding the divine sanction of the *panchayat*. One of the commonest is³—"There is God in the *panch*."⁴

These old Village-Panchayets required certain self-sacrifice from its members. The *Hitopadesa* says: "A man should leave a single person for the sake of a family; for the sake of a village he should abandon a family; a village he should renounce for the sake of a country; and the whole world for the sake of his soul."⁵

¹ I think it is so. I think it has taken its origin from the six small bodies, each of 5 persons, who formed, as it were, the Municipal Corporation of 30, of the time of Chandra Gupta.

² See note by Sir F. Pollock (Sir Henry Maine's *Ancient Law* (1896) Note P. to Chap. VIII). "We are free to hold as a pious opinion: that the Indian village council still known as the five (*Panchayet*) . . . may go back to the same origin as our own reeve (*Shire-reeve*=*Sheriff*) and four men, who flourish in Canada to this day. Robuster faith might be needed to find more than accident in the number of five hearths and five lawful men in Horace's estate."

³ Compare the Russian proverb "What the Mir has settled, is God's own Judgment" (For the corresponding Mirs of Russia vide "Anatole Leroy-Beaulieu's "The Empire of the Tsars and the Russians" Z. A. Ragozin's Translation (1893), pp. 474 et seq. Bk. VIII.)

⁴ John Matthai's *Village Government in British India*, p. 18.

⁵ *Hitopadesa*, "Acquisition of Friends," Section 158 (Francis Johnson) quoted by John Matthai in his *Village Communities of British India*, p. 33, n. 1.

Mr. Sidney Webb, the Professor of Public Administration in the University of London, in his interesting Preface to Mr. John Matthai's above book, tells us, that there is something like these local organizations of ancient times, even now, in England. He says: "Underlying these august dignitaries (the Commissioners of Sewers), however, the careful observer may discover, in one county after another, still existing, fragments of another and an older local organization against floodings, unknown to the statutory constitution and never yet described in any book, in the form of juries of local residents who make their own rules, exercise their own primitive 'watch and ward' of the embankments and dykes, carry out the minor precautionary measures that they themselves devise and stand in a curious and ever-varying relationship, unprovided for by statute, to the official Commissioners, who naively regard themselves as the sole Local Authorities."

In the matter of the punishment of offenders, who in the case of some principal offences were judged by the whole assemblies or national councils, the principle, kept in view, was, "that villainy should be exposed while it is punished, but turpitude concealed." Thus, traitors and deserters were hung openly upon trees so as to be seen by all for some time; but cowards, dastards and persons guilty of unnatural practices were "suffocated in mud under a hurdle."¹ In the case of smaller crimes, the chiefs of the cantons and districts administered justice with the assistance and advice of the hundred companions chosen by the peoples of the cantons.

Fines were imposed in kind, *e.g.*, in horses and cattle. A part of the fine went to the king or state, and a part to the injured party or his relations.

¹ Tacitus, *Germania* *Ibid.* chap. XII.

XIV.

They did not live together forming large cities or settlements, but separately, on meadows and in groves
 Their dwellings. near springs and rivers. All houses had large compounds surrounding them. They did not use mortar and tiles in their buildings but simply timber which were thatched and plastered with mud. They had many subterraneous caves, which served as winter-residences and granaries as well as retreats when the country was suddenly invaded by enemies.

Their common dress was a *Sagam* fastened by a clasp or a
 Dress, * thorn. This clothing covered only a part of the body which otherwise was naked. They clothed themselves with skins of beasts which were variegated with spots and strips of furs of marine animals. Women also were similarly dressed, but they had frequently some linen for their dress. They left their whole arms and a part of the breast uncovered and exposed.

The matrimonial bond was strict. They had monogamy as a
 Marriage. rule. Polygamy was rare, and indulged in by a few wealthy, not for incontinence or lust, but rather as a mark of rank and position. It was the husband who paid dowry to the wife, and that dowry consisted generally, not of ornaments, dress or decorations, but of things as could be of use in warfare, such as oxen, caparisoned horses, shields, spears and swords. The wife's presents to the husband also consisted of arms which were considered as "the firmest bond of union." The women also were expected to be brave and warlike. Hence it was that the husband's gifts consisted of arms. In the marriage admonitions, she was advised to be "a partner in toils and dangers." She was to preserve her marriage dowry and pass it on "inviolate and honoured to her children."

The women lived in a state of well-guarded chastity. They did not loiter in public entertainments. Women's chastity. They had nothing like love-letters. Adultery was rare and was punished immediately by death by the husband if discovered by himself. The adulterer also was similarly punished. In doubtful cases, or at choice, the husband, at times, cut off the hair of the wife and dismissed her from his house, pursuing her with stripes through the village. The woman thus disgraced could never marry again.¹

Widow marriage was not practised. They took "one husband as one body and one life."² Some even became *suttees* and burnt themselves on the funeral pyres of their husbands.³

They believed that women possessed some sanctity and prescience. So, they always sought their counsel. The women performed divinations, and advised as to the auspicious time when they should go to war. Some old grey-haired women in white dress, at times, accompanied the armies as prophetesses. Some of these at times butchered some prisoners of war and from their entrails presaged victory or defeat. Some of these women were honoured as deities.

XV.

(a) Wotan,* who gave his name to Woten-tag or Wednesday was their chief god. He had a mark on the forehead, representing the Sun. Men and animals were sacrificed to him, and were, for that purpose, hung on trees, perhaps with a view, that they may be seen distinctly by the god who was the god of heaven and air. (b) Another of their gods, Donar or Thor, has given his name to Donar's Tag or Thursday (Thor's day). He presides over thunder, flinging at the enemy his

¹ Tacitus, Chap. XVIII-XIX ² *Ibid.*, p. 52 ³ *Ibid.*, p. 52, n. h.

* The old German god Wotan, who presided over air, corresponded to the Iranian Vata (𐬯𐬀𐬎𐬎𐬌 Guld) Sans वीत, Pers. *bid.*, Lat Ventus, Fr. vent, Eng. wind.

hammer which always returns to him. (c) The third god Freyja gives his name to Frei-tag or Friday. (d) The fourth god is Hertha, presiding over earth. (e) Hulda or Bertha or Hörzel presided over children and the Moon.

Mercury was their principal god. At first in the time of Cæsar, the Sun, Moon and Vulcan or Fire were their principal gods. But, latterly, in the time of Tacitus, their contact with the Gauls led them to adore Mercury as the principal god, and Mars, Hercules and Neptune as lesser gods. Mercury was the patron of arts, trade, money and merchandise. They even offered human victims to him. To Mars, Hercules and others, they offered only animal sacrifices. As the Germans were believed by some to be of Scythian origin, they were believed to have taken their custom of human sacrifices from their Scythian ancestors.

The worship of even some Egyptian deities like the Isis was adopted. Isis which was known as Clathra was worshipped in the figure of a galley. The ancient Germans, who lived on the banks of rivers like the Elbe and the Danube, easily adopted the worship of Isis, the Egyptian god of the Nile, in the figure of a galley, as they did not like the idea of gods being represented in human forms. They did not even like the idea of gods being worshipped in enclosed buildings. So, woods and groves were their places of worship. It is latterly, that they built temples for worship and statues for some of their gods.

They took omens from several things—(a) Twigs of fruit-trees, which were cut into small pieces and marked, were thrown on a white garment and picked up at random. The different marks gave particular omen. They also took omens (b) from the notes and flights of birds and (c) from horses.¹ Certain milk-white horses,

¹ Dr. Aikin, the translator of Tacitus, refers, on the authority of Herodotus, to a similar practice among the ancient Persians. (a) Some horses were sacred in the army of Cyrus. (b) Darius got his throne by the

"untouched by earthly labour, were pastured at the public expense in the sacred woods and groves." They also took omens (*d*) from war-prisoners who were made to fight single-handed with their own champions. "According as the victory falls, they presage success to one or the other party."¹

They reckoned time, not by days but by nights, *e.g.*, instead Days began with of saying, "such and such work lasted for nights, so many days," they would say, "it lasted for so many nights." This seems to be an old method among many Aryan nations. The ancient Iranians also counted their days by nights. For example, they spoke of the Fravashis of the dead coming to this world for 10 nights (*daça pañri khshafna*), and of the period of the Barashnuma, *i.e.*, ceremonial baths and retreats, as those of 9 nights (*nava khshapara*). The ancient Hebrews did the same.

The early Christians followed the Hebrews in this. Our English word fortnight (fourteen nights) for a period of 14 days points to this old custom.

In India, even now, the common expression is *rāt dāho* and the ancient expression was *ritri-divasa*, *i.e.* night and day.²

XVI.

The land of ancient Germany, which was full of woods and marshes, produced grains in some parts but no fruits. The cattle were of a poor type. Rich metals were not known among them. When gold and silver vessels were presented to their chiefs by the neighbouring Romans, they were not appreciated more than earthenware. However, the people on

neighing of a horse. (c) Zerkas was preceded in his war-marches by sacred horses and chariots. Justin gives the following reason: "The Persians believed the Sun to be the only god and horses to be peculiarly consecrated to him" (L. 10.)

¹ Tacitus, chap. X.

² Vide Journal R. A. S. of January 1916, pp. 143-146, "Day and Night in India" by Prof. A. Berriedale Keith.

the borders, having come into commercial contact with the Romans, used coins. According to Tacitus, among the Roman coins two, namely the *serrati* and *bigati*, were preferred by them. The *serrati* was serrated Denarii, i.e., Dinârs that were serrated, i.e., whose edges were cut "like the teeth of a saw" to detect base metals which latterly began to be used. The *bigati* were the coins stamped with the figure of a chariot drawn by two (bi) horses, as the *quadrigati* were those with a chariot and four horses. The ancient Germans, like the Romans from whom they took their coinage, preferred silver coinage, "because the smaller money is more convenient in their common and petty merchandise."

Gibbon, after describing their institutions, manners and customs, chiefly according to Tacitus, thus gives us a general idea of the German tribes: "Their climate, their want of learning, of arts, and of laws, their notions of honour, of gallantry, and of religion, their sense of freedom, impatience of peace, and thirst of enterprise, all contributed to form a people of military heroes. And yet we find that during more than two hundred and fifty years that elapsed from the defeat of Varus ¹ to the reign of Decius ², these formidable barbarians made few considerable attempts, and not any material impression on the luxurious and enslaved provinces of the empire. Their progress was checked by their want of arms and discipline, and their fury was directed by the intestine divisions of ancient Germany."³

¹ Quintilius Varus, defeated by the Germans, in A.D. 9.

² A.D. 249 to 251.

³ Gibbon, chap. IX, Vol. I, p. 139.

ANTHROPOLOGICAL SCRAPS.

EXTRACT from the late MR. EDWARD TYRRELL LEITH'S
MANUSCRIPT NOTES on the SUBJECT of
"The Dog in MYTH and CUSTOM."

(Continued from page 528, Vol. X, No. 6.)

The Dog is not mentioned in the earlier Books of the Bible. This is a remarkable fact. The Pentateuch does not mention it, nor Judges. Hence we may assume that before the time of the Kings, the Hebrews did not possess it, although they must have known it in Egypt, when it was domesticated long before Abraham.

July (N)
p. 263.

The Dog is first mentioned in Samuel, Book II which merely states that a dog was an insult in time of David.

In II Kings, 9, dogs devoured the body of Jezebel. It would thus seem that the Hebrews had not learnt to appreciate the good qualities of the dog.

The dog of the Neolithic age in Switzerland was about equally remote from the wolf and the jackal, and intermediate in size between a hound and a spaniel. There is no reason for supposing that it was descended from the European wolf; but Mr. Darwin's view is probably correct that it may have been derived from an extinct form which had been imported from some other region. Its nearest native ally in the wild state, is the Jackal, an inhabitant of the warm regions of South-eastern Europe and of Southern and Central Asia; and it is therefore probable that the breed of dogs was originated under the care of man in one of those countries.

Boyd
Dankins
"English-
man in
Britain."
Lond. 1880,
p. 295.

- Id.* p. 296. The muscular development rendered necessary by the struggle for life between wild animals, enables us to distinguish the wolf from the Dog; or the wild from the domestic.
- Id.* p. 299. It is a remarkable fact that the domestic animals appeared to have been introduced into Europe *en masse*, and not, as they might have been expected, one after another. The dog probably was the first servant of man and aided him in hunting; but the association of the remains of the animals in Europe affords no direct evidence on the point.
- Id.* p. 300. From this outline it is clear that the domestic animals were not domesticated in Europe but that they had already been under the care of man probably for long ages in some other regions. The turf-dog etc., etc., etc., must have been domesticated in the countries in which their wild ancestors were captured by the hunter in Central Asia. To this region also belongs the Jackal, etc., etc., etc. It is therefore probable that all these domestic animals came into Europe with their masters from the South East from the Central Plateau of Asia, the ancient home of all the present European peoples.
- Id.* p. 300. No well authenticated case of any domestic animal in any part of Europe is found in any deposits older than the Prehistoric age. None is found in the undisturbed Pleistocene Strata.
- Id.* p. 87. The Dog appears in Europe for the first time in the upper Pleiocene Period,
- Id.* p. 217. No trace of the dog or other domestic animal with the cave-men.
- Id.* p. 304. In the Neolithic age, the dog was sometimes used as food.

The Greeks, among whom the hunting hound and the house-dog are as old as their own history, probably became acquainted with them through Egypt, where the domestication of the most various varieties was already known in very ancient times. Still in Homer there are passages much resembling those in the Bible.

With the Persians and Indians, the ideas regarding the dog appear to belong to the *distinguishing doctrines, which form a religious split between the two races*. In the Zend books there appears a transcendental veneration and a truly tender care of the dog, regarding whose treatment in sickness Ahura Mazda himself reveals certain rules and with whom the priests are compared; a most sacred animal, the antithesis of the wolf. The gaze of the dog makes the dying blessed; to be torn by dogs makes the dead blessed.

Among the Indians, we find nothing analogous to this. There the dog is an unclean animal; if he runs over the sacrificial spot, the sacrifice is disturbed. We must guard ourselves against deriving the role which the dog plays among the Indians and Greeks as the guardians of the underworld and of mythical treasures, from his real duty as guardian on the earth at that day. He is only guardian in mythology in the same way as the Dragon and other monsters. The raging dogs of *Akæon* are an echo of the original conception; while the dog of *Odysseus*, without doubt also then an attribute of death, and the dog of *Hermes* as the god of anger, in Homer are described with so much tenderness.

When A. Weber in his "Indian Sketches" describes the state of culture of the primitive Indo-German race, and says, "the dog protected the herd" (p. 9)

he goes too far. I hold it as more probable that the primitive people only knew the dog in an undomesticated and at least a half-savage state.

The "Indian Dogs" of the Persians in Herodotus (I, 192) are naturally not to be considered in connection with so much more ancient a period.

ALLEGED HUMAN SACRIFICE.

Colombo, May 30.

A horrible case of alleged human sacrifice at a Hindu temple is reported from Jafna. It appears that certain Hindus of Vannarponnai, strongly tempted by a stupid dream regarding treasure trove and believing that by the sacrifice of an untainted youth to the goddess Muttumareeamman they could obtain the desired bullion, led a youth of twenty in the dead of night to the temple of the goddess. There he was drugged, stupefied and his throat cut. Nine men have been arrested, who are alleged to be the perpetrators of the crime, of whom one is the *iyer* of the temple. A special inquiry was held on Sunday by a permanent magistrate. The *iyer* and another accused were released on bail. The other seven were remanded pending further investigation.—*Times of India*, 31-5-16.

CURES FOR SNAKE-BITE.

Since it became known that the station-master at Manikpur on the East Indian Railway cures snake-bite by the simple process of inflicting what the Rev. Robert Spalding would call "a good hard knock" upon the person of the nearest bystander, that functionary, according to *The Statesman*, has been the recipient of several telegrams weekly invoking his good offices in that behalf. The results in each case appear to have been highly satisfactory, both to the station-master and his patient, but somewhat less so to the messenger whose duty it is to deliver the telegram to the wonder-worker; for apparently the moment the station-master realises the contents of the messages

he (according to our correspondent) "transmits the power of *mantram* through the medium of certain vibrations caused by giving a telling, powerful slap on the temple of the poor messenger's forehead, and the patient is cured there." As a result there has been, not exactly a strike among the telegraphic messengers of Manikpur, but a strong and increasing reluctance to deliver messages to the station-master, and the public are now warned that in order to ensure delivery of appeals for help in the case of snake-bite they must make a point of transmitting for the benefit of the messenger a sum of at least four annas which, in the case of a rich man, should be doubled.—*Times of India*, 29-6-1916.

A NOTICE OF DR. L. MANOUVRIER'S INVESTIGATIONS
ON THE LENGTH OF LIMBS AS A FACTOR IN
ROUTE MARCHING.

At the Society's Meeting held on 29th March 1916, the Honorary Secretary, Shams-ul-Ulma Dr. Jivasji Jamshedji Modi, drew the attention of the members to the Army and Navy Gazette of 16th October 1915, wherein is given the substance of a paper of Dr. Arthur Keith on the series of Investigations carried out by Dr. Manouvrier, Secretary of the Anthropological Society of Paris. The subject, though of an ordinary interest to all, was of much practical interest to military men during the present war. The length of limbs bears a certain proportion to the length of trunks in various races of mankind. Some races, e.g., the Mongolian, are short limbed, i.e., their limbs, especially lower limbs of legs, are short in proportion to their size or the length of the trunk. Others are long-limbed, i.e., their lower limbs are long in proportion to their trunk. In some races, there is a mixture of men of both kinds—the short-limbed and the long-limbed. Modern Europeans are of such a mixed race.

Now in an European army, there being soldiers of both these types, in a long march, when they are indiscriminately

mixed, they feel hindered in their walks and feel tired and fatigued quicker than usual.

Dr. Manouvrier asserts that "the fatigue entailed by a long route march depends largely on the man immediately in front and on the companions on either sides; if his natural steps fit theirs, a long march seems short and easy; if a constant effort is required to harmonize his stride with theirs, then a short march becomes long, tedious and exhausting."

That being the case the author recommends that in route marching, the soldiers should not be indiscriminately mixed up but must be grouped, the short-limbed being in the front and the long-limbed in the rear.

The Hon. Secretary observed that even in the case of persons of equally long limbs, much depends upon the gait of walking. As in all matters, the Parsee ladies have passed through a social evolution in the matter of their walks also. What was termed as the *lehko* (लेहको), i.e., a peculiar gait of walking was known among Parsee ladies of the old type about 30 years ago, when they, reminding us somewhat of the remnant of the old *pardah*, walked with their hands covered under their *saries*. This way of walking delayed the speed of walk and tired them. Even men then complained of fatigue when they walked with them.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday 26th January 1916 at 6 P.M., when, in the absence of the President, Rao Bahadur P. B. Joshi was proposed to the Chair.

The minutes of the last meeting were read and confirmed.

The Hon. Secretary informed the meeting that Government as per their letter No. 9219 dated 30th November 1915, have kindly continued the annual grant of Rs. 500 for a further period of three years and that he has thanked Government for the same in his letter No. 264 dated 1st December 1915.

The following Papers were then read :—

1. "Kanarian Konkani Castes and Communities in Bombay—Some remarkable features in their Ethnography" by J. A. Saldanha, Esq., B.A., LL. B.
2. "A Note on 'The Women's Hunt (Jani Sikâr)' among the Oraons of Chota Nagpur" by Shams-ul-Ulma Dr. Jivanji Jamahelji Modi, B.A., Ph. D.

A vote of thanks to the authors of the Papers concluded the proceedings.

The Thirtieth Annual General Meeting of the Anthropological Society of Bombay was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday 23rd February 1916 at 6 P.M. (S.T.) when, in the absence of the President, the Vice-President, Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.) occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. P. R. Cadell, I.C.S., was duly elected a member of the Society.

The Thirtieth Annual Report was then read and the Financial Statements placed on the table for inspection by members.

Proposed by Mr. R. P. Masani and seconded by Mr. K. A. Padhye.

"That the Report for the year 1915 and the Statements of Accounts as audited and signed by the Auditors be adopted." (Carried unanimously.)

Proposed by Lt.-Col. K. R. Kirtikar, I.M.S. and seconded by Rao Bahadur P. B. Joshi.

"That the Honourable Mr. W. D. Sheppard, C.I.E., I.C.S. J.P., be elected President of the Society for the ensuing year.

Both the speakers gave expression to the esteem in which the Honourable Mr. W. D. Sheppard was held and expressed pleasure at his kindly consenting to accept the office of President.

On the proposition being carried unanimously, the Hon'ble Mr. Sheppard then occupied the Presidential Chair.

Proposed by Mr. J. A. Saldanha and seconded by Rao Sahab Dr. V. P. Chowan.

That the following Office-bearers be elected for the ensuing year :—

Lt.-Col. K. R. Kirtikar, I.M.S., (Retired.)	}	Vice-Presidents.
Principal J. N. Fraser.		
Rao Bahadur P. B. Joshi.	}	Members.
Rao Sahab Dr. V. P. Chowan.		
R. P. Masani, Esq.		
S. S. Mehta, Esq.		
G. K. Nariman, Esq.		
R. K. Dadachanji, Esq.	}	Hon. Auditors.
Rao Sahab Dr. V. P. Chowan.		
Shams-ul-Ulma Dr. Jivanji Jamshedji	}	Hon. Secretary and
Modi, B.A., Ph. D.		
		Treasurer.

Carried unanimously.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph., D. then read his Paper on the following subject :—

“ Sex in Birth and Sex after Death.”

A vote of thanks to the author of the Paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 29th March 1916 at 6 P.M. (S. T.) when, in the absence of the President, the Vice-president, Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.) occupied the Chair.

The minutes of the last meeting were read and confirmed.

The Hon. Secretary then placed before the meeting a list of some members who had not paid in their subscriptions for 1914 and 1915 in spite of his sending them several reminders. He drew the attention of members to rule No. 11.

Resolved that the names of those members whose arrears are not recovered be struck off.

The Vice-President, Lt.-Col. K. R. Kirtikar, introduced to the members present, Rev. E. Z. Hoskins, army-chaplain, introduced to the Hon. Secretary by Mr. S. M. Edwardes, C.S.I., I.C.S.

The following Papers were then read :—

1. “ Some of the well-known Observances of Ancient Agricultural Life in India ” By S. S. Mehta, Esq., B.A.
2. “ A Note on the Antiquity of Man. An Iranian View of the Creation of Man.” By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D.

A vote of thanks to the authors of the Papers concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 26th April 1915 at 6 p.m. (S.T.) when in the absence of the President, the Vice-President, Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.) occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. J. Mercer, L.R.I.B.A., was duly elected a member of the Society.

The following Papers were then read :—

1. "North Indian Incantations for Charming Ligatures for Snake-bite." By Sarat Chandra Mitra, Esq., M.A., B.L.
2. "The German Kaiser William in the Incantations of the Oraons of Chota Nagpur and the Iranian King Faridun in the Incantations of the ancient Persians." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D.

A vote of thanks to the authors of the Papers terminated the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, Bombay, on Wednesday, the 28th June 1916 at 6 p.m. (S. T.) when Lt.-Col. K. R. Kirtikar was in the Chair.

The minutes of the last meeting were read and confirmed.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D. then read his Paper on the following subject :—

"The Ancient Germans, Their History, Constitution, Religion, Manners and Customs."

A vote of thanks to the author of the Paper concluded the proceedings.

ANNUAL REPORT

1915.

THE ANNUAL REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.

(FROM 1ST JANUARY 1915 TO 31ST DECEMBER 1915.)

The Council begs to submit the following report of the work of the Society during the year 1915 :—

Number of Members.—At the commencement of the year, there were 91 Life, Special and Ordinary Members. One Life Member and three new Members were elected during the year. Two members died during the year. Four members have resigned. Thus 89 members were on the roll of the Society at the close of the year.

Obituary.—The Society has to record with regret the loss by death of the following members :—

1. Khan Bahadur Bomanji Edulji Modi.
2. Bomanji Dinshaw Petit, Esq.

Meetings.—During the year under report, 10 Meetings were held out of which one was the Annual General Meeting and the rest Ordinary Monthly Meetings.

Communications.—At these 10 Meetings, the following Papers were read :—

1. Aswattha or Tree-Worship. By S. S. Mehta, Esq., B.A. (Read on 27th January 1915.)
2. Presidential Address. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D. (Read on 25th February 1915.)
3. A Consideration of the Position of Women in Primitive Society from the Standpoint of Marriage. By S. S. Mehta, Esq., B.A. (Read on 31st March 1915.)

4. A Note on a Cure Charm for the Bite of the Boda Snake. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 28th April 1915.)
5. Pregnancy (Fecundity) amongst Ancient and Modern Races. By S. S. Mehta, Esq., B.A. (Read on 30th June 1915.)
6. A Few Parsee Riddles. By Rustamji Nasarvanji Munshi, Esq., (Read on 30th June 1915.)
7. The Pundits of Kashmir. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D. (Read on 28th July 1915.)
8. Rules of Civilized Warfare in Ancient Hindu Literature. By Keshav Appa Padhye, Esq., B.A., LL.B. (Read on 25th August 1915.)
9. The Folklore of the Headless Man in North Bihar. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 29th September 1915.)
10. Kanarian-Konkani Castes and Communities in Bombay—Some remarkable features in their Ethnography. By J. A. Saldanha, Esq., B.A., LL.B. (Read on 27th October 1915.)
11. Indian Superstitions about the Headless Trunk and Trunkless Head. By S. S. Mehta, Esq., B.A. (Read on 24th November 1915.)

Journal.—No. 4 of Volume X was published during the year. Journal Nos. 5 and 6 are in Press and will be shortly out.

Presents.—Journals and Reports of learned societies and other publications have been received in exchange for the Society's Journal and otherwise as usual during the year under report.

Finances.—The invested funds of the Society stood at Rs. 3,200 and the Cash Balance at Rs. 859-4-10 on 31st December 1915.

THE HONORARY TREASURER'S REPORT

For the year 1915.

STATEMENT A.

Showing the number of Members of the Society.

Members remaining on the roll on 31st December

1914 91

Add—

Members admitted during the year 1915 ... 4
— 95

Deduct—

Names removed on account of resignation ... 4
Names removed on account of death ... 2
— 6
—

Members remaining on the roll on 31st December

1915 89
==

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.

Bombay, 31st December 1915.

ANTHROPOLOGICAL STATEMENT

Statement showing in detail :—(A) the amount of Government the actual amount received during the year; (C) the previous year; (D) the amount not paid owing to to be recovered; (E) the amount deducted

	Rs. a. p.	Rs. a. p.
<i>Amount payable for 1915 as under:—</i>		
<i>A</i> Balance remaining to be recovered from the previous years.	.....	120 0 0
<i>Government Grant.</i>		
Government grant for the year 1915-16.	500 0 0	.....
<i>Life Members.</i>		
8 Life Members (from whom no further subscriptions are due) ... ..	.....	.....
1 New Life Member	100 0 0	.....
<i>Special Members.</i>		
H. H. the Nizam, G.C.S.I.	100 0 0	
The Administrator of Junagadh State ...	15 0 0	
		715 0 0
Carried over Rs. ... ..	.....	845 0 0

SOCIETY OF BOMBAY.

B

Grant and subscriptions payable during the year 1915; (B) amount of subscriptions of the year received during the year; (E) the amount of subscriptions remaining on account of Commission on cheque.

	Ra. a. p.	Ra. a. p.
<i>Government Grant.</i>		
B Government grant for the year 1915-16.	500 0 0	.....
<i>Life Members.</i>		
8 Life Members from whom no farther subscriptions are due ... ..	.....	
1 New Life Member	100 0 0	
<i>Special Member.</i>		
The Administrator of Junagadh State ...	15 0 0	
<i>Ordinary Members.</i>		
64 Members paid subscriptions for the year 1915	639 12 0	
<i>Payment in Advance.</i>		
7 Ordinary Members paid subscriptions for 1914 in 1915	70 0 0	
<i>Payment in Advance.</i>		
2 Ordinary Members paid subscriptions for the year 1915 in the year 1915 ...	20 0 0	
Total amount of Grant and subscriptions received during the year 1915 ... ..	.....	1,244 12 0
C <i>The amount of subscriptions of the year 1915 received during the previous year.</i>		
1 Ordinary member paid subscription for 1915 in 1914 ... ..	.....	10 0 0
Carried over Ra. ...	.....	1,354 12 0

STATEMENT

<i>A—continued.</i>	Rs. a. p.	Rs. a. p.
Brought forward Rs...	.....	845 0 0
<i>Ordinary Members.</i>		
75 Members continued from the year 1914..	750 0 0	
1 Member free (Honorary Secretary) ...	.....	
4 Members resigned (from whom no sub- scriptions are due) ... ..	.....	
1 Member died (from whom no subscrip- tion is due) ... ..	.....	
3 Members elected during the year 1915.	30 0 0	
2 Members paid subscriptions in advance for 1916	20 0 0	
		800 0 0
Total Rs...	.....	1,645 0 0

Bombay, 31st December, 1915.

B—continued.

	Rs. a p.	Rs. a. p.
<i>D</i> Brought forward Rs. ...	.....	1,354 12 0
<i>The amount not paid owing to death.</i>		
1 Subscription of one ordinary member who died during the year before pay- ment of subscription ... ..	.....	10 0 0
<i>E</i> Amount of subscriptions remaining to be recovered,		
6 Ordinary members for 1914	60 0 0	
12 Ordinary members for 1915	120 0 0	
1 Special member for 1915	100 0 0	280 0 0
<i>F</i> Amount deducted on account of Commission on cheque.		
Commission on a cheque of Rs. 10 from Burma ... ..	.....	0 4 0
Total Rs. ...	.....	1,845 0 0

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.

STATEMENT

Statement showing the Receipts and Expenditure of the

RECEIPTS,	Rs. a p.
Balance on 1st January 1915 (Rs. 891-0-9 with the Bank of Bombay and Rs. 20 in hand).. ..	911 0 9
Government Grant for the year 1915-16 and amount of annual Subscriptions and a life membership received during the year 1915 as per Statement B	1,344 12 0
Interest realized on Invested Funds during the year 1915	97 14 2
Total Rs....	2,353 11 6

We have examined the accounts and found them correct. We have examined the Vouchers and also the Bombay Bank's Safe Custody Receipt for the Securities.

R. K. DADACHANJI, }
V. P. CHAVAN } *Auditors.*

Bombay, 31st December, 1915.

C.

Anthropological Society of Bombay, during the year 1915.

EXPENDITURE,	Rs. s. p.
Establishment	480 0 0
Postage and Stamps.	39 0 9
Stationery, Printing and Binding Charges	19 10 6
Cost of Printing the Journals	334 0 0
Miscellaneous Charges (including Rs. 565-3-5 cost of Government Promissory Notes of Rs. 900 bought during the year)	621 11 5
Balance on 31st December 1915, (Rs. 849-4-10 with the Bank of Bombay and Rs. 10 in hand)	859 4 10
Total Rs. ...	2,353 11 6

Invested Funds :—

Government Promissory Notes bearing 3½ per cent. Interest for Rs. 3,200.

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.



THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY
OF
BOMBAY.

KANARIAN-KONKANI COMMUNITIES
IN BOMBAY.¹

ORIGIN OF "KANARIN", &C.

BY J. A. SALDANHA, Esq., B.A., LL.B.

(Read on 26th July 1916.)

The term 'Kanarin' or 'Kanarin' is occasionally used in old records or accounts of travellers when they refer to local Christians or their clergy in Bombay, Salsette and Bassein. For instance Grosse in his "*Voyage to the East Indies*" (1772) describes the landed proprietors of Bombay in 1750 as being mostly Mestizoes (Indo-Portuguese in race) and *Kanarias* (mostly *Roman Catholic Converts*), Moors, Gentus and Parsis. In the *Bombay Gazetteer* Vol. XIII. relating to Thana Part I. p. 203, it is observed "Under a Vicar-General who lived at Kuria, the native or as they were called *Kanaris* vicars managed the churches and kept the bulk of the people from forsaking Christianity" (after the expulsion of the Portuguese by the Marathas). In the footnote it is explained "*Kanarin*, that is *Kanarese*, a name originally given to the native clergy in Goa. It is still in use but is considered a term of reproach" The

¹ For Mr. Saldanha's Paper on the same subject, vide our *Journal* No. 7. Vol. X, pp. 533-543.

observation in the *Bombay Gazetteer* just quoted appears to be founded on Anquetil Du Perron's note in his introduction to the Zend Avesta I ecco-xxv. "When the Marattas established themselves, the Portuguese monks and other white friars retired to Goa. Canarin curates occupy the ruins of the convents and churches under the inspection of the Vicar-General, also a Canarin, who resides at Kurla in the South of the island."

The question arises from what name of place or race this term Kanarin is derived. Some trace its origin to *Kanora* the name given to the Salsette island—from which probably comes the name of the caves—the Kanheri (Kanhégiri) caves or which got the name from the name of the caves themselves. Fryer in his "*New Account of East India and Persia*" (1698) calls the island of Salsette by the name of "*Canorein*." In his map of Bombay he places "*Canora island*" to the north of the Bombay island. Cauto calls it "*Canoria*." Clement Dawning in his *Compendious History of Indian Wars* describes the original inhabitants of Bombay to have been *Keneyreans*, that is probably the Kulis.

It was quite in the ordinary course of events and according to natural process to name the inhabitants of the Kanheri or Salsette island Kanherians or Keneyreans. But it would be quite against any natural procession of events to name only the Christians of Salsette after the Kanheri island. We must look therefore to another source for the origin of the name Kararin or Kanarin as applied to the clergy or Christians in Bombay or Salsette.

History repeats itself: what happened once on a small scale happens these days on a larger scale. The Goans and Goan priests are more numerous in Bombay than any other Christians or clergy. The conquest of Salsette, Bassein and Bombay by the Portuguese must have been followed by an influx of Goans and their clergy—the latter as missionaries and the former as merchants. They were called before this conquest *Kanaria* by the Portuguese in Goa

itself. The whole district from Goa to Mangalore was called by them Kanara. The Kaunada or Kanarese language was and is still spoken by the majority of the population along the coast from Karwar in North Kanara to Brahmawar in S. Kanara and above the Ghaute in Mysore and in the districts of Bellary, Dharwar, Bijapur and South Belgaum. The Portuguese extended the Kanara province to Goa on the north, though the language spoken in that part of Western India was not Kaunada or Kanarese, but what is called Konkani or Goanese at present. They called also their language as one of Kanara or Kanarin. Mr. Thomas Stephens—the author of the famous Christian Puran—distinguished Konkani from Kanarese by calling it *Brahmans Kanarin*, in his catechism and grammar, the first grammar of any vernacular in India; for it was the language introduced in Goa or South Konkani by the Gaud Sarasvat Brahmins. The catechism was published in A.D. 1622 and the Grammar in A.D. 1640.

The islands of Bombay, Salsette and Bassein came under the Portuguese power in A.D. 1534. The first missionaries, apart from the Europeans, must have been Goans or Kanarins as they were called by the Portuguese. Goan priests must have continued to be in demand and requisitioned to make up the deficiency in clerical vocations, a deficiency which is still felt in these Portuguese Padroado territories. The original inhabitants of these parts may have been Kenneyrians, after the island of Kenhari (or Salsette); but the Kanarins were evidently a distinct community or class hailing from Goa or Kanara.

With the advent of the steamer communication in the Arabian sea, there commenced a great influx of Goans into Bombay and they are at present in evidence every where in this city, and their prominence is displayed in all that makes for enjoyment of life on European ideals by means of musical, architectural, dressing, culinary, painting and other arts. The recent census gives Goanese speaking population of Bombay to be 22,000 but it is probably still larger and numbers over 25,000.

Among the leading Goan public men must be mentioned Dr. A. Viegas, who was once President of the Bombay Municipal Corporation, and among their writers and antiquarians the most notable have been the following:—

Dr. Gerson da Cunha, the author of the famous work "*Chaul and Bassein*" and "*Origin of Bombay*" and one of the most distinguished contributors to the journals of the Bombay-Branch, R. A. Society and the Anthropological Society, Bombay, as well as to several European journals.

Dr. Lisboa—author of the *Bombay Gazetteer* volume on Botany.

Mr. J. Silva—late editor of the *Anglo Lusitano* and author of some publications.

Commendador Leandro Mascarenhas, the late Editor of the *Anglo Lusitano*.

The last but not the least important community from Kanara in Bombay is that of its Catholics—generally called Mangaloreans—one of whose leaders Hon. Dr. C. Fernandes has recently been nominated to a seat in the Bombay Legislative Council. It is an infant colony of a few hundreds, that plays the part of a connecting link between the various sections of the Christians in Bombay. With a strain in many of them of European blood inherited from the Portuguese settlers on the coast who intermarried with the high caste converts from the Gaud Sarasvat and other Konkani communities, they have shown an enterprising spirit in every profession of life, which, if only it were combined with a sounder physical culture, would place them in the fore front of Indian communities in this city. The story of the loan of 3,30,000 rupees by their ancestors to the ill-fated General Mathews despatched from Bombay to Mysore told by James Scurrey in his rare book published in London in 1824, appears to have real foundation in fact and should not be confused with the account, of the claim set up by him against

the E. I. Co. for 33,000 rupees. It solves in my humble opinion the mystery of the misappropriation by the General of Tippu's treasury at Bednur. It is to the eternal credit of Englishmen in India of those days that he in his last moments recorded the fact of the loan on his pewter plate by means of a pewter fork and desired a restitution of it by the E. I. Company. The deciphering of this legend is confessed by Scurry to have been the cause of their terrible decree of the Tippus of Mysore, which resulted in the deportation of 30,000 Christians of Kanara to Mysore in 1784 and thereafter. On the fall of Seringapatam some of the remnants of these Christians were despatched back to Kanara, where they soon grew into a prosperous community. Their ancestors originally migrated from Goa to Kanara. Mangalore once the chief town of Kanara before its division into North and South Kanara, and even now the centre of its industrial, commercial and educational activities gives its name to the community in Bombay. South Kanara maintains a greater part of its traffic and intercourse of its people with Bombay than with Madras, which fact accounts for the large influx of various communities of Kanara into Bombay.

With the colonies of Tulu Mogera, Konkani Gaud Sarasvat Brahmans, Goans and Kanara Catholics in Bombay, we have in our midst most interesting phenomena of racial mixtures, adaptations, contrasts, which afford fruitful subjects of study in comparative ethnical jurisprudence.

FOLKLORE OF BOMBAY WELLS.

BY E. P. MASANI, Esq., M.A.

(Read on 30th August 1918.)

The time was when the whole earth, our fever-stricken isle included, was free from fevers. Unfortunately, one day Daksha Prajapati and his son-in-law Shiva fell out and their discord brought with it a whole crop of fevers. The story runs that Daksha Prajapati once celebrated a great sacrifice to which he did not invite Shiva. All humanity had to suffer for this insult which greatly incensed Shiva and eight sorts of fever were in consequence produced by his breath at that time.¹

In the good old days, however, a magic thread (*dora*) or a charm (*mantra*) was enough to scare the fever-spirit away. In obstinate cases, no doubt, the spirit had to be exorcised from the body of the patient by a *Bhaxa* and transferred to some animate or inanimate object or perhaps a goat or a cock or a buffalo had to be sacrificed to propitiate the disease deity. But that was all. A special offering for the Benares godling of malaria, *Jvaraharissara*, "the god who repels the fever" was *Dudbbhanga*, a confection of milk (*dudh*), the leaves of hemp plant (*bhanga*) and sweets.²

Of all such remedies and expedients the simplest and the quaintest was that for driving the malaria fiend away. One had only to listen to the story of *Ekanterio* (the spirit controlling intermittent fever) and one got an immunity for ever. The legend runs that once a Bania, on his way to a village, came across a banyan tree where he unyoked his bullocks and went to a distance to seek for water. *Ekanterio* resided in this tree, and when the Bania had gone sufficiently far, he stole from behind the tree and carried away the Bania's carriage together

¹ Folklore Notes, Vol. I, Gujarat.

² Crooke : Folklore of Northern India, Vol. I, p. 136.

with his family. The Bania was much surprised to miss them on his return, but he soon found out the author of the trick and pursued *Ekanterio*. That spirit, however, would not listen to the Bania's entreaties to return his carriage, and the matter was at last referred for arbitration to Boohki Bai. She decided in favour of the Bania, and confined *Ekanterio* in a bamboo tube whence he was released on condition that he would never attack those who listen to this story.

To-day in our city there are no such story-tellers, no such Bhuvas and medicine men, or, if there are any, they are seldom given a chance. We rather like to listen to the stories of the microscope and pin our faith to the doctor and the scientist. These men of science scent *Ekanterio* in every anopheles mosquito and tell us that malarial fever is conveyed from one human being to another by the bites of this ubiquitous insect. Therefore, if we wish to stamp out malaria, we must wage a crusade against this vast army of *Ekanterio*. It is well known that these mosquitoes breed in water and that they are particularly fond of well water. One of the measures that the Bombay Municipality has therefore to enforce in connection with its campaign against malaria is the closing of wells containing the larvae of these mosquitoes. In the early stages of the campaign, however, it gave rise to vehement protests. These were prompted not merely by utilitarian motives, but also by religious sentiments and supernatural beliefs. The aggrieved parties gave chapter and verse to show that their scriptures enjoined the use of well water, and well water only, in connection with divers ceremonies, and they further relied on several popular beliefs investing the water of wells with supernatural efficacy. The object of this paper is to give a few typical examples of such beliefs and convictions and a few stories concerning several wells of Bombay, culled from the official correspondence on the subject and other sources, and to show that these merely present, with a little local colouring, the same primitive phase of nature worship under which all nations inhabiting the globe have held in the past, and do

hold to a certain extent even now, springs and wells in religious reverence and awe, regarding their water as a living organism or as a dwelling-place of spirits.

When the owner of an objectionable well is asked by the Municipality either to fill up the well or to cover it, he invariably prefers the latter alternative, provided he is allowed to cover the well with wire gauze or at least to provide a wire gauze trap door for drawing water. The reason given in most of the cases is that according to tenets and established custom the water required for religious ceremonies must be exposed directly to the rays of the sun and that water not so exposed is rendered unfit for the purpose. The Parsis cite their scriptures and the Hindus theirs in support of this contention. It is unnecessary for our present purpose to reproduce the injunctions of the scriptures here, but it is interesting to note how they are construed and understood.

When the Health Officer, Dr. J. A. Turner, was overwhelmed by all sorts of religious objections to the closing of wells, he consulted recognised authorities on the Parsi scriptures, of whom Shams-ululma Dr. J. J. Modi was one, as to how the object of the Department could be carried out without wounding the religious susceptibilities of the Parsis. Dr. Modi gave his opinion as follows, referring to a ceremony of peculiar interest to the student of scriptural lore :—

“As, according to Parsi Books, the Sun is considered to be a great purifier, it is required that the well must be exposed to the rays of the Sun. So a well hermetically covered with wood or metal is prohibited. But one ‘hermetically covered with wire-gauze of very fine mesh,’ as suggested by you, would serve the purpose and would, I think, serve the Scriptural requirement. As to the question of drawing water from such a well, a part of the three principal ceremonies performed at a Fire Temple is known as that of *Jar-meleuvi* (lit. to unite the Zaothra or ceremonial water with its source). As we speak of ‘dust to dust’ i. e., one born from dust is in the end reduced to dust, this part

of the ceremonial which symbolizes the circulation of water from the earth to the air and from the air to the earth requires what we may, on a similar analogy, speak of as the transference of 'water to water.' It requires that a part of the water drawn for ceremonial purposes from the well must be in the end returned to its source—the well. So, the provision of the air-pump, will not, I am afraid, meet all the requirements. I would therefore suggest that in addition to the hand-pump, a small close-fitting opening, also made of wire-gauze of fine mesh, may be provided."

Shams-ul-ulma Dr. Darab Dastur Peshotan Sanjana also gave his opinion to the same effect and the recommendation of these scholars was accepted by the Department.

No Hindu scholar appears to have been consulted by the Health Officer, but a few gems selected from the petitions and protests received by the Municipal authorities will throw some light on the traditions and customs of the different Hindu Sects. In a letter to the Standing Committee, the Trustees of the Derasar Sadharan Funds of the temple of Shri Anantnathji Maharsaj represented that according to the scriptures of the Jains water to be used at religious ceremonies "must be drawn *at one stretch* from a well over which the rays of the sun and the light of the moon fall constantly and which must therefore be open to the sky and no other water could be used at such ceremonies."

In another letter to the Committee Messrs. Payne & Co., Solicitors, wrote on behalf of their client Mr. Kikabhoy Premchand: "Our client is a staunch Hindu of old idea and he requires the use of water from *seven* wells for religious ceremonies. For this purpose he uses the two wells in question and has to go to neighbouring properties to make up the full number of seven wells. Water drawn by means of a pump cannot be used for religious purposes and it is absolutely necessary that both the wells should be provided with trap-doors."

Even a trap-door would not satisfy the scruples of a large number. Messrs. Mehta, Dalpatram and Laljee, Solicitors, represented that the Marjadis never used pipe water and they observed: "According to the Marjadi principles if any pot containing water touches any part of the trap-door, the water cannot be used for any purpose and the pot must be placed in fire and purified before it can be used again. As, however, it is exceedingly difficult whilst drawing water to prevent the vessel from coming into contact with the trap-door, the provision of such door instead of being a convenience is the cause of much needless irritation and annoyance."

Mr. Gocouldas Damodar went a step further and urged that his Marjadi tenants "were drawing water out of the well only in sackcloth buckets and any other means would conflict with their religious scruples."

Mr. Sunderrao D. Navalkar raised a further objection. "By asking me to cover the well," wrote he, "you will be interfering in our religious ceremony of lighting a lamp in the niche in the well and perform other ceremonies regarding it."

The least objectionable expedient for preventing wells from being breeding grounds for the malarial mosquito was to stock them with fish. In many cases it was cheerfully resorted to as an experimental measure for killing the larvae. But even this simple expedient was not acceptable to some. In objecting to it a gentleman submitted that the fish would devour the larvae and that it was against his Jain religion to do any harm to insect life. It, however, required no very great efforts of casuistry to induce him to believe that it would be no transgression on his part if he merely allowed the Department to put the fish in the well.

This incident reminds one of the great unwashed sect of the Jains known as the *Dhondhias*. These people consider it a sin to wash, as water used for bathing or washing purposes is likely to destroy the germs in it. Ours is indeed a country of bewilder-

ing paradoxes. The Hindu *Shastras* enjoin a complete bath not merely if one happens to touch any untouchable thing or person, but even if one's ears are assailed by the voice of a non-Hindu (*Yavan*). And yet in this bath-ridden country of religious impressionability and, what may appear to the western people, hyperbolic piety, people like the *Dhundhies* abound. In a paper on the Cult of the Bath, read before this Society about five years ago, Mr. Krishnalal Jhaveri refers to the customs prevailing amongst this sect and amongst certain sub-castes of Banias who, during the whole of the winter, consider it useless to have anything to do with water beyond washing their hands and face.

With this abstinence from washing may be compared the custom prevailing all over Greece of refraining from washing during the days of the *Drymais*. No washing is done there during those days because the *Drymais*, the evil spirits of the waters, are supposed to be then reigning.

Let us now turn from these quaint religious customs concerning the use of well water to some of the beliefs of the people in the existence of well spirits. As I have mentioned above, when house owners are asked to fill up their wells or to cover them, they generally apply for permission to provide a wire-gauze cover or a trap-door. In not a few of these cases the application is prompted either by a desire "to enable the spirits in the well to come out," or by the fear "lest the spirits should bring on disaster" if they were absolutely shut up.

Mr. Gamanlal F. Dalal, Solicitor, once wrote on behalf of a client, regarding his well in Khetwadi Main road :—

"My client and his family believe that there is a saintly being in the well and they always personally see the angelic form of the said being moving in the compound at night and they always worship the said being in the well, and they have a bitter experience of filling the well or closing it up hermetically because in or about the year 1902 my client did actually fill up the well to its

top but on the very night on which it was so filled up all the members of my client's family fell dangerously ill and got a dream that unless the well was again re-opened and kept open to the sky, they would never recover. The very next day thereafter they had again to dig out the earth with which the well had been filling up and they only recovered when the well was completely opened to the sky."

A Parsi gentleman, who owns a house on Falkland Road, was served with a notice to hermetically cover the well. He complied with the requisition. After about a month he went to Dr. K. B. Shroff, Special Assistant to the Health Officer, Malaria, to whom I am indebted for several cases cited in this paper, complaining that he had lost his son and that he had himself been suffering from palpitation of the heart. This he attributed to the closing of the well.

Similarly, a Parsi lady in Wanka Moholla, Dhobi Talao, informed Dr. Shroff that ever since the closing of the well in her house her husband had been constantly getting ill. Likewise, a Parsi gentleman living in the same locality bewailed that he was struck with paralysis on the right side of his body for having sealed his well hermetically.

These spirits are believed to influence not only the health and strength of their victims but also their fortunes. In Edwardes Theatre on Kalbadevi Road there was a well, which was filled in by its considerate owner of his own accord during the construction of the building. Subsequently, the owner went to the Malaria Officer and informed him that no native Theatrical Company would take his theatre on hire, as the proprietors had a sentimental objection pertaining to the well, and that it was believed that European Companies also did not make any profit, as the spirit in the well was playing mischief. He therefore applied for permission to reopen the well, promising at the same time that he would cover it over again so as to let the spirit have "a free play in the water." This request was granted

and the work was carried out accordingly. "Recently I was informed," says Dr. Shroff, "that the theatre was much in demand."

Sometimes the pent-up spirits are not so vindictive. Instead of ruining the owners of the wells in which they are shut up, they vent their wrath by merely breaking open the barriers. A Parsi lady in Cowasji Patel Street, Fort, owned a large well about 25 to 30 feet in diameter. The Departmental Deities ordered that the well should be covered over. After half the work of covering the well had been done, the concrete gave way. The lady went running to the Malaria Officer urging that that was the result of the wrath of the presiding spirit of the well and imploring him to cancel the requisition¹. The Malaria Officer, however, remained unmoved by the fear of rousing the ire of the water wraith and the dejected lady left his house greatly incensed and probably firmly convinced that the wrath of the spirit would soon be visited on that callous Officer. He is, however, still hale and hearty. What he did to appease the spirit or what amulet he wears to charm the water-goblins away is not known. However, this much is certain that he has not escaped the plain cannon fire of all the well-worshippers of Bombay during the last three years.

But whatever may be the attitude of the hardened scientists in this matter, there is no doubt that these well-spirits are everywhere held by the people in great reverence and awe. Whether one believes in their existence, or is inclined to be sceptical on that point, wells supposed to harbour spirits are scrupulously left undisturbed. Mr. Rustomji Byramji Jeejeebhoy, whose family is known both for its munificence and culture, wrote in the following terms with regard to a well in Alice Building, Hornby Road:—

"There is a superstition connected with the well. It is well known all over this part of the town that the well is said to

¹ With this incident may be compared the English traditions concerning the preservation of the holy wells of England. *Vide* part II of this paper, page 753.

be a sacred well and much sanctity is attached to it. Out of deference to this superstition, I had in designing Alice Building to so design it as to leave the well alone. To me personally the well is of no use, but those who believe in the superstition come and pray near the well and present offerings of flowers and cocoanuts to it."

Not only owners of wells but also building contractors are averse to disturbing water spirits. The Parsi contractor who built the Alice Buildings had done work worth about Rs. 35,000 when he was told that it was proposed that the well had better be filled up. He told the owner that he would forego all his claims rather than touch that sacred well.

Once you instal a natural object in the position of a deity, the idea that the deified power demands offerings and can be easily cajoled invariably follows, probably based on the conviction that every man has his price! Offerings to well-spirits are therefore believed to insure good luck and to avert calamities. One day a Parsi lady went to Dr. Shroff in great excitement and begged him not to insist on the well of her house in Charni Road being closed. The well, she urged, was held in great reverence by people of all communities. Only the day previous, she was driving in a carriage to the house to offer a cocoanut, sugar and flowers to the well, when she narrowly escaped a serious accident, thanks to the protection offered by the well spirit.

Two sisters owned a house in Dhunji Street near Pydhowni. They were served with a notice to cover the well of the house. One of the sisters went running to the Malaria Officer beseeching him to cancel the notice. She said that her invalid sister strongly believed in the efficacy of the worship of the well and never went to bed without worshipping it and offering it flowers, &c., "My poor sister would simply go mad, if she sees the well covered over," she cried, and she would not leave Dr. Shroff's Office until that unchivalrous officer left her alone and slipped into another room.

Several wells are believed to harbour spirits possessing occult powers and faculties for giving omens. One such well is reported to be in Ghoga Street, Fort. The owner of the house, a Parsi gentleman, was allowed, in the first instance, to stock the well with fish so as to clear the well of the malaria mosquito. This, however, failed to give satisfactory results and there was no alternative but to demand a covering. The owner on the other hand pleaded that the well was held in great veneration by all classes of people and had so high a reputation for divination that many persons visited it at midnight to "enquire about their wishes". "About eight to twelve ladies (of whom none should be a widow) stand surrounding the well at midnight and ask questions. If any good is going to happen, fire will be seen on the surface of the water." The owner assured Dr. Shroff that he himself had been an eye witness to such phenomena.

Indian folklore abounds in stories belonging to the same group. Neither are such stories unknown to the European folklorist. We shall notice in due course several oracular and wishing wells in this country and elsewhere, but the ceremony described by the Parsi owner is purely local and typical. So far as I have been able to ascertain, there is no parallel for it in the literature of well-worship. Peculiar also is the hour fixed for the ceremony. Generally, visiting wells in the midnight or even midday is believed to bring disasters. It seems, however, from an account of a rite described by Miss Burne in Shropshire Folklore that any one wishing to resort to St. Oswalds' Well at Oswestry had also to go to the well at midnight. The ceremony was of course different. It simply required that the votary had to take some water up in the hand and drink part of it, at the same time forming a wish in the mind, and to throw the rest of the water upon a particular stone at the back of the well. If he succeeded in throwing all the water left in his hand upon that stone without touching any other spot, his wish would be fulfilled.

A tenant of the same house in Ghoga Street informed Dr. Shroff that a cooly spat on the pavement surrounding the oracular well with the result that he died instantly on the spot for having defiled the holy ground. This reminds me of a story heard by me from my relations about three years ago that a European girl took suddenly ill and died within a day or two after she had kicked aside a stone kept near the pavement of a well in Loveji Castle at Parel. On this stone people used to put their offerings to the saintly spirit of the place known by the name of Kaffri Bawa. Many are the stories I have heard of this spirit from a lady who spent her youth in Loveji Castle, but as this was a tree-spirit and not a well-spirit, those stories would be out of place here.

As well-water is used for religious ceremonies, wells and their surroundings are generally kept clean by the Parsis and Hindus alike, but there is a further incentive to cleanliness in the case of wells which are regarded as dwelling-places of spirits. It is a common conviction that any act of defilement, whether conscious or unconscious, offends the spirits and all sorts of calamities are attributed to such acts. At the junction of Ghoga Street and Cowasjee Patel Street stands the once famous house of Nowroji Wadia. Some years ago the property changed hands. Certain alterations were made in the building and in consequence a place was set apart close to the well for keeping dead bodies before disposal. This brought disasters after disasters. Deaths after deaths took place in the house and bereavements after bereavements ruined the owner's family. Too late in the day was it realized that the nymphs (४१३) living in the well should not have been thus insulted.

From ancient times contiguity of a corpse to water has been regarded as a source of defilement. In "Primitive Semitic Religion To-day" (1902), Professor Samuel Curtiss says that he was told by Abdul Khalil, Syrian Protestant teacher at Damascus, that "if a corpse passes by a house, the common people pour the water out from the jars." With this idea of pollution of water

was ingrained in man the conviction that the defilement of the water of a well or spring was tantamount to the defilement of the spirits or saints residing in them. Once two sects of Mahomedans in Damascus fell out. One section held the other responsible for the displeasure of a saint on the ground that it had performed certain ablutions in the courtyard of his shrine and that "the dirt had come on the saint to his disgust."

In Brittany it is still a popular belief that those who defile wells by throwing into them rubbish or stones will perish by lightning.¹ In the prologue to *Chrétiens Conte du Graal* there is an account, seemingly very ancient, of how dishonour to the divinities of wells and springs brought destruction on the rich land of Logres. The damsels who resided in these watery places fed travellers with nourishing food until King Amangons wronged one of them by carrying off her golden cup. His men followed his evil example, so that the springs dried up, the grass withered, and the land became waste.²

Before the well of Nowroji Wadia's house was unwittingly defiled, the presiding fairies of the well used to sing and play in it, but this entertainment ceased after the place had been polluted. Another well, famous for the concerts of the nymphs, was a well belonging to the Baxter family in Bhattiawad. There, too, the water damsels regaled the ears of the inmates with music. I say this on the authority of an old lady who used to be entertained with those subterranean melodies.

A strange variant of this belief concerning the pollution of wells is found in the curious custom of deliberately defiling wells with the object of disturbing the water-spirit and thus compelling him to produce rain. It was a common belief among several nations that one of the ways of constraining the rain-god was to disturb him in his haunts. Thus when rain

¹ The Athenæum, August 26th 1893.

² Evans Wentz; The Fairy Faith in Celtic Countries.

was long coming in the Canary Islands, the priestesses used to beat the sea with rods to punish the water-spirit for his niggardliness. In the same way the Dards, one of the tribes of the *Hindu-Kush*, believe that if a cow-skin or anything impure is placed in certain springs, storm will follow. In the mountains of Farghana there was a place where rain began to fall as soon as anything filthy was thrown into a famous well. This example is cited by Sir James Frazer in *Golden Bough* on the authority of Albiruni.

Close by Naoroji Wadia's house was another habitation of spirits. The owner of the house, a Parsi lady, was asked to cover it. With the sad experience of the fate of the owner of the neighbouring house, she was reluctant to do anything whereby the spirits might be offended, but the Malaria Department was insistent. She therefore implored the presiding deities of the well to forgive her as she had no option in the matter and she agreed to cover the well provided a wire-gauze trap-door was allowed so as not to interfere with the work of worship. I understand that every full moon eve she opens the trapdoor, garlands the well and offers her *pūja* there.

Further down the same street, once renowned for the abodes of Parsi Shethias, is a house belonging to a well-known Parsi family. A well in this house also was and still is most devoutly worshipped by the inmates of the house. I hear from a very reliable source that whenever any member of the family got married, it was the practice to sacrifice a goat to the well-spirit, to dip a finger in the blood of the victim and to anoint the bride or bridegroom on the forehead with a mark of the blood. Once however this ceremony was overlooked and, as fate would have it, the bridegroom died within forty days.

This practice of besmearing the forehead with the blood of the sacrifice is a survival of primitive ideas concerning blood-shedding and blood-sprinkling—the taking of the blood from the place where the sacrifice was given being regarded as equivalent to taking the blessing of the place and putting

it on the person anointed with the blood. Thus when an Arab matron slaughters a goat or a sheep vowed in her son's behalf, she takes some of the blood and puts it on his skin. Similarly, when a barren couple that has promised a sacrifice to a saint in return for a child is blest with the joys of parenthood, the sacrifice is given and the blood of the animal is put on the forehead of the child.

Remarkable as is the survival of this primitive ritual in Bombay and its prevalence amongst people such as the Parsis, there is nothing very extraordinary about it. A little patch of savagery as it appears to be in the midst of fair fields and pastures new of western culture, it merely affords an illustration of the fact that localities preserve relics of a people much older than those who now inhabit them. It also shows that various systems of local fetichism found in Aryan Countries merely represent the undying beliefs and customs of a primitive race which the Aryans eventually incorporated into their own beliefs and rituals, for it will be seen as we proceed that in this country as in Great Britain the entire cult of well-worship was imbibed rather than generated by Aryan Culture.

But what is really most extraordinary is that of all the communities in Bombay the Parsis show the greatest susceptibility to these beliefs. Amongst the Hindus worship of water is no doubt universal. Beliefs in spirits are also general amongst them. Amongst these spirits there are water goblins also, *Jalachar*, as contrasted with *Ehhuachar*, those hovering on earth, mostly inimical, *mâtis* and *sankhins*, *bhuts*, and *prets* that hover round wells and tanks, particularly the wayside ones, and drown or enter the persons of those who go near their haunts. Many of these goblins are the spirits of those who have met with an accidental death or the souls that have not received the funeral *pindas* with the proper obsequies. The Hindus believe that these fallen souls reside in their *avagati* or degraded condition near the scene of their death and molest those who approach it. Almost all the old wells in the Maidan were in

this way believed to be the haunts of such spirits who claimed their annual toll without fail. Thus it was believed that the well that stood in the rear of the Bombay Gymkhana must needs have at least three victims, and sure enough there were at least three cases of suicide in that well during a year! However, so far as domestic well-spirits are concerned, while almost every well of a Parsi house is under the protection of a *Basa* or *Sayed* or *pir* or *Jinn* or *pari* or other spirits, one rarely comes across such wells in Hindu household. Wells are worshipped by them, no doubt, without exception, but it is the sacred character of the water that accounts for the worship, not the belief in the existence of well spirits. Again, as a result of my investigations, I find that the worship of wells amongst the Parsi Community is in some cases much ruder and even more primitive than amongst the Hindus. What can be the explanation for it? Is it simply a continuation of their own old beliefs in the land of their adoption? Is it merely old wine in new bottles?

Water-worship was, no doubt, a general cult with the Parsis in their ancestral home. Of the antiquity of this worship amongst them we have ample evidence in their scriptures. In the *Aban Yasht* the spring is addressed as a mighty goddess, *Ardevi Sura Anahita*, strong, sublime, spotless, erroneously equated by some authors with the Mylitta of the Babylonians and the Aphrodite of the Greeks. Ahuramazda calls upon Zarathushtra to worship *Ardevi Sura Anahita*.

The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Food-increasing, the righteous,
Wealth-increasing, the righteous,
Country-increasing, the righteous.

Who purifies the seed of all males,
Who purifies the womb of
All females for bearing.
Who makes all females have easy childbirth,
Who bestows upon all females
Right (and) timely milk.

All the shores around the Sea Vourukasha
Are in commotion,
The whole middle is bubbling up,
When she flows forth unto them,
When she streams forth unto them,
Ardevi Sura Anahita.

To whom belong a thousand lakes
To whom a thousand outlets;
Any one of these lakes
And any of these outlets
(Is) a forty days' ride
For a man mounted on a good horse.

Whom I, Ahura Mazda by movement of tongue (?)
Brought forth for the furtherance of the house,
For the furtherance of the village, town and country.

The chariot of *Benus Ardevi Sura* is drawn by four white horses who baffle all the devils. Ahuramazda is said to have worshipped her, in order to secure her assistance in inducing Zarthushtro to become his prophet, and the example set by him was followed by the great kings and heroes of ancient Iran. It is conceivable that this tribal cult accompanied the devout descendants of the ancient Persians wherever they went and that with their mind attuned to the worship of water they readily came under the influence of the *genii locorum* in the different parts of this country and adopted some of the local rituals of the people who resided there before them. But the question then arises, who were the people from whom they borrowed these beliefs and rituals? Most of the guardian angels of their wells point to a Mahomedan origin and yet amongst the

followers of Islam in our midst well worship is conspicuous by its absence. They have, no doubt, their *Sayeds* and *Pirs* in abundance, almost every shrine of theirs has its presiding saint, but they scarcely believe in any spirit residing in wells. In fact, one may safely say that well-worship amongst these people has died out if ever it did exist before. During all my investigations I have not come across a single case of such worship amongst them and all the Mahomedans whom I have consulted testify to the absence of these beliefs among them. How, then, do we account for the Mahomedan patron saints of the wells of Parsi houses? It clearly cannot be a case of preservation of old wine in new jars. The intensely local colouring does not warrant any such assumption. There are distinctly non-Parsi ingredients in it. From whom and how did they get these? Well-spirits, like tree spirits, form no part of any tribal cult. They are essentially local in nature and the subject needs careful research in the localisation of beliefs and the genealogy of folklore. We shall advert to this subject again¹, meanwhile let us, for the present, record a few more instances of sanctified wells in Bombay.

A well of which I heard during my childhood several thrilling stories of a somewhat singular type was in a house in Nanabhoy Lane, Fort, opposite the Banaji Fire-Temple, which belonged to my great grand-mother. It was believed to be the abode of a kind-hearted *Sayed* (Mahomedan Saint) who used to watch the health and fortunes of the inmates of the house. Young ladies in labour preferred no other place for confinement to this auspicious house always mercifully protected by that guardian angel. It is said that he used to come out of the well regularly and that his presence was known by the ecstatic possession of a Parsi woman who used to live on the ground floor. A big basin of *Wetl* (confection of wheat flour) was offered to him by the ladies. It was finished in a moment. The inmates of the house related to the

¹ Vide Part II of this paper, pp. 764-766.

saint all their difficulties and each one got a soothing reply and friendly hints through the lips of the medium. A young lady used to suffer from constant headache. Her grand-mother one day asked the *Sayee* what to do to cure the ailment. He gave her a betel-nut which should always be kept by the girl with her. This was done and she told me she never suffered from headache again. An old inmate of the house was once seriously ill. All hopes of recovery were abandoned, but the saint came to his rescue and advised the relatives as to what they should do to propitiate the sea furies who wanted to devour the man. After the furies were propitiated as advised the man recovered.

One or two more local wells known after the names of the saintly spirits residing in them may be noted. The Gunbow lane is known after the famous well in the locality. It is generally believed that the well was sacred to the Saint (*bāxā*) Gun who resorted to it. The Bombay City Gazetteer, however, informs us that "the curious name *Gunbow* is probably a corruption of *Gunba*, the name of an ancestor of Mr. Jagannath Shankersett". Old records show that Gunba Seti or Gunba Shet Settled in Bombay during the first quarter of the 18th century and founded a mercantile firm within Fort walls. This Gunbow well was so big that it was believed that a man could swim from this well to another in the compound of the Manockji Seth Wadi about 500 feet away. But report has it that swimmers even used to find their way as far as the wells on the Maidan beyond Hornby Road. When it was proposed to fill in the well, strong representations were made that an opening for the well spirit should be kept and a portion was left open for years. This too has been now covered over, but people still take their offerings to the site. In the same way, a well in the lane by the side of the Manockji Seth's Agiary leading to Mint Road, which has been covered over, is seen strewn with flowers and other offerings.

Another well in Ghoga Street was believed to be the dwelling place of a Mahomedan Saint *Murgha Baza*. "Murgha"

is believed to be a corruption of Yusuf Murgay, who owned houses in the street which was also known after his name as *Murgha Sheri*. An esteemed friend, who used to reside in the house containing this well, tells me that the well was held in great reverence by the Parsi families residing in the locality. Various offerings were made, the principal of which was a black *murgha* or fowl, the commonest victim of such sacrifices. It was believed that in the still hours of the night the Saint used to come out of the well and move about in the house. His steps were heard distinctly on the staircase and his presence was announced by the creaking sound that was heard round about. But my friend, who used to burn midnight oil in that house during his college days and who has since been wedded to science, is inclined to think that the footsteps were those of the rats infesting the house and that the creaking sound was made by the wooden book-cases!

A Parsi lady who lived in the same house says that people from various parts of the town used to take offerings to the spirit of the well, amongst which were big *thalis* (trays) of sweetmeat. Children were asked not to touch these, but this young lady freely helped herself to those sweets! Another friend, who took similar liberties with the offerings, was Mr. Jamsetji Nadirshaw. He used to live in Mapla's house in old Modikhana where the father of our veteran citizen, the Hon'ble Mr. Dinsha Wacha, also resided. The well of this house was adored by people and young Jamsetji pilfered a lot of sweets offered to the gods. Mr. Wacha informs me that his mother and grandmother used to tell him many a thrilling story of the queer ways in which the guardian spirit of the well used to divert them. I also learn that once a well in Barber Lane overflowed for days together, emitting foul waters. It did not occur to any one to ascribe this to the sewer-sprite who had just commenced his pranks in Bombay. Instead, the mischief was unanimously fathered on a Parsi cook who used to sleep near the parapet of the well with his wife.

A friend living in Karwar Street (Modi Khana) says that the well of his house is sacred to a Mahomedan *pir* and that to this day vows are offered to the Saint and his blessings sought whenever the tenants are in difficulty. On the full moon day the well is decorated with flowers and the saint is implored to cure cases of illness which defy the doctor's skill. Needless to say, these offerings and prayers are speedily followed by the recovery of the patients.

Another well in Parsi Bazar street is also believed to harbour such a beneficent spirit. Only four years ago a friend was informed that when doctors despaired of curing a patient, a Parsi carpenter suggested that the well spirit should be implored to save the patient. He brought certain people versed in the art of propitiating spirits and asked them to try their skill and they propitiated the well spirit for some days by placing grain and other offerings on the surface of the water and by remaining in the water for days together muttering incantations.

These folk beliefs in the efficacy of well-water and the influence of the spirits dwelling in it are, as already observed, in no way peculiar to this city or this country and present no new phase of human thought. They are common to the whole world. In the concept of primeval man everything had its spirit. Particularly did it associate life with motion. The river was always flowing, always bountiful, always refreshing and fertilizing and came to be regarded as a living organism, a benevolent spirit supplying man with the prime necessity of life and endowed with purifying and healing qualities. Everywhere, therefore, the source of the mystical fluid that had such charms came to be adored so that the water worship of the east has its striking counterpart in the history of western thought.

Professor Robertson Smith, the author of *The Religion of the Semites*, identifies well or spring worship with the agricultural life of aborigines who had not yet developed the idea of a heavenly God. This is his description of the worship pre-

vailing in Arabia: "The fountain is treated as a living thing, those properties of its waters which we call natural are regarded as manifestations of a divine life, and the source itself is honoured as a divine being, I had almost said a divine animal." "This pregnant summary of well-worship in Arabia," says Gomme in his *Ethnology of Folklore*, "may without the alteration of a single word be adopted as the summary of well-worship in Britain and its isles." One might even say that well-worship is probably more wide-spread in the west than in the east and that some of the rituals there observed are more primitive than those which distinguish it in the east. That, however, is a subject which had better be reserved for a separate paper.

WATER-WORSHIP IN INDIA AND WESTERN COUNTRIES.

BY R. P. MASANI, Esq., M.A.

(Read on 27th September 1916.)

We have seen that water-worship was a cult of hoary antiquity. The belief that every locality has its presiding genius gave rise to the deification of fountains and rivers just as it led to the deification of hills and trees and other phases of animism. The emphasis of animism lies in its localisation, in the local spirits which, to quote Tyler's words, belong to mountain and rock and valley, to well and stream and lake, in brief, to those natural objects which in early ages aroused the savage mind to mythological ideas.¹ Some localities may not have in their midst weird places such as mountains and rivers, groves and forests, but scarcely any district is devoid of a well or a pool of water. Of all nature-worship, therefore, well-worship is the most wide-spread. Just the same scenes as one witnesses to-day at wells and tanks in this City were beheld for ages in other parts of the

¹ Tyler: *Primitive Culture*, ii, 187.

world. Just the same stories as one hears to-day of the mysterious ways and powers of water spirits were everywhere heard before. We have already seen that it was a general cult with the ancient Iranians and with the help of Professor Robertson Smith and Professor Curtius we have also noticed how in Arabia the fountain was treated as a living thing and the source itself honoured as a divine being.

One might be inclined to attribute this worship to the great economic value which water possesses in the hot and dry regions of the east where wells and springs are veritable assets of the people, the most precious gifts of the gods. But it was not only in arid lands that wells received divine honour. There is ample evidence to show that people inhabiting lands rich in springs and fountains also held them sacred and worshipped the divine beings under whose protection the streams flowed bubbling across their fields. It would seem, therefore that the spiritual element has been the uppermost in the worship of water. It was in view of the religious awe in which the Greeks held rivers that they raised their prayers to the springs, as may be gathered from the prayers offered by Odysseus to the river after his vicissitudes in the deep and from the description given by Homer in the *Iliad* of the sacrifice offered at flowing springs. Not unlike the Iranians the Greeks also adored their marine goddess Aphrodite, "born in the foam of the sea." She was also the goddess of love and was in earlier times regarded as the goddess of domestic life and of the relations between families, being in some places associated with Eileithyia, the goddess of child-birth, or regarded, like Artemis, as a guardian of children and young maidens.

Greek saints were believed to bestow wells of water endowed with miraculous properties, and frequently on their feast days an extra supply made the wells overflow. The monastery of Plemmyri, in the south-east of Rhodes, possesses a well of this nature. The priest walks round it, offering up certain prayers and sometimes the water rises in answer to his invocation and

flows over into the Court. Another such interesting well exists in the Church of the Virgin at Balukli, outside the walls of Constantinople.¹

Similarly, the Romans had their water-nymph Egeria. Women with child used to offer sacrifices to her, because she was believed to be able, like *Ardevi Sur Anahita* and Diana, to grant them an easy delivery. Every day Roman Vestles fetched water from her spring to wash the temple of Vesta, carrying it in earthenware pitchers on their heads. In his *Golden Bough* (vol. I) Sir James Fraser points out that the remains of baths which were discovered near that site together with many terracotta models of various parts of the human body suggest that the waters of Egeria were used to heal the sick who may have signified their hopes or testified their gratitude by dedicating likenesses of the diseased members to the goddess, in accordance with a custom which is still observed in many parts of Europe. Examples of the survival of this custom in modern times are given by Elunt in his *Vestiges of Ancient Manners and Customs in Modern Italy and Sicily*. It is also widespread among the Catholic population in Southern Germany and the Christian missionaries from those parts have brought the custom to our country also. Almost every Sunday the Goans and native Christians of Bombay, for instance, will be seen dedicating likenesses of diseased limbs made of wax to Virgin Mary at Mount Mary's chapel at Bandra in gratitude for the cures effected through her grace. The custom has spread amongst other communities and I have heard of several cases in which Parsi ladies have taken such offerings to the Chapel.

This parallelism of beliefs and catholicity of cures remind one of the faith which not only the Greeks and the Roman Catholics, but the Turks, Jews and Mahomedans had in the miracles wrought by the Greek Saints. The best known instance of this, given by Miss Hamilton in her illuminating work on *Greek*

¹ Miss Hamilton : *Greek Saints and their Festivals*.

Saints and their Festivals, is the large marble fountain standing in the court of the Panagia's Church at Tenos. It was the gift of a grateful Turk cured, according to his own conviction, by the Panagia of the Christians. To a certain extent a feeling was prevalent against permitting unbelievers to participate in these boons, but it was futile in effect and the cures of infidels continued. Within the Smyrna Cathedral there is a holy well in the floor, the water of which is specially renowned for the cure of ophthalmia. Turks, along with Greeks, shared in its benefits to an extent which excited the jealousy of the officials and they resolved to give ordinary water in response to the demands of infidels. This stratagem was, however, ineffectual, for the eyes of the Turks were cured nevertheless with the unsanctified medium just as thoroughly as with the holy water. This might have shaken the faith of the believers in the holy well, but fortunately for them no such rude awakening appears to have marred their confidence in the miraculous powers of the Saints.

Numerous proofs of water-worship in Great Britain exist to-day. English folklore is full of these and there is also Archaeological evidence of the prevalence of the cult. On a Roman pavement at Lydney Park, Gloucestershire, on the western bank of the Severn, has been carved the figure of one of the English river divinities. The principal figure is a youthful deity crowned with rays like Phoebus and standing in a chariot drawn, as in the case of *Bana Ardevi Sur Anahita* of the Iranians, by four horses. Three inscriptions are preserved: (1) *Devo Nodenti*; (2) *D. M. Nodonti* and (3) *Deo Nudente M.* Professor Rhys identifies the form *Nodens* with the Welsh *Lludd* and with the Irish *Nuada*. This monumental relic by no means presents the British embodiment of the water god, the work being Roman it evidently bears the stamp of the Roman interpretation of the British belief in the local god and has been modelled on the Roman standard of the water god *Nep-tune*. The whole find has been fully described and illustrated

in a special volume by the Rev. W. H. Bathurst and C. W. King.

Throughout the west the cult of water was flourishing along with the cult of trees and stones when Christianity found its way to Europe. The holy wells which were then plentiful have since changed their names but a few have still retained their old names. Thus there is or was a spring called Woden's well in Gloucestershire, which supplies water to the moat around Wandawell Court, also a Thor's Well, or Thorskill, in Yorkshire. When the faith and usages of the Celts and the Anglo Saxons came in contact with Christianity, together with the still older faiths and customs which the Celt and Teuton had continued or allowed to continue, the new religion did not distinguish between the various shades of belief and usages. It merely treated all alike as pagan. Kings, Popes and Church Councils issued edict after edict condemning non-Christian practices. Let us quote from some of these. The second Council of Arles, held about the year 452, issued the following canon :

"If in the territory of a bishop infidels light torches or venerate trees, fountains, or stones, and he neglects to abolish this usage, he must know that he is guilty of sacrilege."

King Canute in England and Charlemagne in Europe also conducted vigorous campaigns against these relics of paganism. Here is an extract from Charlemagne's edict :

"With respect to trees, stones, and fountains, where certain foolish people light torches or practise other superstitions, we earnestly ordain that the most evil custom detestable to God, wherever it be found, should be removed and destroyed."

It was too much, however, to hope for the total eradication of those faiths and customs of age-long existence. Pope Gregory was not slow to realize it, as will be seen from the following extract from his famous letter to the Abbot Mellitus in the year 601 :—

"When, therefore, Almighty God shall bring you to the most reverend Bishop Augustine our Brother, tell

him what I have, upon mature deliberation on the affair of the English, determined upon, namely that the temples of the idols (*fana idolorum*) in that nation (*gens*) ought not to be destroyed ; but let the idols that are in them be destroyed ; let holy water be made and sprinkled upon the said temples, let altars be erected and relics placed. For if these temples be well built, it is requisite that they may be converted from the worship of devils (*dæmonum*) to the worship of the true God ; that the nation seeing that their temples are not destroyed may remove error from their hearts, and knowing and adoring the true God may the more familiarly resort to the places to which they have been accustomed. And because they have been used to slaughter many oxen in the sacrifices to devils some solemnity must be exchanged for them on this account, so that on the day of the dedication, or the natiivities of the holy martyrs whose relics are there deposited, they may build themselves huts of the boughs of trees about those churches which have been turned to that use from temples and celebrate the solemnity with religious feasting and no more offer beasts to the devil (*dinabo*), but kill cattle to the praise of God in their eating, and return thanks to the giver of all things for their sustenance."

Thus it came to pass that the early Christian Missionaries treated the old phase of water-worship tenderly. Adopting what they could not abolish, they blessed the waters of holy wells and used it for baptism of converts and erected chapels or oratories near by or placed an image of the Virgin or some saint near sacred trees and rivers or over holy wells and fountains and thus did it come to pass that whilst aiming in principles at purity of Christian doctrine the new faith permitted in practice a continuance of pagan worship under Christian auspices. Curious was the result. Under the transformation of beliefs thus unconsciously wrought the simple-hearted Christians beheld in bril-

liant images of the virgin and the saints fresh dwelling-places for the presiding deities of the waters whom they and their forefathers had venerated in the past. The belief in the miraculous power of water became linked with the name of *Madonna* or some saintly messenger of God and so enduring was this combination that it gave a new lease of life to the old beliefs.

One by one the old ideas and customs which were firmly rooted in the multitude came to be absorbed into Christinity. A dual system of belief thus sprang up and this is very strikingly reflected in the supplication of an old Scottish peasant when he went to worship at a sacred well :

" O Lord, Thou knowest that well would it be for me this day an I had stoop it my knees and my heart before Thee in spirit and in truth as often as I have stoop it them after this well. But we maun keep the customs of our father."¹

What is true of well-worship is true of other phases of nature-worship. A vivid picture of the result of the Christian tolerance of paganism has been drawn by Grimm in the preface to the second edition of his *Teutonic Mythology*. For our present purpose it will suffice to quote from it only two or three sentences which have a direct bearing on the question of water-worship : " Sacred wells and fountains," says he, " were rechristened after saints, to whom their sanctity was transferred. Law usages, particularly the ordeals and oath-takings, but also the beating of bounds, consecrations, image processions, spells and formula, while retaining their heathen character, were simply clothed in christian forms. In some customs there was little to change : the heathen practice of sprinkling a new-born babe with water closely resembled christian baptism."

This reference to adapted pagan rites in connection with the baptismal ceremony recalls the words in which Edward Clodd in *Tom Tit Tot* traces the early beginnings of the order of the

¹ Gamme; *Folklore As An Historical Science*, p. 323.

christian clergy to a prehistoric past. "The priest who christens the child in the name of the Father, Son and Holy Ghost," says he, "is the lineal descendant, the true apostolic successor of the medicine-man. He may deny the spiritual father who begot him, and vaunt his descent from St. Peter. But the first Bishop of Rome, granting that title to the apostle, was himself a parvenu compared to the barbaric priest who uttered his incantations on the hill now crowned by the Vatican."

"We think with sympathy," continues Clodd, "of that 'divine honour' which Gildas tells us our forefathers paid to wells and streams; of the food-bringing rivers which, in the old Celtic faith, were 'mothers'; of the eddy in which the water-demon lurked; of the lakes ruled by lovely queens; of the nymphs who were the presiding genii of wells."

Just in the same way we think with sympathy of the worship of the saint Khwaja Khizar¹, who is believed by the Syrians to cause water to flow in the Sabbati fountain in northern Syria and who is recognized by the Mahomedans to be the presiding saint of the well of immortality and whom the Hindus in Upper India also recognize as a patron saint of boatmen, his moelem name being Hinduised into *Raja Kidar* or *Kawaj* or *Pir Badr*. In the same way also do we think with sympathy of the pilgrimage of hundreds of Hindus to the sacred rivers regarded as the dwelling places of some of the most benevolent deities.

¹ According to the *Sikandar-namah*, it was this saint who directed Alexander (*Sikandar*) in his search for the water of immortality. The fish is his vehicle. Its image is therefore painted over the doors of Hindus and Mahomedans in Northern India and it became the family crest of one of the royal families of Oudh. When a Mahomedan lad is shaved for the first time, a prayer is offered to the saint and a little boat is launched in his honour in a tank or river. The Hindus also invoke his help when their boats go adrift and they worship him by burning lamps and by setting afloat on a Village pond a little raft of grass with a lighted lamp placed upon it.

In Northern India the Ganges and the Jumna are known as "Ganga Mai", or Mother Ganges, and "Jumnaji" or Lady Jumna. No less sacred is the Godavari, believed to be the site of the hermitage of Gautama. When the planet *Brihaspati* (Jupiter) enters the *Sinha Rashi* (the constellation of Leo), a phenomenon which takes place once in twelve years, the holy Ganges goes to the Godavari and remains there for one year and during that year all the gods bathe in this river. Hence the pilgrimage of thousands of Hindus to Nasik to offer prayers to the Godavari. A pilgrimage similar to this is common in Russia. There, an annual ceremony of blessing the waters of the Neva is usually performed in the presence of the Czar. Multitudes flock to the site and struggle for some of the newly blessed water with which they cross themselves and sprinkle their clothes.

A bath in the waters of wells is believed to have the same efficacy for expiating sin as a bath in the holy rivers. Even the spirits of the dead are benefited by such ceremonies. The following instances are given in the *Folk Lore Notes of Gujarat* compiled by Mr. Enthoven from the late Mr. Jackson's notes.

Six miles to the east of Dwarka there is a kund called Pind-tarak, where many persons go to perform the Shrâddha and the Nârâyan-bali ceremonies. They first bathe in the kund; then, with its water, they prepare pindas, and place them in a metal dish; red lac is applied to the pindas, and a piece of cotton thread wound round them; the metal dish being then dipped in the kund, when the pindas, instead of sinking, are said to remain floating on the water. The process is believed to earn a good status for the spirits of departed ancestors in heaven. It is further said that physical ailments brought on by the *avagati*, degradation or fallen condition of ancestors in the other world, are remedied by the performance of Shrâddha on this kund.

The Damodar kund is situated near Junagadh. It is said that if the bones of a deceased person which remain unburnt after his cremation are dipped in this kund, the soul of that person obtains *moksha* or final emancipation.

There is a vav or reservoir on Mount Girnar, known as Raskupika-vav. It is believed that the body of a person bathing in it becomes as hard as marble, and that if a piece of stone or iron is dipped in the vav, it is instantly transformed into gold. But the vav is only visible to saints and sages who are gifted with a supernatural vision.

Kashipuri (Benares) contains a vav called Gnyan-vav, in which there is an image of Vishveshwar (the Lord of the universe, i. e., Shiva). A bath in the water from this vav is believed to confer upon a person the gift of divine knowledge.

In the village of Chunval, a few miles to the north of Viramgam, there is a kund known as Loteshwar, near which stands a pipal tree. Persons possessed by ghosts or devils are freed from possession by pouring water at the foot of the tree and taking turns round it, remaining silent the while.

A bath in the Man-sarovar near Bahucharaji is said to cause the wishes of the bather to be fulfilled. There is a local tradition that a Rajput woman was turned into a male Rajput of the Solanki class by a bath in its waters.

In his "Popular Religion and Folklore of Northern India" Crooke observes that many of these holy wells in Northern India are connected with the wanderings of Rama and Sita after their exile from Ayodhya. Sita's kitchen (*Sita ki rassi*) is shown in various places, as at Kanauj and Deoria in the Allahabad District. Her well is on the Bindhachal hill in Mirzapur, and is a famous resort of pilgrims. There is another near Monghyr and a third in the Sultanpur District in Oudh. The Monghyr well has been invested with a special legend. Sita was suspected of faithlessness during her captivity in the kingdom of Ravana. She threw herself into a pit filled with fire, where the hot spring now flows, and came out purified. When Dr. Buchanan visited the place, he heard a new story in connection with it. Shortly before, it was said, the water became so cool as to allow bathing in it. The governor prohibited the practice as it made the

water so dirty that Europeans could not drink it. "But on the very day when the bricklayers began to build a wall in order to exclude the bathers, the water became so hot that no one could dare to touch it, so that the precaution being unnecessary, the work of the infidels was abandoned."¹

Many of these wells are renowned no less for their medicinal properties than for their sanctity. Their waters are believed to be under the care of sanitary guardians and are held to be extremely efficacious in curing many a distemper. In our City the Mammala tank at Matunga, the major portion of which has been recently filled up and on which the Sassoon Reformatory now stands, has a reputation for curing measles. People from distant parts bring their children to this tank and the nymphs residing in it seldom fail to cure them of the malady. I am not aware of any other local well or tank gifted with such healing powers, but there are several in the Presidency. The Folklore notes of Gujarat mention a few. The water of the Krukals well in the island of Shankhodwar is believed to cure fever and diseases caused by morbid heat. A draught of the water of the Gomukhi-Ganga, near Girnar, gives one absolute immunity from an attack of cholera. The water of a gozara well (*i.e.*, a well which is polluted owing to a person drowned in it) cures children of bronchitis and cough. There is a well near Ramdorana, of which the water is effective against cough, and the water of the Bahamania well near Vasawad is credited with the same virtue. The water of the Mrigi Kund near Junagadh cures leprosy. The Pipli well near Talawad is well-known for the stimulating effect of its water on the digestive organs. The residents of Bombay, however, need not go to Talawad for this boon. There are in our midst the Bhikha Behram well on Churchgate Street and the High Court well on Mayo Road renowned for similar properties of their water. In Northern India hydrophobia is believed to be cured if the patient

¹ W. Crooke; *Folklore of Northern India*, p. 52.

looks down seven wells in succession, while in Gujarat when a person is bitten by a rabid dog, he goes to a well inhabited by a *Vāchhāro*, the spirit who curses hydrophobia, with two earthen cups filled with milk with a pice in each, and empties the contents into the water. In the island of Shiel there is a well called *Thav-rav* where mothers who cannot suckle their children for want of milk wash their bodices which, when subsequently put on, are believed to cause the necessary secretion of milk.

It was recently brought to my notice that the guardian spirit of a well in Lonavala also possesses the gift of blessing mothers with milk. After that well was dug, a goat was offered by the Parsi owner of the well to the spirit. This offering proved most unacceptable and the waters of the well at once dried up. The owner implored pardon and vowed that no animal sacrifice would ever again be offered but that milk and ghee would be presented instead. This had the desired effect and the guardian spirit of the water has since been most friendly. "A few months ago, a young lady was desirous of getting milk for her new-born babe. After fruitless attempts for a fortnight, she took an oath that she would present to the water saint ghadas of milk and ghee and she was forthwith blest with milk for the infant."

The birth of a child under the *mal nakshatra* endangers the life of its father but the misfortune is averted if the child and its parents bathe in the water drawn from 108 wells. A draught of such water is said to cure *Sanipāt* or delirium.

One of the sacred tanks of India is "the Lake of Immortality" at Amritsar. "A holy woman once took pity on a leper, and carried him to the banks of the tank. As he lay there, a crow swooped into the water and came out a dove as white as snow. Seeing the miracle the leper was tempted to bathe in the river and was healed. The woman could not recognize her friend, and withdrew in horror from his embraces. But the Guru Ram Dās came and explained matters, and the grateful

pair assisted him in embellishing the tank, which has now become the centre of the Sikh religion."¹

The tank at Lalitpur is similarly famous for the cure of leprosy. One day, a Rājā afflicted with the disease was passing by, and his Rāni dreamt that he should eat some of the confection on the surface. He ate it, and was cured; next night the Rāni dreamt that there was a vast treasure concealed there, which when dug up was sufficient to pay the cost of excavation. At Qasar is the tank of the saint Basant Shāh, in which children are bathed to cure them of boils.²

It is well known that there are several hot springs in our country renowned for their curative powers. These are also believed to be sacred to certain deities. A typical example is that of the hot kund, called *Deski-Unai*, about 30 miles to the south of Surat. Many pilgrims visit the place on the fifteenth day of the bright half of *Chaitra*, when the waters are cool, to offer money, coconuts, and red lac to the *Unai Mata*, whose temple stands near the kund. It is said that king Rama built this kund while performing a sacrifice and brought water from the *pātāl* (nether regions) by shooting an arrow into the earth.

Similarly, the famous hot springs forming one group in a line along the bed of the Tansa river in the village of Vadavli, are sacred to the goddess Vajrabai or Vajreshvari, the lady of the thunderbolt. According to tradition, the hot water is the blood of a demon, or *rakshas*, slain by Vajrabai, who became incarnate in this neighbourhood to clear it of demons and giants. Her chronicle, or *Mahatmya*, is kept at the village of Gunj, some six miles to the north, and her temple is placed at the top of a flight of steps on a spur of the Sumatra range. A large fair is held here in Chaitra (April). There are other hot springs in the neighbourhood called *Akloli* and *Ganeshpuri*. In 1784 these springs were much used both by Natives and

¹ Crooke: *Folklore of Northern India*, Vol. I, p. 58.

² *Ibid.*, p. 59.

Europeans and Mr. James Forbes describes them as consisting of small cisterns of water with a temperature of 120°. "Except that it wanted a small element of iron the water tasted like that of Bath in England."

The Arabs regard the hot springs at Terka Main to be under the control of a Vali who makes the fire and keeps it burning. Those who go there to be healed of their rheumatism invoke the spirit and keep up the fire so that the water may be hot. At the Lunatic Asylum of Hamath there is a pool believed to be the abode of a Vali who is the patron saint of all insane people. He appears in the night and blesses the insane by touching them. Even troublesome children come under the spell of his influence. The Arabs take the robes of refractory urchins to the pool and wash them in it so as to instil wisdom and obedience in the children.

Hundreds of cures are effected even now at the Church of the Annunciation over the Chapel of the well during the Festival of Annunciation at Tenos. During her visit to the place Miss Hamilton saw priests spooning out the sacred water to an eager crowd, one by one, "after the fashion of a medicine-giving nurse." Miss Hamilton is, however, guilty of repeating a very blasphemous story concerning a spring of therapeutic fame. Up to quite recent times the festival at Kaisariani was very popular among the Athenians and sick people were taken there for cure at the spring on the Ascension Day, the only day on which the spring water ran into the little Chapel, and in a miraculous way a white dove, the Holy Spirit, appeared and wet its wings in the holy water. Then all the sick people drank of the water or washed in it and expected to be healed. One festival day this dove failed to appear, and the priest knocked with his foot and whispered, "Let out the Holy Spirit." A voice from the hole replied audibly, "The cat has eaten it." This was enough to suppress the miracle.

The pilgrimage described by Miss Hamilton recalls the vivid scenes in Emile Zola's famous novel *Lourdes*. In that master-

piece of his the great master of Médan has given us a marvelously animated and poetic narrative of the annual national Pilgrimage to the great Continental shrine. The idea of human suffering pervades the whole story and the piteous account of the despairing sufferers abandoned by science and by man and of the religious enthusiasm with which they address themselves to a higher Power in the hope of relief and hasten to Lourdes and crowd themselves round the miraculous Grotto, is touching indeed. The author, no doubt, accompanies the stricken pilgrims without sharing their belief in the virtues of the water of Lourdes. He witnesses several instances of real cure, accepts the extraordinary manifestations of the healing power of the waters, but tries to account for them on scientific grounds. Be the explanation what it may, *Lourdes* affords striking illustrations of the faith of the people in the miracles of the enchanted fountain.

Water-spirits being authors of fertility in general, it is natural that they should be credited with the power of fertilizing human beings and animals also. Everywhere the power of bestowing offspring is ascribed to them, and several wells in our country also have a reputation for conferring the blessings of parenthood. The water of seven wells is collected on the night of the Dewali, or feast of lamps, and barren women bathe in it as a means of procuring children. Crooke says that in a *vau* in Orissa the priests throw betel-nuts into the mud and barren women scramble for them. Those who find them will have their desire for children gratified. For the same reason, the mother is taken after childbirth to worship the village well. She walks round it in the course of the sun and smears the platform with red lead, which is a survival of the original rite of blood sacrifice. In Dharwar the child of a Brahman is taken in the third month to worship water at the village well. There is also a belief in Gujarat that barren couples get children if they bathe in a waterfall and offer cocoanuts.

In the Punjab sterile women desiring offspring are let down into a well on a Sunday or a Tuesday night during the Dewali. After the bath they are drawn up again and they perform the *Chaukpurna* ceremony with incantations. When this ceremony has been performed, the well is supposed to run dry. Its quickening and fertilizing virtue has been abstracted by the woman.¹ This practice has its counterpart in a custom observed by Syrian women at the present day. Some of the channels of the Orontes are used for irrigation, but at a certain season of the year the streams are turned off and the dry bed of the channels is cleared of mud and other impurities obstructing a free flow of water. The first night that the water is turned on again, it is said to have the power of procreation. Accordingly, barren women take their places in the channel, waiting for the entrance of the water-spirit in the rush of the stream.

Sir James Frazer says that in Scotland the same fertilizing virtue used to be, and probably still is, ascribed to certain springs. Wives who wished to become mothers formerly resorted to the well of St. Fillan at Comrie, and to the wells of St. Mary at Whitekirk and in the Isle of May. In the Aran Islands, off the Coast of Galway, women desirous of children pray at St. Eanys Well and the men pray at the rag well by the Church of the Four Comely Ones at Onaght. Similarly, Child's Well in Oxford was supposed to have "the virtue of making barren women to bring forth." Near Bingley in Northumberland there is a copious sulphur spring known as the Borewell. About Midsummer day a great fair is held there and barren women pray at the well that they might become mothers.

Some folklorists, Sir James Frazer included, consider that sterility was believed by people, to be a disease due, as in the case of other diseases, to the work of demoniacal agency, and they therefore include this universal practice of bathing in wells for the blessings of motherhood in the same category as the cult

¹ Census of India 1901, Vol. XVII, Punjab, p. 164.

of the bath prompted by popular faith in the healing powers of water. But there is probably another explanation for this practice. Students of the rites and customs observed by the Semitic people are aware that procreative power was attributed by these people to the spirits. Professor Curtiss bears testimony to this and he says that even Moslems and Christians of Syria conceived of God as possessed of a complete male organism. It was a common belief amongst the Syrians that the *genii*, both male and female, had sexual intercourse with human beings and the view that the spirits of the dead may beget children also prevailed. When a man had been executed for murder in Jerusalem, nearly fifty years ago, some barren women rushed up to the corpse. It may be, says Curtiss, that they felt that, inasmuch as the man had been released by death from previous nuptials, and was free, as a disembodied spirit, he was endowed with supernatural power to give them the joy of motherhood by proximity to his dead body. After his recent researches in Syria Curtiss says that this belief in the procreative powers of the dead is still common.

There are three places at the so called baths of Solomon in Syria, where the hot air comes out of the ground. One of these hot air vents, called Abu Rabah, is a famous shrine for women who are barren and desire children. They in fact regard the *Vali* (Saint) of the shrine as the father of children born after such a visit, as appears from the English rendering of an Arabic couplet, which they repeat as they go inside the small inclosure and allow the hot air to steam up their bodies :

“ Oh, Abu Rabah,
To thee come the white ones,
To thee come the fair ones ;
With thee is the generation,
With us is the conception.”

These verses clearly unfold the minds of the women who woo the spirits for the joys of motherhood. May not the corresponding faith of Indian women in sanctified waters be traced to

similar ideas? The Bombay and Orissa practices described above do not materially support that view, but the Panjaub practice and the belief of the Panjaubis that the well runs dry after the bath and the consequent abstraction of its fertilizing virtue by the women bathing in it are very significant.

In Scotland persons who bore the name of the river Tweed were supposed to have as ancestors the genii of the river of that name. Could this curious belief have sprung from similar primitive ideas concerning the procreative power of the water-spirits?

The cult of the bath for the purification of the soul was equally prevalent amongst the European people and prevails even to-day to no small extent. The reason is not far to seek. We have already noticed that the cult flourished in Europe before the advent of Christianity and that the new faith though antagonistic to it in principle was considerably tolerant in practice. It is not surprising therefore that the old practice should survive unto the present day. In an article written in the *Good Words* magazine, only 11 years ago, Mr. Colin N. Bonnet observed: "Of all the remnants of ancient pagan worship that which is dying hardest, or more probably has not started to die at all, is the veneration of holy wells and belief in their miraculous properties."

In the year 1893 was published *The Legendary Lore of the Holy Wells of England*, including Rivers, Lakes, Fountains and Springs, by R. C. Hope. Unfortunately, I have not been able to obtain a copy of this book but from the reviews of the work that appeared in the *Academy* and in the *Athenaeum* in August 1893, one gathers that confessedly imperfect as is Mr. Hope's catalogue, it gives 129 names of saints in whose honour English wells have been dedicated. The reviewers give additional instances and point out that if inquiries were made many more such wells would be discovered. From the list it appears that with the exception of Virgin Mary, who has 29 wells, and all Saints to whom 33 wells are dedicated, wells

under the patronage of St. Helen are the most numerous. St. Helen was very popular in England, partly as being the mother of Constantine, the First Christian Emperor, and partly because two English cities, York and Colchester, claimed her as a native. The reviewer of Mr. Hope's work in the *Athenæum* suggested a third reason also for her popularity. She discovered what was reputed to be the holy cross, hence in many parts of England May 3rd, the festival of "The Invention of the Cross", was called "St. Helen's Day in Spring", and became an important day in village affairs. Menor court rolls bear witness, says the writer, that on that day commons were thrown open for the pasturage of cattle, and occupiers of land adjoining rivers well knew that it was the last day for repairing their banks.

An interesting chapter on Holy Wells is also given in *The Origins of Popular Superstitions* by Knowlson. On an island near the centre of Lough Fine there used to be a place for pilgrims anxious to get rid of their sins, the journey over the water being an important part of the business. In Scotland (Tullie Beltane) there is a Druid temple of eight upright stones. Some distance away is another temple, and near it a well still held in great veneration, says a writer in the *Gentleman's Magazine* (1811). "On Beltane morning superstitious people go to this well and drink of it; then they make a procession round it nine times; after this they in like manner go round the temple. So deep-rooted is this heathenish superstition in the minds of many who reckon themselves good Protestants, that they will not neglect these rites even when Beltane falls on a Sabbath." With this account may be compared another taken from the *Statistical Account of Scotland Vol. T. XII, 1794*.

The place referred to is Kirkmichael, in Banff. "Near the kirk of this parish there is a fountain, once highly celebrated and anciently dedicated to St. Michael. Many a patient has its waters restored to health, and many more have attested the

efficacy of their virtues. But, as the presiding power is sometimes capricious, and apt to desert his charge, the fountain now lies neglected, choked with weeds, unhonoured and unfrequented. In better days, it was not so; for the winged guardian, under the semblance of a fly, was never absent from his duty. If the sober matron wished to know the issue of her husband's ailment, or the love-sick nymph that of her languishing swain, they visited the well of St. Michael. Every movement of the sympathetic fly was regarded in silent awe; and as he appeared cheerful or dejected, the anxious votaries drew their presages; and their breasts vibrated with corresponding emotions."

Holywell (or St. Winifred's) was a famous well for stricken pilgrims so far back as the fourteenth century; and the modern holiday-maker doing a North Wales tour can still see the pilgrims of the day journeying to St. Winifred's, in the hope of leaving their troubles behind them. A remarkable ritual is followed in connection with St. Tecla's well renowned for the cure of epilepsy. Pennant, in his *Tour in Wales*, speaking of the village of Llandegla, where is a church dedicated to St. Tecla, virgin and martyr, who after her conversion by St. Paul, suffered under Nero at Iconium, says:—"About two hundred yards from the church, in a quillet called Gwern Degla, rises a small spring. The water is under the tutelage of the saint, and to this day held to be extremely beneficial in the falling sickness. The patient washes his limbs in the well; makes an offering into it of four-pence; walks round it three times; and thrice repeats the Lord's Prayer. These ceremonies are never begun till after sunset, in order to inspire the votaries with greater awe. If the afflicted be of the male sex, like Socrates, he makes an offering of a cock to his Asculapius, or rather to Tecla, Hygeia; if of the fair sex, a hen. The fowl is carried in a basket, first round the well, after that into the churchyard, when the same orisons and the same circumambulations are performed round the church. The votary then enters the church, gets under the communion-table, lies

down with the Bible under his or her head, is covered with the carpet or cloth, and rests there till break of day, departing after offering sixpence, and leaving the fowl in the church. If the bird dies, the cure is supposed to have been effected, and the disease transferred to the devoted victim."

In Lilly's History of his Life and Times a story is given of Sir George Peckham, Kt., who died in St. Winifred's Well, "having continued so long mumbling his paternosters and *Sancita Winifreda ora pro me*, that the cold struck into his body, and after his coming forth of that well he never spoke more."

Two recent Holywell cures were reported in the *Catholic Times and Catholic Opinion* of 21st July last. Mr. John McMullan, whose address is 40 Station-Road, Shettleston, Glasgow, decided to try the water of St. Winifred's Well after suffering for three years with chronic spinal disease. He bathed in the waters for the first time on July 5th, and again on July 6th, when he experienced a sharp shooting pain all through the body. On July 10th after getting in the well he found that he was able to walk up the steps which descend into the outer basin of the well quite unaided and upto the 12th of July, when he returned to Scotland he was able to walk about freely.

The other noteworthy case following on a visit to St. Winifred's Well is that of Miss Elizabeth Stanley of 54, John Thomas Street, Blackburn. She had her hand cut in the mill while working as a weaver and was unable to work for two years. In quest of a cure she made a pilgrimage to St. Winifred's Well on the Feast of Corpus Christi last month. "Since her return from Holywell," it is reported, "she has followed her work without any ill effects and is at present in the best of health."

Another holy well, Roche Holy Well of Cornwall, is famous for curing eye diseases. This well, which is dedicated to the lonely hermit by name St. Conan, is endowed on Holy Thursday, and also the two Thursdays following, with the property of curing eye diseases alike in young and old.

In several instances such miraculous cures appear to be well authenticated. Mr. Colin Bennet says that Jesus Well, St. Minver, and Madron Holy Well, near Penance, are cases in point. Bishop Hall, of Exeter, who visited the latter well in 1640, absolutely vouches, in his treatise on the *Invisible World*, for the cure of a man by name John Trelille who had been lame from birth and had to crawl on all fours from place to place. At last he decided to try the virtue of the waters of this holy well for his complaint and, like Naaman of old, bathed himself in the little spring, afterwards reclining for an hour and a half on a grassy bank situated near by and known as St. Maderne's bed while a friend offered up simple prayers on his behalf. The first occasion of this treatment afforded him relief, on the second he was able to stand on his legs with the aid of a staff. On the third occasion he found himself entirely cured. It is even said that in later life he enlisted in the army and was eventually killed in battle having previously done good work for his country's cause. Others have also been cured of the same affliction in later times by precisely the same means. Close by this well is the ancient oratory of St. Maderne, where on the first Sunday in May a service is still held by the Wesleyans in commemoration of the saintly man who once preached in that lonely spot the word of God. After the service the Holy Well is visited by the people some of whom, says Mr. Bennet, "go so far as to consult it concerning futurity."

The late Mr. Thomas Quiller-Couch took a deep interest in the holy wells of Cornwall. He visited many of them and the notes taken by him he intended to weave into a volume illustrative of their history and the superstitions which had gathered around them. Unfortunately the intention could not be carried out during his lifetime, but with the help of these notes a volume was subsequently published on the *Ancient and Holy wells of Cornwall* by M. and L. Quiller-Couch. This volume is not obtainable here and in this case also I owe my information concerning the work to the review which appeared in the

Athenaeum of 10th August 1895. During a pilgrimage of several months' duration the joint authors were able to discover more than ninety of such wells. From the account given by the authors it would seem that the Cornish wells are rarely haunted by spirits of any kind. They are holy, and cure all kinds of sickness, madness included. They also tell you of the future, provided proper rites are observed, and you may secure to yourself good fortune by dropping a pin or a small coin into the water.

More in his *Monastic Remains* refers to the existence of two wishing wells in Walsingham Chapel. "The wishing wells," he observes "still remain, two circular stone pits filled with water, enclosed with a square wall, where the pilgrims used to kneel and throw in a piece of gold whilst they prayed for the accomplishment of their wishes."

Pennant in his account of St. Winifred's well says: "Near the steps, two feet beneath the water is a large stone, called the wishing stone. It receives many a kiss from the faithful, who are supposed never to fail in experiencing the completion of their desires, provided the wish is delivered with full devotion and confidence."

Another famous wishing well is in Cornwall, named the Fairy Well, Carbis Bay. After the enquirer has formed his wish with his back to the well, he throws a pin over his left shoulder. If it strikes the water he obtains his wish, if it falls on the bank he is disappointed. "The little well," says Mr. Colin Bennett in the *Good Words Magazine*, "is much resorted to at the present day by tourists and all those who have a sense of the quaintness or romance of such ancient observances."

A few wishing wells in India, inhabited by spirits gifted with powers of divination, may also be noted. The instance of the well in Ghoga street in Bombay has already been noted. There is a *kund* in Baladana near Wadhawan, dedicated to Hol, the favourite *mata* of the Charans. In this *kund*, black or red *gagar bedinus* pieces of cotton thread are

sometimes seen floating on the water. They appear only for a moment, and sink if any one endeavours to seize them. The appearance of black pieces forbodes famine; but the red ones foretell prosperity. At Askot, in the Himalaya, there is a holy well which is used for divination of the prospects of the harvest. If the spring in a given time fills the brass vessel to the brim into which the water falls, there will be a good season; if only a little water comes, draught may be expected. In a well in Kashmir those who have any special desires throw a nut. If it floats, it is considered an omen of success. If it sinks, it is a sign of misfortune.¹

The most famous modern oracle in Greece is the well at Amorgos. It stands in a little side shrine, where the priest offers a prayer to St. George. Then he draws some water from the well in a small vessel and diagnoses the contents. The rules for the interpretation are quite lengthy, but the answers are usually ambiguous. These answers are given according to the foreign matter in the water. For example, hair denotes trouble and sickness.

Similarly, at a cornish well people used to go and inquire about absent friends. If the person "be living and in health the still, quite waters of the well pit will instantly bubble or boil up as a pot of clear, crystal live water; if sick, foul and puddled water; if dead, it will neither boil nor bubble up, nor alter its colour or stillness."

Just as there are wishing wells there are cursing wells also, scattered through Europe, particularly in Celtic countries.

¹ With this may be compared the divinations performed by sailors at the fountain of Recoverance or St. Laurent. To know the future state of the weather they cast on the waters of the fountain a morsel of bread. If the bread floats, it is a sure sign of fair weather, but if it sinks, of weather so bad that no one should venture to go out in the fishing boats. Similarly, in some wells, pins are dropped by lovers. If the pins float, the water spirits give a promise of favourable auspices, but if the pins sink, the maiden is unhappy, and will hesitate in accepting the proposal of marriage.—*The Fairy Faith in Celtic Countries* by W. Y. Evans Wentz, pp. 428-29.

The belief was, and perhaps still is, that if certain evil rites are performed, and a stone inscribed with the enemy's name is thrown into such a well, the victim will pine away and die, unless he who has inflicted the curse relents, and removes the baneful charm ere it be too late.¹

Near the well of St. Aelian, not far from Bettes Abergeley in Denbighshire resided a woman who officiated as a kind of priestess. Any one who wished to inflict a curse upon an enemy resorted to this priestess, and for a trifling sum she registered in a book kept for the purpose the name of the person on whom the curse was intended to fall. A pin was then dropped into the well in the name of the victim and the curse was complete.²

Varied indeed are the virtues of Holy Wells and the wonders connected with them. Thus the water of St. Keyne is gifted with the miraculous property that whoever first drinks of it after marriage will be the ruler in the household. "I know not," says Fuller, "whether it be worth the reporting, that there is in Cornwall, near the parish of St. Neots, a well, arched over with the robes of four kinds of trees, withy, oak, elm, and ash, dedicated to St. Keyne. The reported virtue of the water is this, that whether husband or wife come first to drink thereof, they get the mastery thereby." After his visit to Cornwall Southey celebrated this well in the famous poem entitled "The Well of St. Keyne."

"St. Keyne," quoth the Cornish-man, "many a time
Drank of this crystal Well,
And before the Angel summon'd her,
She laid on the water a spell.
"If the Husband of this gifted Well
Shall drink before his Wife,
A happy man thenceforth is he,
For he shall be Master for life.

¹ *The Athenaeum*, August 26, 1863.

² G. L. Gomme: *Ethnology in Folklore*.

" But if the Wife should drink of it first,
God help the husband then !"
The Stranger stoopt to the Well of St. Keyne,
And drank of the water again.

" You drank of the Well I warrant betimes !"
He to the Cornish-man said :
But the Cornish-man smiled as the Stranger spake,
And sheepishly shook his head.

" I hasten'd as soon as the wedding was done,
And left my Wife in the porch ;
But i' faith she had been wiser than me,
For she took a bottle to Church."

At the foot of Carn Brea Hill is a little well dedicated to St. Eunius. To be baptised in the water drawn from this is a sure safeguard against death by hanging.

Of the Rin Mochan pool the Brahmins say that any one who bathes there becomes free from debt.

Strange traditions are not wanting, says Mr. Bennett, to account for the wonderful state in which these wells are preserved. It is impossible to remove the stones of the well of St. Cleer which is situated near Liskeard. True, they may be carted away at daytime but they all return at night and deposit themselves in heaps on the site from which they were taken. Similar stories are related of the marvellous powers of the basin which catches the water as it issues from the spring at St. Nun'e Well, Pelynt, near Looe and of the Bisland Holy Well the ground surrounding which can never be broken for tillage on penalty of disaster to the family of the person attempting to do so. With these stories may be compared the instance of the Cowasji Patel street well in Bombay, referred to in the first paper of this series, in which the wrath of the well spirit manifested itself in the collapse of the concrete cover provided at the instance of the Malaria Department.

So far we have met beneficent spirits of the divine sea and blessed springs and wells. Let us not forget that there are also maleficent deities and mischievous water-goblins infesting ill-omened streams and wells. In our country where the lives and fortunes of cattle and people alike hang on the precarious seasonal rainfall, the water-spirits are as a rule regarded as friendly dispensers of life and fertility. Even our sea-gods are on the whole beneficent beings. The *Darya-Pirs* of our Luvanas (merchants) and Kharvas (sailors) are devoid of mischief and are regarded as patron saints. Elsewhere, however, the perils of the deep and rapid rivers and treacherous pools gave the water-spirits a bad name and their fury emphasized the need for propitiating them with sacrifices. Thus it comes to pass that western folk-lore abounds in blood-thirsty water-demons who are very often conceived as hideous serpents or dragons.

But as we have already noticed in the previous paper, we have our mischievous water-spirits also, the *Matas* and *Shankhinsies* who haunt wayside wells and either drown or enter the persons of those who go near their wells. These ghosts and goblins—*bhuts* and *prets*—are known as *Jalachar* i.e. living in water, as contrasted with *Ekachar*, those hovering on the earth. One has to propitiate these malignant deities and spirits.

It is believed that most of the demons haunting wells and tanks are the spirits of those who have met death by drowning. There are also the spirits of those who meet with an accidental death before the fulfilment of their worldly desires or the souls of the deceased that do not receive the funeral *piandas* with the proper obsequies. These fallen souls in their *avagati* or degraded condition reside near the scene of their death and molest those who approach the water. There is a *vau* called *Nilkant* *vau* near Movaiya, in which a Pinjeri (a female cotton carder) is said to have been drowned and to have been turned into a ghost, in which form she occasionally presents herself to the people.

Another *var* in Vadhwan is haunted by a ghost called Mahda, who drowns one human being every third year as a victim. But a male spirit named Kshetrapal resides in the *kotia* (or entrance) of the *var*, and saves those who fall near the entrance. Those who fall in any other part are, however, sure to be drowned.

There is in Mirzapur a famous water-hole, known as Barewa. A herdsman was once grazing his buffaloes near the place, when the waters rose in fury and carried him off with his cattle. The drowned buffaloes have now taken the form of a dangerous demon known as *Bhainsasura*, or the buffalo demon, and he lives there in company with the Naga and the Nagan and none dare fish there until he has propitiated these demons with the offerings of a fowl, eggs and goat.

Until recently the Bengalis believed that a water-spirit in the form of an old hag called *Jatē Buddi* haunted tanks and ponds and fettered with an invisible chain the feet of persons who approached her territories. Even to this day the name of this witch is taken to frighten naughty children. Another Bengal spirit, called *Jakk*, was believed to reside in tanks and to guard hidden treasure. Woe to the man who threw covetous eyes on that treasure. The Sion Indians entertain belief in a water demon called Unk-tah who, like the Siamese spirit Pnuk, drags underneath the water those who go to bathe in it.¹

Corresponding to these haunted wells are the water holes in Scotland, known as the "cups of the fairies," and the Trinity Well in Ireland into which no one can gaze with impunity, and from which the river Boyne once burst forth in pursuit of a lady who had insulted it.

Various superstitions concerning drowning can be easily traced to the same belief in water-spirits. These spirits demand human

¹ Sarat Chandra Mitra in the *Journal of the Anthropological Society of Bombay*, Vol. III., No. 5, pp. 256-57.

sacrifices and those who get drowned are merely supposed to be the victims. Thus when a person comes by his death from drowning in Germany, the Germans, say: "The river-spirit claims his annual sacrifice," or that "the nix has taken the drowned man." In India *pujahs* are invariably offered to propitiate these spirits before any member of a family starts on a journey involving the crossing of the deep or of the rivers. While passing over creeks and streams, travellers on the Indian Railways will notice even to-day many a traveller, Hindu and Parsi, male and female, throwing from the train cocoanuts, sugar and flowers in the water in the devout hope of averting accidents. The followers of Islam, however, believe that God Almighty would, by reason of the benign influence of His name, preserve them from drowning. Therefore, whilst starting on a voyage they chant the following couplet from Surah Nooh of the *Koran*, as a protective from drowning :

Bismillahir Majriha O Mursaha inna Rabi-ul-ghafur ul-Rahim, meaning, "The moving and stopping (of this boat, Noah's Ark) depends upon the influence of the Name of God, for, in truth, our Lord is pre-eminently a Pardoner of sins and merciful."

In the same way Bengal boatmen cry "Badar," "Badar," when a boat is in danger of capsizing, in the hope that the saint Khwaja Khizar would protect them.

Others wear amulets to ward off the danger of drowning. In "Unbeaten Tracks in Japan", Miss Bird says that the amulet which saves the Japs from drowning is "a certain cure for choking, if courageously swallowed." Some sailors believe that if a portion of the owl which covers the face of some children at the time of birth be worn as an amulet round the neck, the person wearing it will not get drowned, while some Bengalees believe that if a person accidentally eats ants along with sweets or any foodstuff, he will not get drowned.¹

¹ Journal of the Anthropological Society of Bombay, Vol. III. No. 5, p. 298.

Once, however, a man is in the grip of the water-spirit, to venture to save him is, according to various widespread beliefs, sure to bring on disaster. In several places, therefore, including Great Britain, people show great reluctance to save a drowning person, because, as suggested by Tyler, they fear the vengeance of the water-spirit, who would, in consequence, be deprived of his prey.

Thus we gather from Tudor's *Orkney and Shetland* that amongst the seamen of those places it was deemed unlucky to rescue persons from drowning since it was held as a matter of religious faith that the Sea is entitled to certain victims, and that, if deprived, it would avenge itself on those who interfere. The still more cautious and considerate people in the Solomon Islands go a step further. If a man accidentally falls into the river and a shark attacks him, he is not allowed to escape. If he does succeed in eluding the shark, his fellow-tribesmen will throw him back to his doom, believing him to be marked out for sacrifice to the god of the river.¹

In his "Folk Medicines" Black accounts for this superstition on the ground that it is believed that the spirits of people who have died a violent death may return to earth if they can find a substitute and that hence the soul of the last dead man would feel insulted or injured by anyone preventing another from taking his place. Some people on the other hand believe that the reluctance to save drowning persons is due to the belief that the person rescued from being drowned would inflict mischief on the man who saves his life. It would seem from Walter Scott's novel, "The Pirate," that this belief prevailed in Scotland. In it says the peddler Bryce: "Are you mad? You that have lived sae lang in Zetland to risk the saving of a drowning man? Wot ye not if we bring him to life again, he will be sure to do you capital injury!"

¹ Cochrington, *The Malanesians*, p. 179.

This superstition appears to have been confined to the west only. On our side, luckily, there is no such antipathy to extend a helping hand to the drowning. I may mention, however, that in his *Popular Religion and Folklore of Northern India* Crooke vaguely asserts that this feeling is common in this country, but he cites no examples although he gives several instances and quotes several authorities concerning the western ideas on the subject. I have not come across any such instance anywhere. In the year 1893 Mr. Sarat Chandra Mitra read before our Society a paper on some superstitions regarding drowning and drowned persons. He quoted several western examples concerning the aversion to save drowning people but gave no parallel for any of these from the folklore of Bengal and Upper India with which he is so intimately familiar. If such antipathy did exist, that indefatigable student of Indian folklore would have certainly heard of it.

Crooke appears to me to have confused two separate, though analogous ideas, and to have assumed that the prevalence of one connotes the existence of the other. There is, of course, abundant evidence in Indian folklore to show that it was believed throughout this country that the spirits of those persons who got drowned wandered for one hundred years owing to their corpses not having been properly buried with all the requisite ceremonies. The spirits of the drowned are, therefore, believed to haunt those rivers and wells and tanks in which they have found their grave, just as the fisher-folk of England believed that the spirits of those sailors who were drowned by a shipwreck frequented those parts of the shores near which the shipwreck took place. In his "Romances in the West of England" Hunt refers to these superstitions. The mere prevalence, however, of one of the superstitious beliefs of the same class in two countries does not warrant the sweeping assertion that the aversion to save drowning persons also prevails in both the countries.

A record of a few river wraiths may not be out of place here. The worst of all ill-omened streams in India, according to

Crooke, is the dread *Vaitarana*, the river of death, which is localized in Orissa and which pours its stream of ordure and blood on the confines of the realm of Yama. Woe to the man who in that dread hour lacks the aid of a priest and the holy cow to help him to the other shore. But our Indian water furies are easily propitiated. Goats, or fish, or fowl, or even flowers and coconuts are enough to appease them. Thus the Tapti and the Sutlej receive goats, whereas the Jata Rohini, the Deo infesting the Karsa, a river in Mirzapur, is pleased with a fish caught by the Buiga and presented to him. Many of the continental water deities however must needs have human sacrifices, just as the African river spirit Prah, who must have every year in October two human sacrifices, one male and one female. Thus in England the River Tees, the Skerne, and the Ribble have each a sprite, who, in popular belief, demands human victims. The Ribble's sprite is known by the name of Peg O' Nell, and a spring in the grounds of Waddow bears her name and is graced by a stone image, now headless, which, according to Gomme,¹ is said to represent her. A tradition connects the Peg O' Nell with an ill used servant at Waddow Hall, who, in revenge for her mistress's successful malediction in causing her death, was nexorable in demanding every seven years a life to be quenched in the waters of the Ribble. "Peg's night" was the closing night of the septenniate, and when it came round, unless a bird, a cat, or a dog was drowned in the stream, some human being was certain to fall a victim there.

The sprite of the Tees is called Peg Powler, a sort of Lorelei, says Henderson in his *Folklore of Northern Counties*, with green tresses and an insatiable desire for human life. Children were warned from playing on the banks of this river by threats that Peg Powler would drag them into the water.

A horrid Kelpie or water-horse is said to infest the Yore near Middleham. Every evening he rises from the stream and

¹ *Ethnology in Folklore*, p. 77.

ramps along the meadows searching for prey, and it is believed that the Kelpie claims at least one human victim annually.

The River Spey must also have at least one victim yearly, while

Blood thirsty Dee
Each year needs three.¹

The saying runs that "St. John the Baptist must have a runner, must have a swimmer, must have a climber." As if this were not enough, in Cologne he requires no less than seven swimmers and seven climbers.

Even to this day some German rivers, such as the Saale and the Spree, require their victims on Midsummer Day. During that perilous season people are careful not to bathe in it. Again, where the beautiful Neckar flows under the ruins of Heidelberg Castle, the spirit of the river seeks to drown three persons, one on Midsummer Eve, one on Midsummer Day and one on the day after. On these nights if you hear a shriek, as of a drowning man or woman from the water, beware of running to rescue; for it is only the water-fairy shrieking to lure you to your doom. At Rotenberg on the Neckar people throw a loaf of bread into the water on St. John's Day, otherwise the river-god would grow angry and carry away a man. Elsewhere, however, the water sprite is content with flowers. In Bohemia people cast garlands in the water on Midsummer Eve and if the water-sprite pulls one of them down, it is a sign that the person who threw the garland in will die.

In the villages of Hesse the girl who first comes to a well early in the morning of Midsummer Day places on the mouth

¹ Another curious belief concerning the Dee may also be noted. In his *Itinerary through Wales* Giraldus Cambrensis states that the inhabitants of places near Chester assert that the waters of the river change their fords every month and as it inclines more towards England or Wales they can with certainty prognosticate which nation will be successful or unfortunate during the year.

of the well a gay garland of many sorts of flowers culled by her from fields and meadows. Sometimes a number of such garlands are twined together to form a crown with which the well is decked. At Fluda in addition to the floral decorations of the wells the neighbours choose a Lord of the Wells and announce his election by sending him a great nosegay of flowers. His house is decorated with green boughs and children walk in procession to it. He goes from house to house collecting materials for a feast, of which the neighbours partake on the following Sunday. What the other duties of the Lord of Wells may be we are not told. We may however conjecture, says Frazer, that in old days he had to see to it that the spirits of the water received their dues from men and maidens on that important day.

The maleficent deities are also responsible for floods. When, therefore, heavy floods threatened a village or a city in Gujarat the King or the headman used to go in procession to propitiate the river with flowers, coconuts, and other offerings so that the floods should subside. Similarly, in the Punjab when a village is in danger of being flooded, the headman makes an offering of a coconut and a rupee to the flood demon. The coconut represents the head of a human victim and is believed to be acceptable to the water-demon in lieu of a human victim. The headman stands in the water and holds the offering in his hand. When the flood rises high enough to wash the offering from his hand, it is supposed that the waters will abate. Some people throw seven handfuls of boiled wheat and sugar into the stream and distribute the remainder among the persons present. Some take a male buffalo, a horse, or a ram, and after boring the right ear of the victim, throw it into the water. If the victim is a horse, it is saddled before it is offered. Crooke says that when the town and temples at Hardwar were in imminent danger during the Gohna flood, the Brahmans poured vessels of milk, rice and flowers into the waters of Mother Ganges and prayed to her to spare them. Similarly, Jackson gives a

story related to him of the occurrence of heavy floods in a village in the Jalalpur *taluka*, when a certain lady placed an earthen vessel (ordinarily used for curdling milk), containing *ghṛta* lamp, afloat on the floods, whereupon the waters were at once seen to recede.

But the calamity of floods should not exclusively be attributed to sheer demoniacal influence of malignant spirits. It may, in some cases, be due to the offence given to patron saints of water. Curtiss relates, on the authority of Rev. J. Steward Crawford, an old resident in Syria, a remarkable incident which occurred at Nebk. The town derives its water supply from a series of wells connected with one another. Once, owing to heavy rains there came a succession of three floods which washed away the wells which had been repaired after each catastrophe. This left no room for doubt that the *Vali* of the wells had been offended. They began to ascertain the reason and discovered that the sacrifices which had been offered to the saint at a festival each year had been intermitted, that people used to perform their ablutions in that part of the stream which was inside of the courtyard of the *mukam* (shrine), thus defiling it, and that a dead body had been carried across the stream. All this had angered the saint. Sacrifices were therefore offered to propitiate him. A number of sheep were stationed over the stream and their throats were cut so that the blood would run into the water.

Whence arose this fear of evil spirits? Who were these water-demons? Both philology and history confirm the view that the *Devas* or demons of old were either the conquered aborigines of the various lands in which the ancient Aryans settled themselves, or hostile races dwelling along their frontiers. Out of this hostility of races coming in close contact with one another sprang various superstitions. In some cases the armies of the aborigines were represented as accompanied by their own guardian spirits who waged war upon the new comers and who were therefore regarded as demoniacal. In other cases, the

aborigines were themselves credited with the power of exercising demon functions or assuming demon forms. Thus the people of Iran believed that the land of Turan was full of demons. This influence of the conquered people did not die out after the struggle with them was over. Not only did the aborigines continue to believe in their own demoniacal powers and to observe their old rites and customs in the new regime, but they also spread the beliefs in many ways among their conquerors.

All untoward occurrences and unusual natural phenomena thus came to be attributed to the malignant action of those evil-spirits. Storms, floods, famines, disease and death all proceeded from the *Devæ*, who in the *Yasna Haptanhaiti* of the Zoroastrians are described as "the wicked, bad, wrongful originators of mischief, the most baneful, destructive and basest of beings." Professor Robertson Smith also relegates demonism to the position of a cult hostile to and separate from the tribal beliefs of early people and Mr. Walhouse points out in the *Journal of the Anthropological Institute* (Vol. IV, page 413) that these beliefs in demons "belong to the Turanian races and are antagonistic to the Aryan genius and feelings."

Folklore also throws considerable light on this question and the influence of the hostility of races on the beliefs of people in many lands is very skilfully examined by Gomme in a chapter entitled the "Mythic influence of a conquered race" in his *Ethnology of Folklore*, and also in a chapter on "ethnological conditions" in his later work, *Folklore as an Historical Science*. For our present purpose one or two examples from Indian Folklore will suffice. On Bombay side when a person is possessed, generally the evil spirit is of a low caste, a Mahar, or Bhanghi, or a Mochi or a Pinjari. The *dākans* (witches) who haunt our way-side wells and trees and cemeteries also belong to such low castes, as Kolis, Vaghris and Charans. The mountain ranges and jungle tracts of Southern India are still inhabited by semi-savage tribes, who, there is good reason to believe, once held the

fertile open plains. As pointed out by Walhouse in the *Journal of the Anthropological Society*, the contempt and loathing in which they are ordinarily held are curiously tinged with superstitious fear; for they are believed to possess secret powers of magic and witchcraft and influence with the old malignant deities of the soil who can direct good or evil fortune. To this day the people of Chota Nagpur believe that the Moondahs possess powers of sorcery and can transform themselves into tigers and other beasts of prey with a view to devouring their enemies. Similarly, the Kathodis are believed to transform themselves into tigers. Many closely parallel beliefs can be quoted from the history of demonism in the western world and Gomme points out that the general characteristics of the superstitions brought about by the contact between the Aryan conquerors of India and the non-Aryan aborigines are also represented in the cult of European witchcraft. Underneath the emblems of the foreign civilisation lie the traditional custom and belief, "the attributes of the native uncivilisation."

One instance from Evans Wintz's *Fairy Faith in Celtic countries* may be noted. The only true Cornish Fairy, says the author, is the Pisky, of the race which is the *Pokel Vean* or Little People, and the Spriggan is only one of his aspects. The Pisky would seem to be the "Brownie" of the Lowland Scot, the *Duine Sìth* of the Highlanders, and if we may judge from an interesting note in Scott's *The Pirate*, the "Peight" of the Orkneys. If *Duine Sìth* really means "the Folk of the Mounds" (burrows), not the "People of Peace," it is possible that there is something in the theory that Brownie, *Duine Sìth*, and "Peght," which is Pict, are only in their origin ways of expressing the little dark-complexioned aboriginal folk who were supposed to inhabit the burrows, cromlechs, and allies convertes, and whose cunning, their only effective weapon against the mere strength of the Aryan invader, earned them a reputation for magical powers.

Let us now see how far this view of the case helps us in understanding the Parsi beliefs in the Mahomedan guardian spirits

of wells, to which I referred in my last paper. The relations of the Parsis with the Hindus and Mahomedans in this land of their adoption were not exactly those of the conquered aborigines to the conquerors, but were, until the advent of the English, practically the same as those of subject races to the rulers.

It was, however, no case of contact with a higher culture, rather it was the case of assimilation of a ruder culture. No doubt, the Parsis had brought with them to this country from their ancient home a belief in the existence of a presiding genius of water. That, however, was a belief considerably different from that which in India gave the water-spirits a local habitation and a name. But by long contact with the Hindus and Mahomedans the community came to believe in several local deities and absorbed several local rituals. No doubt, the primary factor in inducing this recognition and worship of local deities was the fear of their power to do harm, but with it must also have been blended the desire to please the neighbouring communities and the hope of receiving favours at the hands of the spirits if properly adored and propitiated. This it was that seems to have led many a Parsi in the mofussil to offer oil at the temple of *Hanuman* or to take flowers to the shrines of Mahomedan saints, whose aid they sought and who did not fail to appear to them, warning them and directing them, mostly in dreams. When they came to Bombay they had already absorbed the Hindu ideas concerning the spirits lurking in deserted tanks and wells and regarded them as the haunts of evil spirits such as *dakans* and *sankhins*, *bhuts* and *prets*. When, however, they dug wells in their own houses, in the absence of any well-spirit in the Zoroastrian pantheon and in the absence of any Hindu guardian-spirits of household wells, they appear to have invariably peopled their private wells with *sayeds* and *pirs* in whose virtues they had already come to believe and whom they had already venerated at their shrines and whom it was thus

convenient for them to honour in their own houses by giving them a *sthan* or *thana* in their wells.

Possibly, if we carry on local research in the Presidency and try to localise the beliefs and customs concerning well-worship, a good deal of fresh light may be thrown on this question. The work is by no means very difficult and with the aid of European folklorists, who have already shown us the way, it should be easy to carry on research throughout the country. Gomme, for instance, has given us in a luminous chapter on the localisation of primitive belief a very skilful analysis of the different phases in which water-worship is still found in the United Kingdom. All the survivals of this cult he has allocated and explained by their ethnological bearing. Commencing with the Teutonic centres of England, he shows that the middle and south-eastern counties almost fix the boundary of one form of well-worship, a form which has lost all local colour, all distinct ritual, and remains only in the dedication of the well or spring to a saint of the Christian Church, in the tradition of its name as a "holy well," or else in the memory of some sort of reverence formerly paid to the waters, which in many cases are nameless. Proceeding from such small beginnings where the survival of the ancient cult is represented by the simple idea of reverence for certain wells mostly dedicated to a Christian saint, through stages where a ceremonial is faintly traced in the well-dressing with garlands decked with flowers and ribbons; where shrubs and trees growing near the well are the recipients of offerings by devotees to the spirit of the well; where disease and sickness of all kinds are ministered to; where aid is sought against enemies; where the gift of rain is obtained; where the spirits appear in general forms as fairies and in specific form as animal or fish, and finally, it may be; in anthropomorphic form as Christian saints; where priestesses attend the well to preside over the ceremonies; with the several variants overlapping at every stage and thus keeping the whole group of superstition and custom in touch one section with

another, he shows that there is every reason to identify this cult as the most widespread and the most lasting in connection with local natural objects. He points out, moreover, that it is in the Celtic-speaking districts where the rudest and most uncivilised ceremonial is extant, and further, that it is in the country of the Goidelic or earliest branch of the Celts, where this finds its most pronounced types.

To show how this may be translated into terms of ethnology he has given us the following table showing where the survivals of the cult are the most perfect, that is to say, less touched by the incoming civilisations which have swept over them :—

	Form of worship.					Offerings.			Deity or spirit.			Human priest, or priestess.
	Simple re-vertute.	Cure of disease.	Waking and divination.	Rain producing.	Sun-worship indicated.	Garland dressing.	Plas.	Rag bushes.	Saint.	Fairy.	Animal genius.	
England:—												
Eastern and South eastern.	+								+			
Isle of Wight.	+					+			+			
Western (middle).	+					+			+			
Western ..		+	+			+	+		+			
Northern (a) ..		+	+			+	+		+			
Do. (b) ..		+	+				+	+		+		
Wales		+	+		+		+				+	+
Cornwall ..		+	+		+						+	+
Ireland		+	+	+	+			+			+	
Scotland... ..		+	+	+	+			+			+	+

It may be gathered from this table that the acts of simple reverence, garland-dressing, and dedication to a christian saint are to be taken as the late expression in popular tradition of the earlier and more primitive acts and practices tabulated above. Taking the more primitive elements as the basis, Gomme shows that the lowest point is obtained from English ground, which only rises into the primitive stage in the northern counties, where rag-bushes are found. On Welsh ground the highest point of primitive culture is the tradition of an animal guardian spirit. On Irish ground the highest point is the identification of the well deity with the rain-god, while on Scottish ground the highest points recognisable elsewhere are accentuated in degree.

Gomme also shows that garland-dressing, pins and rag-bushes, the three forms in which offerings to the well-deities are made, are but variants of one primitive form—namely, the offerings of rags or parts of clothing upon bushes sacred to the well. This species of offering, according to a summary given by General Pitt-Rivers, extends throughout Northern Africa from west to east; Mungo Park mentions it in Western Africa; Sir Samuel Baker speaks of it on the confines of Abyssinia, and says that the people who practised it were unable to assign a reason for doing so; Burton also found the same custom in Arabia during his pilgrimage to Mecca; in Persia Sir William Ouseley saw a tree close to a large monolith covered with these rags, and he describes it as a practice appertaining to a religion long since proscribed in that country; in the Dekkan and Ceylon Colonel Leslie says that the trees in the neighbourhood of wells may be seen covered with similar scraps of cotton; Dr. A. Campbell speaks of it as being practised by the Limboos near Darjeeling in the Himalaya, where it is associated, as in Ireland, with large heaps of stones; and Huc in his travels mentions it among the Tartars.

The conclusion that Gomme draws from this summary may be given in his own words :—

"Here not only do we get evidence of the cult in an Aryan country like Persia being proscribed, but, as General Pitt-River observes, "it is impossible to believe that so singular a custom as this, invariably associated with cairns, megalithic monuments, holy wells, or some such early Pagan institutions, could have arisen independently in all these countries." That the area over which it is found is coterminous with the area of the megalithic monuments, that these monuments take us back to pre-Aryan people and suggest the spread of this people over the area covered by their remains, are arguments in favour of a megalithic date for well-worship and rag offerings."

This ramble of ours through many ages and many lands in search of evidence of water-worship must now be brought to a close. It was my intention to present to you an account of the ceremonies connected with the digging of wells and of the different customs of decorating wells and the varied offerings proffered to the nymphs and spirits residing in the waters. With the picture that would have been thus presented of Indian wells decked with *jalis* (trellis work) of flowers and illumined with *ghee*-lamps, their pavements strewn with cocoanuts sugar and sweets and milk and *ghee*, and smeared with red *lak* in lieu of blood, but daubed also in some places with the blood of animal-sacrifice, it would have been interesting to contrast the picture of English wells fantastically tapestried about with old rags and practically unlit and unembellished, save for a little garland-dressing here and there, and filled with pins and needles and coins. As, however, this paper has already outgrown its limits, I shall have to solicit your attention to a separate paper dealing with those topics.

THE UNCANNY CAT IN ASIATIC AND EUROPEAN FOLK-BELIEFS.

BY MR. SABAT CHANDRA MITRA, M.A., B.L.

(*Read on 18th October 1916.*)

The superstitious belief that the cat exercises a baleful influence on the lives and doings of human beings exists all over the world. It arises from another belief which is prevalent in Europe, namely, that witches can transform themselves into cats and that cats are the companions of the former. For example, in European folklore, the witch appears in the form of a cat, as in the German story wherein, on the cat's paw being chopped off, it turned into a pretty female hand; and the miller next morning found that his wife had a hand missing.¹

One unfailing sign of a witch is that she is generally accompanied by a cat. But this form of the test for identifying a witch is not current in India. Only the Oraons of Chota Nagpur have the superstitious belief that the birth-fiend Chordava appears in the guise of a cat and worries the mother.² This has its parallel in the folklore of the Japanese, among whom cats with long tails are supposed to be goblins in feline shape. Hence their tails are cut off during kittenhood in order to check their tendency to become goblins. Tails or no tails, cats are supposed to be magicians and credited with the possession of the power to make corpses dance.³ In European folklore, it has its analogue in Ireland where cats are believed to be in league with the Devil himself. It is for this reason that, on entering the house of an Irishman, the caller salutes with the formula: "God save all here except the cat." Even the cake on the griddle may be blessed; but no body says: "God bless the cat."⁴

¹ Cox's *Introduction to Folklore*, (Edition 1897), p. 94.

² Dalton's *Descriptive Ethnology*, p. 252.

³ Vide the *Calcutta Review*, No. CCLXVII, (January 1912), p. 82.

⁴ Crooke's *An Introduction to the Popular Religion and Folklore of Northern India* (Allahabad Edition of 1894), p. 366.

From this supposed connection of the cat with the Devil, many other folk-beliefs have originated in India and Europe about the baleful influence exercised by the cat. In Bengal, it is wellknown that the mewing of a cat is supposed to bring illness to the family. Some say that it is the mewing of a male cat that has this malevolent result. A modified form of this belief was prevalent among the Thags. They regarded the cater-wauling of cats a very bad omen and called it *Kālī ki mauj* or "the roaring wave of (their tutelary deity) Kālī." They nullify the evil effects of this omen by rinsing their mouths in the morning with sour milk and spurning out the same.¹

I do not know whether any of the aforementioned forms of Indian belief has its analogue in Europe. But this much is certain that "the harmless necessary cat" is a "thoroughly reliable psychic barometer" and can foresee the advent of death, or illness, as would appear from the following observations of Mr. Elliott O'Donnell concerning it in the Christmas number (for December 1912) of the *Occult Review* :—

"To the Christmas number of the "*Occult Review* ", Mr. Elliott O'Donnell has contributed a very interesting article on certain "supernatural" peculiarities which tradition associates with "the harmless necessary cat." The author has apparently no illusions on this subject. "From endless experiments made in haunted houses," says Mr. O'Donnell, "I have proved, to my own satisfaction, at least, that the cat acts as a thoroughly reliable psychic barometer." Later he says:

"To sum up then,—in all climes and in all periods of past history, the cat was credited with many properties that brought it into affinity and sympathy with the supernatural—or, if you will, superphysical—world. Let us review the cat to-day, and see to what extent this past regard of it is justified."

¹ *Op. cit.*, p. 356.

² *Vide* the article "*Concerning Cats—Their Affinity with the Supernatural*" in the *Calcutta Statesman* (daily) for Sunday the 30th January 1913.

"Firstly, with respect to it as the harbinger of fortune. Has a cat insight into the future? Can it presage wealth or death? I am inclined to believe that certain cats can, at all events, foresee the advent of the latter; and that they do this in the same manner as the shark, crow, owl, jackal, hyæna, etc., viz., by their abnormally developed sense of smell. My own and other people's experience has led me to believe that when a person is about to die, some kind of phantom, may be, the spirit of some one closely associated with the sick person, or, may be, a spirit whose special function it is to be present on such occasions, is in close proximity to the sick or injured one, waiting to escort his or her soul into the world of shadows—and that certain cats scent its approach."

"Therein then—in this wonderful property of smell—lies one of the secrets to the cat's mysterious powers—it has the psychic faculty of scenting ghosts. Some people, too, have this faculty. In a recent murder case, in the North of England, a rustic witness gave it in her evidence that she was sure a tragedy was about to happen because she "smelt death in the house," and it made her very uneasy. Cats possessing this peculiarity are affected in a similar manner—they are uneasy. *Before a death in a house, I have watched a cat show gradually increasing signs of uneasiness. It has moved from place to place, unable to settle in any one spot for any length of time, had frequent fits of shivering, gone to the door, sniffed the atmosphere, thrown back its head and mewed in a low, plaintive key, and shown the greatest reluctance to being alone in the dark.*"

Similarly, it is believed in Western India that if a cat crosses the path of a person who is about to start on a journey for the transaction of some important business, it forebodes failure. It is current both among the Parsees and the Hindus of that part of India.¹ The best way of averting the evil consequences of this bad omen is said to be that the man should wait for a minute or two, or recede a step or two, or take off his shoes and,

¹ Vide the *Journal of the Anthropological Society of Bombay*, Vol. I. p. 291, p. 298; Vol. II., p. 167.

after a short time, put them on again. These acts are made-believes to show to the evil spirit that he has given up the idea of transacting his business on coming across this evil omen and that he is about to start afresh on his journey.¹ In Southern India, the Nambutiri Brahmans of Malabar consider the seeing, first of all in the morning, of a cat as a very bad omen, as it spells some kind of trouble or other to them for the rest of the day.² But, unfortunately, we are not told if there is any rite for obviating the evil consequence of this bad omen in Southern India. In Bengal, it is not considered inauspicious to look upon a cat the first thing of all in the morning, or at the time of starting on a journey. But I do not know whether the omens drawn from the sight of the cat is Western and Southern India also exist in any other part of Northern India. Curiously enough, we find that the inauspiciousness attached to the sight of a cat in the Western Presidency of India is also believed in by the people of Sweden, among whom the fact of a cat crossing one's way is looked upon as a very bad omen. To nullify its evil effects, they exclaim: "Pooh, pooh, may the evil spirit see it."³

If we accept the theory propounded by Mr. Elliott O'Donnell, namely, that the cat, by reason of its possessing an abnormally developed sense of smell, can foresee the advent of death or any other kind of evil, we would find that the aforementioned omens current in Western and Southern India and Sweden have a substratum of truth in them. In fact, Mr. O'Donnell explains the evolution of this omen (which appears also to be current in England where the fact of a cat's crossing one's path is believed to predict death) as follows in the course of his aforementioned article :

¹ *Op. cit.*, Vol. II., pp. 167-68.

² *Vide the Madras Government Museum Bulletin* (Vol. III., No. 1), Madras : 1900. p. 59.

³ *Vide the Journal of the Bombay Anthropological Society*, Vol. II., p. 167.

"This faculty possessed by certain cats may, in some measure, explain certain of the superstitions respecting them. *Take, for instance, that of cat's crossing one's path predicting death.*"

"*The cat is drawn to the spot because it scents the phantom of death, and cannot resist its magnetic attraction.*"

"*From this it does not follow that the person who sees the cat is going to die, but that death is overtaking some one associated with that person; and it is in connection with the latter that the spirit of the grave is present, employing, as a medium of prognostication, the cat which has been given the psychic faculty of smell that it might be so used.*"

"But although I regard this theory as feasible, I do not attribute to cats, with the same degree of certainty, the power to presage good fortune, simply because I have had no experience of it myself. Yet, adopting the same line of argument, I see no reason why cats should not prognosticate good as well as evil."

"There may be phantoms representative of prosperity, in just the same manner as there are those representative of death; they, too, may also have some distinguishing scent (flowers have various odours, so why not spirits?); and certain cats, *i.e.*, white cats, in particular, may be attracted by it."

"This becomes all the more probable when one considers how very impressionable the cat is—how very sensitive to kindness. There are some strangers with whom the cat will at once make friends, and others whom it will studiously avoid. Why? The explanation, I fancy, lies once more in the Occult—in the cat's psychic faculty of smell. Kind people attract benevolently disposed phantoms which bring with them an agreeable scented atmosphere, that, in turn, attracts cats."

"The cat comes to one person because it knows by the smell of the atmosphere surrounding him, or her, that it has nothing to fear—that the person is essentially gentle and benignant. On the contrary, cruel people attract malevolent

phantoms, distinguishable also to the cat by their smell, a smell typical of cruelty—often of homicidal lunacy (I have particularly noticed how cats have shrunk from people who have afterwards become dangerously insane). *Is this sense of smell, then, the keynote to the halo of mystery that has for all times surrounded the cat—that has led to its bitter persecution—that has made it the hero of fairy lore, the pet of old maids? I believe it is—I believe, in this psychic faculty of smell, lies wholly, or in greater part, the solution to the riddle—Why is the cat uncanny?*"

A black cat, by reason of its black colour, is the very prototype of the Devil. It is for this reason that, in France, a black cat is considered very unlucky.¹ Traces of this belief still survive in this country for we find that, both in Northern and Southern India, parts of a black cat are used in black magic. The placenta of a black cat is used in the composition of a charm in Bihar to bring another person under one's control.² In Malabar, the Nambutiri sorcerers use the fur of a black cat in the concoction of their magic spells.³

From what I have said above, it would appear that the cat is an animal of evil omen and prognosticates death and all sorts of trouble. But the penances that have to be done by a person who happens to kill a cat accidentally, would seem to show that the cat is a sacred animal and that it is a sin to kill it. In Bombay, any one who kills a cat has to give a golden cat to a Brahman.⁴ It is said that, in Bengal, if a cat is killed, its carcass should be buried with an equal weight of salt.⁵ We may explain this use of salt on the principle that it is a scarer of evil spirits and will, therefore, prevent the spirit of the dead cat from troubling its slayer.

¹ *Vide the Journal of the Bombay Anthropological Society*, Vol. II., p. 167.

² *Op. cit.*, Vol. IX., p. 510.

³ *Vide the Madras Government Museum Bulletin*. (Vol. III., No. 1), p. 51.

⁴ Crooke's *An Introduction to the Popular Religion and Folklore of Northern India* (Allahabad Edition of 1894), p. 356.

⁵ *Vide the Journal of the Anthropological Society of Bombay*, Vol. I., p. 300.

In the folk-tales of many countries, the cat is credited with the possession of a good deal of cunning and mischievousness. In an Irish popular tale, we meet with a cat that speaks. A poor lad enters the service of a farmer who stipulates that the former would not be allowed to leave his service until the cat can speak. The farmer's wife had fallen in love with the landlord and, one day, hid in her bedroom a dish of fowls for the latter's supper. In the evening, the lad took up the cat and pretended to talk with her. On his master's asking as to what the cat was saying, the lad said: "She says that there's a dish of fowls in the bedroom." So the farmer went there and found that the cat had told nothing but the truth. In the sequel, both the wicked landlord and the farmer's wife received well-merited punishment through the poor lad's cleverness.¹ Similarly, in the famous Panjabi legend, Raja Rasalu's cat saves his master from utter ruin when he gambles with Raja Sarkap. It is said that Zalim Shah, the Regent of Kotah, on one occasion, when he believed that he was being bewitched, ordered every cat (the witches' companion) to be expelled from his fort.² In many nursery-tales, it is the witch that can transform the heroine's child into a fox.³

Then weather-signs are drawn from the feline goblin. A cat washing her face is said to prognosticate rain.⁴ So far as our knowledge goes, no such weather-prophecies are drawn from this animal in India.

Lastly, we have the pretty concept that the soul of a sleeper escapes from his mouth in the shape of a cat, weasel, mouse or snake.⁵

¹ *Popular Tales and Fictions*. By W. A. Clouston. Edinburgh and London: W. Blackwood and Sons. 1887. Vol. II., page 234.

² Crooke's *An Introduction to the Popular Religion and Folklore of Northern India*. (Ed. 1894), pp. 356-357.

³ Cox's *An Introduction to Folklore*. (Ed. 1897), pp. 88-89.

⁴ *Op. cit.*, p. 110.

⁵ *Op. cit.*, p. 72.

"JANOI" "NAVAJYOT"—SACRED THREAD

BY S. S. MEHTA, Esq., B.A.

(Read on 29th November 1916.)

Janoi is a corruption from the Sanskrit "Yajno pavita or Jagnopavita," (यज्ञोपवीत—यज्ञोपवीत) and it means literally—that which is wound round or worn round the body in the presence of the sacrificial altar, after celebrating a sacrifice. The brightness of the fire kindled on the altar represented the Fire-God, and latterly in Vedic hymns, the Sun-God was regarded as the presiding deity from whom inspiration could be drawn—so that through those ages in which creation and codification of Hindu Laws came about the sun was supreme and the Fire-God was considered a mere representation on the Earth. In the earliest Rig-Vedic hymns, the bright effulgence of the Fire was all in all, and it was the leader of other gods at sacrificial performances.

How and when the ceremony of investing the human body with a sacred thread of cotton, as opposed to linen, woollen, silken thread, was brought into being cannot be definitely known from the holy writings of the Veda. It is, therefore, rather hard to determine whether or not the form and Ceremony can be regarded as co-terminus with the first origin and chanting of the Rig-Vedic hymns in India and the first recital of the Zend-Avestic holy texts, or whether or not they originated with the Aryans as consisting of the followers of the Vedas and the Zend—Avesta before their separation from one another. However, it can be asserted with some confidence that the sacred Thread Ceremony must have its root in the common holy writings of both the races.

Did man feel a necessity for purifying the upper half of his body in a way in which holy Mantras i.e., the recital of sacred

texts as opposed to spells or incantations, required him to do so, choosing the left shoulder for the Aryans and the waist for the Zoroastrians ?

If so, why particular parts should have been preferred to other ones ? and secondly why cotton thread was chosen with the exclusion of other materials by the Hindus alone ? These are some of the questions on which speculation more than material facts can be relied upon, to a certain extent ? However, highly interesting as these appear to be, they deserve to be dismissed as falling legitimately within the sphere of literature and philosophy. For the present purpose, we can examine and survey only those portions that invite our attention in the restricted sense of anthropology.

The Vedic Period as such had nothing to do with the Sacrificial thread. It extended, according to the view of some of the leading scholars from B.C. 2000 to B.C. 1400 ; and it considers things and events, that are confined to the snowy mountains in the North, the Indus and the sea in the South with the valley of the Jumna and the Ganges in the East. There were no rules and restrictions that marked distinctions between man and man and between class and class. The sages of those days were practical men of the world, who owned large herds of cattle, cultivated fields and even took part in fighting against the aboriginal enemies in times of wars and also in invoking blessings on their wives and children. In fact the religion of the Rig-Veda travels from Nature up to Nature's God. "The worshipper appreciates the glorious phenomena of Nature and rises from these phenomena to grasp the mysteries of creation and its great Creator."

However, it was during the Epic Period that we find some mention made of the Sacrificial thread, we have no unmistakable data to assert anything positively ; since in the words of Mr. Dutt, "it was as impossible for the cultured writers and thinkers of the day to go back to the buried past and disinter the simple faith of the Vedic hymns as it was impossible for the

erudite schoolmen of mediæval Europe to produce the wild and simple Norwegian Sagas of a bygone age." In fact "the Hymns of the Vedic Period reflect the manly simplicity of the ¹Vedic Age. The Brahmins reflect the pompous ceremonials of the (2) Epic Age. And (3) the Sūtras reflect the science and learning and even the scepticism of the (3) Rationalistic Age. R̥gveda is alone known by a consensus of opinions to be the product of the vedic Age; the other three Vedas—the Sāma the Yagur and the Atharva Vedas were compiled in the Epic Age from B. C. 1400 to B. C. 1000. It was during this period that a work named the Satapatha Brāhmana came into existence and in II, 4, 2 it has been observed that when all beings came to Prajāpati, the gods and the fathers came, wearing the sacrificial cord. In the Kaushtaki Upanishad (II, 7) that the all-conquering kaushitaki adores the sun when rising, having put on the sacrificial cord.

"The Yagnopavita was worn in this ancient period by Brahmins, Kshatriyas and Vaisyas alike, but *only at the time of performing Yajna or Vedic sacrifice*. Things have changed since those ancient times. The Yagnopavita is now habitually and ostentatiously worn at all times by the members of one caste only—the Brahmins—and that caste has forgotten to perform the Vedic Yajna"—remarks a leading critic.

During the Rationalistic Period, the householders life was established and constitutional rules were framed for his guidance. Dharma Sūtras or religious aphorisms relating to duty were enacted and marriage laws were called into existence "A change came over the spirit of the Hindu world." All learning all sciences, all religious teachings were reduced to concise practical manuals. The Initiation or Upanayana was an important ceremony and was performed when a boy was made over by his father or guardian to the teacher for education. The age of initiation varied in the case of Brahmins, Kshatriyas and Vaisyas, and the sacred thread was worn on this occasion by all the three castes. (a) A garment, (b) a girdle

and (c) a staff of appropriate materials were then assumed by the student, and he approached the teacher. "The teacher fills the two hollows of his own and the student's joined hands with water and then says to him (the student), "What is thy name? "I am N. N. Sir," says the other." Descending from the same Rishis, says the other. "Descending from the same Rishis, Sir says the other. Declare that thou art a student Sir."—"I am a student Sir"—says the other. With the words—"Bhûr—Bhuvah—svah"—the teacher sprinkles thrice with his joined hands water on the joined hands of the student—And holding the student's hands with his own hands, holding the right (hand) uppermost, he murmurs:—

By the impulse of the god Savitri, with the arms of the two Aśvins with Prêshan's hands, Initiate thee N. N."

The late Mr. R. C. Dutt has remarked:—"Such was the ceremony of the Upanayana in ancient times, the initiation into the life of a student, the commencement of the study of the Veda. How has the Upanayana custom degenerated in modern times! It no longer means the study of the Veda which is now forgotten, nor the performance of sacrifices, which have fallen now into disuse. It now means the habitual assumption of a meaningless thread, which has neither meaning nor habitually worn in ancient days; and modern Brahmans claim a monopoly of the sacrificial thread, which the ancient Brahmans used to wear along with Kshatriyas and Vaisyas who all sacrificed and learnt the Veda. Thus national degeneracy has converted significant rites into meaningless forms all tending to the enforced ignorance of the people and to the exclusive privileges of priests."

Mann, the distinguished Legislator of the Hindus gives an account of certain domestic rites, in which he depends upon the older Sûtrakâras for his description. Accordingly, the Upanayana, or Initiation is enjoined to be performed in the 8th year for a Brâhman, in the 11th for a Kshatria and the

12th for a Vaisya; and then the boy invested with the holy thread is to be made over to his instructor, for prosecuting his studies of the old Vedas.

The investiture of the Sacred thread for the first time among the followers of the Zoroastrian form of worship does not differ much in certain respects from the same prevailing among the Hindus, including all Twice-born persons, (so called *dvija's*) i.e., Brahmanas, Kshatriyas and Vaisyas. Let us first consider the ceremony as celebrated by Modern Parsis; since about the ancient form of investiture, I have hardly many special data, furnished by authoritative accounts, to go upon.

As among the Aryans of India, it was and is a custom prevailing among the Zoroastrians of Persia and India to put the Nava-jyota on the person of the boy and the girl when he or she reached a certain age. In modern times, the Hindus do not allow the girl to share the privilege. Of the purificatory rite done to her in the past. Nava-jyota in Sanskrit if it is identical with the corresponding Parsi term—Signifies—"new light—the dawning of new light, and is probably capable of being the same in meaning as the Parsi-term, "Navjot." New light dawns upon the recipient of the ceremony, and he or she is expected to be undergoing it in her tender age, when the body, the mind, the heart—in fact the soul as a whole is changed, nay, metamorphosed. Among the Hindus, the ceremony makes the recipient a twice born one.

Parsi-Navjot—Ceremony :—

Among the modern Parsis, the boy or the girl is brought into the holy place, offered a seat and is made to drink cows urine by means of a leaf of the pomegranate tree, from a small cup. Why this leaf is preferred to others can be consigned for explanation to the care of the better and more intelligent heads. Next, he or she is made to bathe; and after bath, the recipient of the ceremony is taken into a large hall where friends, relations and admirers happen to be assembled. At this time,

the person is carried near the Holy Fire-Atash—or Agni and from this stage to the last part of the ceremony, the holy Fire is near him or her, as the presiding deity.

The boy or the girl is next asked to dress only the lower half of the body; the upper half being uncovered; and this is also a common factor with the Hindu custom. The upper half of the body, moreover, is covered with a loose garment, such as a scarf, and it is removeable at pleasure. But be it remarked in passing that every rite, every performance is accompanied by the recital of holy Mantras, and *has* a sense and is symbolic of something, about discoursing upon which at any length, the present attempt is not much concerned. Next the recipient is made to stand on a wooden seat near and in front of the Fire; his loose scarf is taken out and the well known garment "*Sadrâ*" is put on. It need not be repeated at every stage that holy hymns are recited with the performance of each and every ceremony. The "*Kastî*" or the sacred thread is held by the hands of the sacrificial priest and also held by the recipient. Mantras are next uttered, rather muttered, and the boy or the girl repeats the same, with the priest, whose upper coat is also held by him or her. It is held in a horizontal form generally, and while it is being put on, the sacred priest showers blessings upon the recipient, and Rice, Cocconut, dry date etc., are also showered upon him or her, in order to invoke material prosperity. The "*Kastî*" has three threads or rather, three folds as distinguished from three threads of which the *Janoi* or *Yajnopavita* of the Hindus is made up, and it is tied up with two knots before and two knots behind. The recipient is made to fast on the day on which the ceremony is to be performed; and with regard to cows urine, one version states that in ancient Persia, it was consecrated water that was to be used instead of the former.

Now it is necessary to explain in brief the custom of the Parsis in respect of "*Kastî*", after it has been put on, i.e., after "*Navjet*" is performed, and new light is allowed to dawn upon

the boy or the girl that has undergone the ceremony. It has been enjoined upon every such recipient that early in the morning, he or she should get up, and facing against the East, recite the "Ashem"—Mantra and untie one knot behind. It is almost the same with the Hindus—the twice born ones; the Brahmans having a slightly advanced and elaborate practice to follow; but at present before exhausting the treatment of the "Kasti", it would not be proper to enter into comparison. The plan is to put both the customs of the Parsis and the Hindus side by side and let others draw out points of resemblance as well as difference, consistent with individual criterion of likeness or otherwise.

Moreover, it has been generally maintained that one "Ashem"—recital in the early dawning of the day is equivalent, like the "Sandhya"—hymns and the "Gâyatri"—Mantras of the Hindus, to ten thousand such recitals at any other time of the day. Besides, both have their untold value in purifying the heart of the performer nor is each to be muttered to no avail, but it is required that the devout follower of each should translate the sense of the hymns into practical career in life i.e., in daily conduct. The dawning impressions of good thoughts, good words and good deeds influence the mind and the heart lastingly at the dawning time of day and are indelibly fixed therein; so that sin and wickedness is believed to leave their place in the mind and lose all their force. The essential elements of the "Ashem"—hymn are "Hûmat." "Hûkhat" and "Hûvash."

It has been enjoined that a meek and devout bow should be made to Ahurmazd—the Father of All; (2) while reciting the hymn of "Eherman Avâdahân etc., the Kasti has to be untied; (3) while reciting the mantra of "Manashni, Gavashni and Kunashni." the folds of the kasti have to be untwined and made straight; (4) while reciting the "Ashem"—Mantra, the three folds of the sacred thread have to be twined round the waist; (5) while reciting the first "Shachothannâma. the front

are exposed to evil surroundings ; and consequently, they have to be purified—which the kasti-rite proves sufficient for the purpose of doing.

The Hindu Yajnopavita or Janoi :—

At this stage then, let us follow, in a brief manner, the "Janoi" "Upavita" or "Yajnopavita" of the Hindus, along with his "Langota" or "Kachchha"—(कच्छ, कच) which may, to a certain extent, be regarded as corresponding to the Sadra of the Parsis. When a child is invested for the first time with the sacred thread—and it is not out of place to remark here that the boy alone and not the girl is so invested with the rite as it continues to prevail for the last (8-10) eight or ten centuries in India——the age is first taken into consideration, since the Brahmana boy ought to be so invested during the 8th year of his life, the Kshatriya boy at any time during his 11th year and the Vaisya boy at the age of 13-15 years. The family Preceptor and the father of the boy perform the necessary ceremonies upon him, and the performance is celebrated with great rejoicings. Early in the morning, at the sacrificial Altar, the father is first enjoined to perform a small purificatory sacrifice and then the boy is asked to take his seat by the side of the parents and the preceptor. Cooked rice and clarified butter are dealt with, in offering oblations to the Fire-God, who is devoutly worshipped after proper invocations. The boy is kept hungry, till after the finishing of the ceremony, he is allowed to eat a full meal.

Now, I shall deal with the elaborate rites of the Brahmana in a brief way ; and my choice is so made because it comprises as a part the rites to be performed in the case of the Kshatriya and the Vaisya.

The rite of ablution with pure holy water with Darbha or Kusá—grass and sesamum seeds thrown into it, is preceded by the drinking of cow's urine and the besmearing the body from head to heel with cow's dung. The body is wiped clean off the

dirt, and the boy is made to put on a mere "kachchha"—A small loin-cloth, to cover the loins and thighs with; and then the body is besmeared with a yellow pigment—called *कैसा*—yellow saffron. The hair is entirely cut off; and the fresh growth requires *कुच*—a long *hairtail* or a long braid of hair to distinguish the boy in future as a Brahmana; since it has been a traditional—perhaps illogical—definition of the very term "Brahmana" as *विष्णुसूत्रान्न ब्राह्मणः* || For a second time, the father, the family priest and the recipient of the sacred thread are seated besides the sacrificial altar; once more are holy Mantras of the Vedas recited; and once again do offerings continued to be given to the fire-god. All along, he is not permitted to put on his dress; and then when the ceremony has lasted for nearly 4-5 hours at least, there comes in the *dénouement*, when the boy is asked certain questions in order that his intelligence might be duly tested. It is, however, taken for granted that he is competent enough to receive the sacred thread, and so the mere formality of the ceremony is passed through, and perhaps tutored stereotyped answers are given. The sacrificial priest next asks the father to duly authorize his son by reciting the holy Gâyatri Mantra into the ear in the form of a whisper, in fact in an inaudible manner. The sacred thread, composed of three yarns, spun by the hand of a virgin is taken in pair i.e., two "Janois"—*Yajnopavitas*—are held up by the father, and handed one after the other to the son; which the latter puts on. The holy knot—the *Brahma granthi*—as it is called; is believed to be a mysterious symbol of the Creator Himself—of *अ, उ* and *म*—the Monosyllabic Om, *ॐ* and also, according to some writers of holy Scriptures, of the three chief and Original Nadis—*इडा*, *विष्णु* and *सुषुम्ना*. Two such triads are worn by the initiate, who is believed to commence his sacred study of scriptural texts from the day of investiture, even undertaking a heavy and expensive journey as far as Kasi-Benaras, the chief Emporium of learning in those early days. The boy is taken to an open space at the outskirts of the place of his residence, and in a square place preferably, the boy with all his nearest relations,

both males and females, is taken; he leads the procession, with music playing and females singing auspicious songs. The boy is made to worship the mother earth by means of holy water and other materials of adoration; and making squares—seven, each side generally, in two rows, he is asked to go round with the sun on the right side; for, this ceremony is performed in the afternoon or in the evening. He steps into each one of them and is allowed to escape from being caught, on his way towards the aforementioned holy seat of learning, by his maternal uncle, who runs after him to catch and carry him in his arms. This part of the ceremony seems to be a remnant of earlier times when going to Kâsi for learning was realizable and not merely to be carried out as an ideal or mock ideal for imitation, as described here.

When the Yajnopavita is put on, it is worn in the neck from the side of the head, and then held up on the shoulders; with a fresh recital of the Gâyatri Mantra, it is worn on the left shoulder so as to hang on the right side as far as the waist. When an answer to the natural call is made, the sacred thread is drawn up and wound round the ear and the head. While performing the Sandhyâ adoration, it is properly taken care of, so that the right shoulder uncovered by any part of it, is covered by a washed piece of cloth untouched by any other person; and while the Gâyatri Mantra is muttered, the two holy knots—the Brahma-granthi—are held in the palm of the hand, covered over by a towel or any clean piece of cloth instead. On the Bâlev day the Srâvani-Pûrnima—the 15th bright half of Srâvana, at most the similar ceremony is required to be performed on the bank of a river preferably or any reservoir of water generally for keeping up the holiness of the Sacred thread once put on.

The investiture of a child with a sacred thread signifies nothing short of initiating him into the fold of Brahmanism or rather of twice-born ones, as it signifies the same sense among the Parsis. The symbols are two—the "Langot," or short Loins-cloth and a

sacred thread called Janoi, among the Hindus and a Sadra or Shirt and Kasti as among the followers of Zoroastrians.

As I have put it here elsewhere the etymology of "Navjot" is only provisional—tentative; for our learned scholar, Dr. J. J. Mody, has derived the word from *Nao*—New and *Zu* or *ku* to sacrifice or offer prayers; and this root is more allied to the sense as well as pertinent to the time honoured ceremony.

It is this ceremony, moreover that holds every Hindu equally with every Parsi, on whom it has been performed, responsible for the sacred duty of offering prayers to the Sun primarily, preferentially and principally. Among the Christians, I have learnt that the Janoi and the Kasti have their corresponding performance in the form of the ceremony known as confirmation—which confirms the hold of the performer of and over Christianity. The limit of age is a common feature of (1) India, (2) Iran and (3) Europe; and the limit of age for education of the child in general has been set down by the tradition of time at five in all climes, when education consisted mainly of spiritual initiation, at least in those hoary days of happiness from which we are separate by more than a thousand years and a half.

The ceremony among the Hindus mainly consists of a "Sthandil"—a seat for the presiding deities of various directions and tutelary deities of the family which has been consecrated by the descent from ancient sages—on which rice, flowers, betel nuts, betel leaves and silver or copper coins have been arranged as required by the various items of injunctions prescribed by the scriptures and as required to be recited at every step of arrangement. The materials of worship in this ceremony are common to the Parsis and the Hindus; but there are certain materials which are preferably more among the Hindus. Rites of (a) Purification as well as (b) penitence are duly performed equally among both the races. Actual rites are many in number and complex too; consisting of sitting and getting, moving round the Altar of Fire, recital of sacred Mantras by the Officiating priests—

Mantras that are to be strictly distinguished from incantations or magical spells, and to be understood as holy Vedic hymns. Among the Parsis all these things are less elaborate but on the whole, they are mostly common. The recital of prayers have also a common significance. The devil i. e., the evil spirit has to be destroyed—sin is to be avoided and by praying and praising God the Almighty, righteousness is to be followed as far as possible. Good thought, good word and good actions must be adopted and pursued in everyday practice by the one who is invested with the sacred thread. This is in short the efficacy of the prayers recited among both the races.

With regard to the symbol—"Sadra" of the Parsis, what can be rationally urged in order to make it tally with or rather to reconcile it with the "Langot" of the Hindus, consists of the argument in chief that "Sadra" must be rightly derived from the Avesta-word "*vastra*" (Sanskrit वस्त्र) a clothing, or from the Arabic word, meaning—anything to cover or protect the body; Since, "Langot" also signifies the same meaning. The original word is neither Langot nor Katchh (कच्छ) and it consists mainly of "Maunji—bandh"—मौजिबन्ध girding up the loins and covering the body with the bark and tissues and fibres of a tree twisted together, with a small cloth meant only to cover up the loins as far as the thighs.

The Munja grass or fibres must be twisted in two knots—one in the front and the other at the back which might be considered to correspond with the two seams of the Sadra among the Parsis. In some cases, however, where there are three knots like the three sacred knots of the Janoi—or sacred thread, they signify the three main Nadis or veins Idā, Pingala and Sushumnā, or the three primaeval attributes of the cosmos—viz., Sattva, Rajas and Tamas—representing the three constituent letters of अ & उ & म and (A, U, and M) of which the sacred Monosyllabic Om ॐ is composed and symbolising at the same time the heavenly, the earthly and the nether regions. This significance must at every moment of existence remind a true Brahman or twice born

one of his duty towards God, duty towards earthly beings to whom moral actions alone are due, and duty, towards sins or satanic propensities which ought to be destroyed, nay, annihilated. There is a bag—a pouch or a purse attached to a Bamboo stick with a certain number of natural knots during the growth—of the Palāsha tree preferably—which contains rice and other auspicious objects—and this signifies the begging pouch—the begging bowl—of the devotee of learning—the initiate. It corresponds with the "Girehban" of the shirt among the Parsis to a great extent—sometimes called also the "Kisseh-i-kerfeh"—the purse or bag of righteousness. It is hung up below the throat and is intended to be filled up with deeds of righteousness. Again, just as "Yajnopavita" or Yagnynopavita" is the old Vedic term for the more modern "Upavita or Janoi"—so also is the word "Aiwyaonghana" the old Avesta word for which the more modern word is Kusti in Pahlavi. Out of the four probable derivations put forth by Dr. J. J. Mody, I beg to hold that the word "Aiwiyanghana," as literally signifying "sitting round about" suits our purpose the best; since it can be interpreted as conveying the sense of sitting round the sacrificial fire of the altar. If this interpretation be regarded as correct, then it can be safely reconciled with the vedic term "Yajnopavita" meaning :—that turning round the body (of) the thread which is done by sacrificing the self in the Fire of the Altar.

There are no doubt, certain points of difference, too, between the two ceremonies as prevailing among the two races, once kindred of one another; but they do not exceed the points of resemblance. They may be enumerated in brief here below :—kusti of the Parsis is prepared out of Lamb's wool whereas Janoi of the Hindus out of Cotton spun by a virgin alone. Two threads are twisted into one among the Parsis while "three" is the number always and without exception, chosen by the Hindus. 72 is the total number of threads in a "Kusti"; whereas 81 or nine times nine is the number of the same in a "Janoi." Women and the sacerdotal class can prepare a "Kusti"; among the

Parsis, while among the modern Hindus, strict orthodoxy would never prefer the preparation of "Janai" even by the woman or the priest as far as possible, to the same by a virgin. The final consecration by the family priest is again, a common feature of both the Hindus and the Parsis. And, then, *three* "Series" or string-ends can be easily made to tally with the *three* "Brahma-granthi" or sacred knots of the Hindus.

To enter, moreover, deep into the probable or real significance of Janai and to discuss at any appreciable length the symbolism of it would occupy the space of a separate Paper; in as much as it would launch us into the regions of Yoga—by the path of Pranayama and Samadhi—the control of breathing and deep meditation with which the Gayatri hymn is closely and inextricably connected. This, therefore, I let alone, for the present, and remain content with the concluding remark that the tying and untying of Janai of the Hindus and Kusti of the Parsis are done almost the same number of times among both the races :—
 (1) At the time of answering the calls of nature ; (2) after ablution when the Sandhya adoration is performed ; (3) while reciting any prayer ; (4) before taking meals. I am obliged to give up many details here also ; since the purpose and province of this paper must confine my matter to the points of resemblance or difference between Janai and Kusti. However, while performing auspicious rites, Janai is to be worn as usual on the left shoulder and crossing the loins towards the right hand side ; but in the reverse way, i. e., on the right shoulder crossing the loins towards the left side, while performing obsequial and inauspicious ceremonies. In connection with this distinction, I have no data to go upon while pronouncing any opinion about the difference or the reverse, from the observance of doing Kusti among the Parsis.

ANTHROPOLOGICAL SCRAP.

Judgment by Ordeal in the Younger Generation.

An anonymous petition I have received from a schoolboy in a certain hostel gives an interesting account of detection of thefts by chewing rice. Whether or not the account is true, the petitioner plainly expects me to believe in the efficacy of the test. I quote in the original quaint English, omitting names:—

"... The most important one, rather to say the worst, is
 "this that the stealing is being practised since a long
 "time in this hostel, and many a time the locks of boxes
 "were broken and money were stolen away.

"Once a boy named [A. B.] putting his coat on his bed-
 "stead having money in the pocket went to the water
 "closet, and when he returned he found his money taken
 "away from the pocket and that time not a boarder was
 "there but [C. D.] in that room. The boarder who lost
 "his money carried this complaint to [the Superinten-
 "dent]. He took no care, but he told to bring Matrela¹
 "Chaval (rice), and to make all the boarders chew. And
 "also [C. D.] consented to chew, and when this was put
 "into practice the same boy was declared a thief and
 "for this [the Superintendent] did not tell anything to
 "him as he was favourite heartest.

"Two months ago a boy named [E. F.] lost his golden ring.
 "He brought Matrela Chaval (rice) and told all the [boys
 "of petitioner's caste] to chew it in public but in this
 "case when he found no proof against them he made two
 "of the [same Caste] to chew thrice and again no proof
 "was found from them. After this the [other caste]
 "chewed Matrela Chaval (rice), and the blood was gushed
 "out from the mouth of [C. D.], and it was proved that
 "he stole the ring but he did not consent "

¹ 'Matrela' probably from 'mantres', a spell.

However the ring turned up-through a third person, through whom it was traceable back to the thriving villain C. D

A. L. EMANUEL, I.C.S.,

BROACH.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday 26th July 1916 at 6 P.M., (S. T.) when, in the absence of the President, Rao Saheb P. B. Joshi was proposed to the Chair.

The minutes of the last meeting were read and confirmed.

The following gentlemen were then duly elected members of the Society :—

The Hon. Mr. Justice L. A. Shah.

Sir N. G. Chandavarkar.

Rev. A. Goodier.

Mr. J. A. Saldanha, B.A., LL.B. then read the following Paper :—

“ Kanarian Konkani Castes in Bombay. The Origin of the name Kanarin.”

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 30th August 1916 at 6 P.M. (S. T.) when, in the absence of the President, the Vice-President Mr. J. N. Fraser occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. R. P. Masani, M.A. then read the following Paper :—

“Folklore of Bombay Wells.”

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 26th September 1916 at 6 P.M. (S. T.) when, in the absence of the President, Rao Saheb Dr. V. P. Chovan occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. Vasant Rao Anandrao Dabholkar (Sheriff of Bombay) was duly elected a member of the Society.

Mr. R. P. Masani, M.A. then read the following Paper :—

“Water-worship in India and Western Countries.”

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday, 18th October 1916 at 6 P.M. (S.T.) when in the absence of the President, K. A. Pandhye, Esq., B.A., LL.B. occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Paper was then read :—

“The Uncanny Cat in Asiatic and European Folk-Beliefs.”
By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the Paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. R. A. Society, Town Hall, on Wednesday 29th November 1916 at 6 P.M. (S. T.) when, in the absence of the President, Rao Sahib Dr. V. P. Chovan occupied the Chair.

The minutes of the last meeting were read and confirmed.

The Hon. Dr. C. Fernandez, M.D., J. P. was duly elected a member of the Society from the next year.

Mr. S. S. Mehta, B.A. then read the following Paper :—

“Nava-Jyoti (the Naojote of the Parsees) and the Sacred Thread.”

A vote of thanks to the author of the Paper concluded the proceedings.
